

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."*

# The Sabbath Recorder

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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# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the First Hopkinton Church, at Ashaway, R. I., Aug. 22-27, 1922.

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**Terms Expire in 1922**—Frank J. Hubbard, Plainfield, N. J.; Allen B. West, Milton Junction, Wis.; Alfred E. Whitford, Milton, Wis.

**Terms Expire in 1923**—Edgar P. Maxson, Westerly, R. I.; Benjamin F. Johanson, Battle Creek, Mich.; Lucian D. Lowther, Salem, W. Va.

**Terms Expire in 1924**—Rev. Theodore J. Van Horn, Verona, N. Y.; Paul E. Titsworth, Alfred, N. Y.; M. Wardner Davis, Salem, W. Va.

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Gifts for all Denominational Interests solicited.  
Prompt payment of all obligations requested.

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(INCORPORATED, 1916)

**President**—Corliss F. Randolph, Newark, N. J.  
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## THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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

# The Sabbath Recorder

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

VOL. 92, NO. 21

PLAINFIELD, N. J., MAY 22, 1922

WHOLE NO. 4,029

**"The Joy of the Lord Is Your Strength"** There is an inner joy which comes from the Lord that no earthly trouble can destroy. Helpful is the man through whose face this inner joy shines even in his day of deepest trouble. The influence of such a soul is like sunshine in a May morning, reviving earth's life and driving away the darkness and chill of night.

He makes a mistake who thinks the strength of his religion is measured by the length of his face. A gloomy outlook; a pessimistic spirit is inevitably a sign of weakness; but the warm glow of a hopeful Christlike spirit gives wonderful strength to its possessor. The joy of the Lord is *your* strength. But this is not all. The joy that makes you strong becomes a source of strength in others. The joy of the Lord in you is their strength too.

Many a waning cause has been strengthened and helped on its way by some cheerful optimistic spirit who can see the sunny side of life and give hopeful, cheering counsels. But the chronic grumbler, always looking for some fault to find, somebody to criticize, something to scold about, hinders rather than helps. One good soul with the sunshine of God in his heart shining out through his face, and speaking words of cheer, is worth a dozen sour scolders in the church of God.

## Are We Overlooking The Real Gospel?

The gospel Paul preached was the gospel of the divine Christ who came that men might have life. Christ in you the hope of glory; the personal ever-present Friend and Savior; the one who said: "I am the way, the truth and the life," was the constant burden of the preaching of the great apostle to the Gentiles. He himself gave indisputable evidence that he had a personal communion and vital relation with the Son of God. He taught that Christ came to earth that men may have *him*.

May it not be that a minister can preach so well that men may be persuaded to strive for a high standard of moral living, and to minister unto the necessities of their fellow-

men; or to join the church, or even to think of Jesus as a perfect example, and *yet come short of preaching the gospel?* Jesus did not say: I came to set a good example, or to set up a code of morals, or to establish a system of philosophy. He did say, "I came that ye might have life." "I am the way. I came that men might have *me*."

If, instead of seeing so much, the high cost of living, men could be made to see the high cost of *not living in Christ*, and be brought to the new birth—the real transformation from death to life, the outlook for our sin-cursed world would be much brighter. Too much of the preaching of today fails right at this point.

**"The Pile of Stones Speaking"** We remember a sermon by one of America's great men of fifty years ago, with the subject of this editorial as his theme. Since our dedication talk on "What mean ye by these stones?" the thought has come, over and over again, "Is our new building *speaking* in any definite way, to the world about us?" If so what is it saying.

Every church edifice in the land bears witness to the motive which inspired its builders. It speaks with emphasis of their purpose to promote the cause of God, and reveals their interest in the uplifting of humanity, in language more eloquent than spoken words can do.

In every age men are sure to spend their money upon those things they prize the most. Their interest in any cause will be revealed by the character of the monuments they build to represent it. Every cathedral, every school building, every hospital,—indeed every substantial and enduring monument reared by man, becomes something more than a mere work of art; it reveals the creed, the purpose, the devotion of its builders to the cause for which it stands.

In no small way our new building, placed there by the consecrated dollars of all our people, becomes a mute messenger, proclaiming to the world our loyalty to the Sabbath cause, and our determination to plant a

light which shall shine even after we are gone.

It says to every one who looks upon it with eyes that see, and who listens with ears that hear, that the poison of worldliness and the craze of pleasure-seeking have not captivated all hearts; but that there are consecrated souls yet, who gladly and freely devote some of their wealth to perpetuate the faith of their godly fathers and to strengthen the religious life of coming generations. Spoken words may soon lose power after their utterance, but in the walls of our new building we have perpetuated our thoughts in stone.

**Faithful Services Highly Appreciated** In the RECORDER of May 8, page 580, we had the pleasure of giving our readers an account of the services held in honor of the organist, Mr. Arthur L. Titsworth, secretary of our Tract Board, who had completed forty years of continuous service with one of Plainfield's large churches.

We are glad to know that at a recent meeting of the Consistory of that church, the body has expressed in comprehensive terms its high appreciation of his excellent work in the following resolution:

WHEREAS, Mr. Arthur L. Titsworth has had the unique record of completing forty years of faithful, efficient and continuous service as the organist of Trinity Reformed Church, Plainfield, N. J., on Sunday evening, April 30, 1922; therefore, be it

*Resolved*, That we the Consistory express our deep appreciation of the faithfulness, ability and character of the service rendered. Music in the House of God is an essential feature to the worship of God. During these forty years he has produced music that has tended to increase the spirit of worship, reverence and devotion. He has ever manifested excellent judgment in the interpretation of sacred music. He assumed the position of organist and director of music when our church organization was only two years old; has witnessed, during his term of service, the rise of this church from its early struggles, to its present position of strength, and has formed abiding friendships with members of this congregation. Such an extraordinary record requires special recognition.

*Resolved*, That a copy of these resolutions be spread upon our Minutes, published in our Church Calendar, and that a copy be presented to Mr. Titsworth.

Done in the meeting of Consistory this tenth day of May in the year of our Lord Nineteen Hundred and Twenty-two.

JOHN Y. BROEK,  
President.  
WILBUR E. MOKE,  
Clerk.

Mr. Titsworth highly prizes this expression of appreciation because it shows that his high aims as leader of church music have met with a recognition showing that in an important sense his long-standing ideals have been realized.

**The Secretary of State Rings True On Religious Freedom** The Baptists are erecting a national memorial to Roger Williams the apostle of religious freedom. The occasion has given opportunity for the saying of many excellent things on the question of liberty as exemplified by the great founder and exponent of this vital principle of America's free institutions.

The address of Secretary Charles E. Hughes, delivered at the laying of the corner stone in Washington, D. C., was one of the strongest pleas for freedom of conscience, and for non-interference of the state with matters of religion that we have seen in recent days. After paying a high tribute to the pioneer who lifted up the standard of religious liberty in America, Mr. Hughes declared the memorial to be a pledge that this standard should never be lowered, and that these principles should remain inviolate. To the Baptists belong the high honor of establishing the doctrine for the first time, "that rulers and states should not intervene in affairs of conscience".

It might be well for those who leave the gospel ministry for the legislative lobby, and who camouflage the enforcement of a religious tenet under the disguise of "one day's rest in seven", to learn by heart some of the sayings of this eminent jurist, the Secretary of State.

Sons of the Pilgrims who fled from a land where kings thought they had the divine right to exert forcible sway over the consciences of God's children, should be the very last ones to turn persecutors themselves by use of penal laws compelling men to keep Sunday.

Some of the excellent principles enunciated by Secretary Hughes are well worth repeating here. Never could words be more timely. The belief of the early Baptists was commended because they said:

The magistrate is not to meddle with religion or matters of conscience, nor compel men to this or that form of religion, because Christ is the King and Law-giver of the church and conscience. This demand for religious liberty was not an incidental declaration or an effort to obtain a mere immunity for religious practice. Others

might flee from persecution only in turn to persecute those who disagreed with them. Others might pledge toleration or maintain a passive resistance to authority. The Anabaptists were not asking to be tolerated; they were not content with passivity; they were fighting for a cardinal principle of their faith. Persecution intensified their struggle, but it was not sufficient for them to escape persecution. Their demand for the absolute freedom of religion from civil control was an essential part of their conception of religious truth and was pressed with the ardor of the deepest religious feeling. They went to the root of the matter—the relation of the individual soul to its Maker.

In the colonies there were various religious establishments reflecting variety of origin and creed and all the inveterate prejudices and hatreds to which age-long religious strife had given rise. Even the truth can not prosper without leadership, and liberty waited for the appearance of the prophet of the new thought. Able, well trained, aflame with zeal, came Roger Williams. An exile, banished by the theocratic religionists because of his reasonable demand for freedom of conscience, he was, as his enemy put it, "enlarged" out of Massachusetts. And in Rhode Island he founded the commonwealth where for the first time religious liberty was a foundation principle.

Among the fundamental principles of Roger Williams emphasized and commended by Secretary Hughes we find the following:

"The civil sword may make a nation of hypocrites and anti-Christians, but not one Christian. Forcing of conscience is a soul-rape. Persecution for conscience hath been the lancet which hath let the blood of the nations. Man hath no power to make laws to bind conscience. The civil commonwealth, the church, not inconsistent, though independent, the one of the other. The civil magistrate owes two things to false worshipers—(1) permission, (2) protection."

In 1663 the charter for the colony of Rhode Island was framed, embodying these principles in the following clear and concise language:

"No person within the said colony, at any time hereafter, shall be in any wise molested, punished, disquieted, or called in question, for any differences in opinion, in matters of religion, who do not actually disturb the civil peace of our said colony; but that all and every person and persons may, from time to time, and at all times hereafter, freely and fully have and enjoy his own and their own judgments and consciences, in matters of religious concerns throughout the tract of land hereafter mentioned, they behaving themselves peaceably and quietly and not using this liberty to licentiousness and profaneness nor to the civil injury or outward disturbance of others."

After referring to the fact that this charter was the ancestor of the provisions in our Federal Constitution: "Congress shall make

no law respecting an establishment of religion, or prohibiting the free exercise thereof," Mr. Hughes closed his address in the following language:

These Constitutional declarations are not forms of words conveying an abstract idea. They have definite and well understood practical implications. Men of all religious beliefs stand equal before the law. They are not to be punished by reason of their creeds or forms of worship so long as they respect the public peace and the equal rights of others. No one is exposed to civil disability either as a witness in our courts or with respect to qualification for any public office by reason of his religious faith. Nor are the people to be taxed and public moneys to be used for the support of any sort of religion.

This principle of our institutions also carries with it an inhibition respected by all good citizens, that no one should seek through political action to promote the activities of religious organizations, or should intrude differences of religious faith or practice into our political controversies. The extent to which we manifest that self-restraint marks our degree of attachment to the liberty we proclaim. The right to religious liberty has become a truism, and we are so familiar with this conception that we are likely to forget at what cost freedom of conscience has been won and also the danger to which we are constantly exposed of a recrudescence of bigotry. The hardest lesson mankind has had to learn is that the religious truth which is held to be most precious can not prosper by attempts forcibly to impose it upon others. Strong convictions, especially religious convictions, are apt to develop tyrannical purpose and no faith is so pure but that it is ever in danger of being made the instrument of the mistaken zeal of those who would deny to others the right to think as they choose.

#### ENEMIES OF RELIGION

It is a sound instinct that couples civil and religious liberty to one phrase, in our description of free institutions, however distinct theoretically they may be. The effort to dominate the conscience of men by the use of civil power has always been destructive of civil liberty itself. If there are any who would pervert our institutions to make them servants of religious dogma, they should be regarded as enemies of both religion and the state, as the success of their endeavors would undermine both.

The principle of Roger Williams is not only one of absolute justice with respect of equality before the law, but it is the essential principle of religious culture. When we look beyond form and ritual to the spiritual life of which they are the expression, it must be realized that its vital breath is the liberty of the soul in following its highest aspirations. It is only in the atmosphere of religious freedom that we may hope either for protection against error and delusion or for the maintenance of that spiritual power upon which all progress depends.

The substance of this report was taken from the *Baptist*, and from the *St. Louis Globe-Democrat*. The Baptist people have

good reason to be proud of their ancestry, and of their record in matters of religious liberty.

Our own Sabbath-keeping Baptist denomination, born and cultured through its infancy in the land of Roger Williams, should find in the regular Baptists of today our most loyal allies in the fight against enforcing religious tenets by civil laws. Every one of the religious descendants of Roger Williams should stand squarely against the movement to compel Sunday keeping by civil legislation. Indeed, why should not this great denomination which stands so true to the baptism of our Lord, be standing just as true to the Sabbath of Christ?

What a pity it is that, when the Protestant Reformation severed the ties that bound to Rome, the reformation could not have been completed in regard to the Sabbath of the Bible!

**PROFESSOR KENT A SAFE GUIDE**

M. HARRY

By some Sabbath-school writers, Foster Kent's dictums are quite authoritative on Biblical matters. Who is he? Chief of Yale Divinity School. What does he teach? I quote from *The Bible Champion* of February, 1922, p. 103. To prove that Doctor Kent's position in regard to Christian theology is quite radical we will cite a recent incident. Our quotation is from a reliable religious journal:

"Recently he gave a series of lectures to the students of the State Normal School at Emporia, Kan. They were of such a radical nature that the ministers of the town protested against them. Doctor Kent and the members of the Ministerial Association met in a public way for a 'give and take' meeting. Asked if he recognized the necessity for regeneration, he replied, 'If there is no degeneration there will be no need of regeneration.' The question of the blood of Christ in our salvation was answered in this way: 'The blood was used only as a symbol. It might as well have been wool.' The Ministerial Association was right in saying to the president of the school: 'You should protect our young people instead of bringing a heretic here to talk to them.'"

He thus denies two of the most fundamental and clearly taught doctrines of

Christianity: regeneration and the atoning and cleansing power of the blood of Jesus Christ. Take regeneration and atonement through the blood of Christ out of the Bible and there will be absolutely no salvation.

Further, he is editor in chief of *The Shorter Bible*, in which he calls the Genesis account of creation a "poem." Why? I can think of no other reason than that certain heathen accounts of creation are in poetic form, thus classifying it with the fabulous accounts of the nations that knew not God. In fact, to make it appear as a sort of legendary story. We quote his attempt at versifying Genesis 1: 1-3, italicizing interpolated words:

"In the beginning *when* God created the heavens and the earth,  
And *while* the earth was *still* unformed and chaotic,

And darkness on the surface of the deep,  
And the Spirit of God brooding over the waters,  
God said, Let there be light and there was light."

Now compare this with Genesis 1: 1-3 in your English Bible written by inspiration and see whether Professor Kent knows more about creation than God, for he only could tell what happened and how, before man was created.

In his first reading or caption is this: "Stories and Histories." So according to Kent much of Genesis are only *stories* and some histories. How much and which, are only stories? I prefer to consult Paul's saying: "All scripture is given by inspiration," than to defer to Kent or Driver or Wellhausen.

Now reader, if Tom Payne or Ingersoll had scouted regeneration and the blood of Christ as Professor Kent has done, would they not rightly be considered infidels? Is it not time that certain writers cease to quote Kent as highest authority on Sabbath-school lessons?

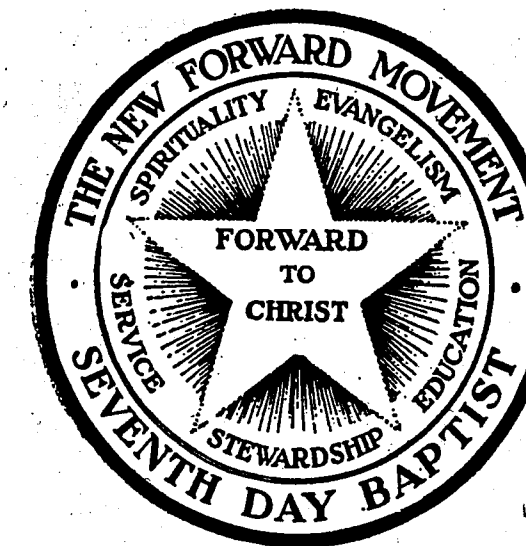
When some one asked Spurgeon the secret of the power and influence of his church, he pointed to the floor, and said:

"In the room below you will find three hundred Christians praying for me as I preach; that is the secret of blessing."

There is nothing like prayer to keep up the connection of individual or church to the kingdom of God.—*Ida Q. Moulton.*

**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.

**THE STANDING OF THE CHURCHES**

Churches	Quota	1919-20	1920-21	1921-22
Attalla	\$ 340	\$ 17.00	\$ .00	\$ .00
Adams Center	1,530	1,230.98	708.00	543.85
First Alfred	5,890	3,335.61	3,876.42	2,812.65
Second Alfred	2,940	768.34	1,145.90	1,212.01
Albion	1,870	622.27	279.83	20.00
Andover	620	148.49	201.25	53.85
Battle Creek	1,880	1,893.00	2,487.87	1,055.00
Boulder	920	460.00	920.00	460.00
Berlin	970	.....	308.37	367.01
First Brookfield	1,490	769.60	1,550.58	759.62
Second Brookfield	1,240	987.56	1,157.50	270.50
Cartwright	770	400.00	258.65	47.13
Chicago	830	1,009.60	926.60	788.83
Cosmos	220	46.00	88.00	40.00
Carlton	960	352.97	247.39	35.00
DeRuyter	910	910.00	677.00	353.00
Detroit	(Joined Conference 1921.)	.....	.....	120.00
Dodge Center	1,240	1,250.00	458.45	200.96
Exeland	220	45.00	20.00	25.00
Farina	1,650	1,650.00	1,019.95	715.86
Fouke	720	664.38	88.00	60.00
Friendship	1,200	430.00	679.83	430.50
First Genesee	1,970	985.00	1,895.79	1,137.17
Gentry	650	480.50	355.66	121.00
Grand Marsh	280	.....	98.01	15.00
Greenbrier	340	.....	70.00	50.00
Hammond	460	703.00	619.54	364.76
First Hopkinton	2,860	114.53	1,178.68	794.29
Second Hopkinton	880	132.15	75.00	137.49
First Hebron	520	.....	150.00	370.00
Second Hebron	370	.....	67.00	22.00
Hartsville	700	80.00	110.10	25.00
Independence	1,070	1,360.00	1,100.00	465.00
Jackson Center	1,180	200.00	95.00	160.00
Lost Creek	910	910.00	910.00	649.69
Little Prairie	370	.....	150.00	30.00
Los Angeles	240	275.00	240.00	100.00
Middle Island	730	90.00	100.00	125.25
Marlboro	990	1,030.00	1,004.51	427.77
Milton	4,460	2,300.00	3,501.24	2,558.96
Milton Junction	1,990	1,138.74	2,240.00	1,002.00
Muskegon	(Joined Conference 1921.)	.....	.....	5.00
New York	660	1,075.00	948.06	686.52
Nortonville	2,240	2,240.00	1,440.00	271.00

North Loup	4,180	4,180.00	4,180.00	805.00
Piscataway	930	571.62	412.20	897.54
Plainfield	2,440	2,071.62	2,975.30	2,172.91
Pawcatuck	3,840	3,483.29	3,993.17	3,781.39
Portville	210	25.00	239.00	.....
Roanoke	400	97.00	114.00	65.00
Rockville	1,340	172.00	135.00	184.29
Richburg	390	293.00	390.00	75.60
Riverside	1,030	925.00	820.05	651.13
Ritchie	900	650.00	69.50	205.52
Rock Creek	(Joined Conference 1921.)	.....	.....	13.00
Salem	3,220	3,213.50	2,634.55	2,329.90
Salemville	580	80.46	290.00	142.50
Shiloh	3,550	1,344.04	3,674.30	990.18
Scott	490	.....	1.00	33.00
Syracuse	270	88.99	107.72	65.22
Southampton	90	120.00	40.00	20.00
Stonewort	350	107.00	100.00	105.00
Scio	180	-7.71	.....	5.00
First Verona	820	800.00	827.12	336.75
Waterford	490	540.00	512.25	370.67
Second Westerly	220	275.00	230.00	165.00
West Edmeston	550	550.00	345.00	100.00
Walworth	880	248.60	499.56	198.50
Welton	700	610.00	700.00	504.59
White Cloud	1,020	185.00	26.73	93.25
Minneapolis		\$16.75		
Petrolia		\$14.25		
L. S. K.		\$98.39		

The "Standing of the Churches" appears late in the month this time, due to the absence of the Forward Movement director from home. For several months this "Standing of the Churches" has been published in the SABBATH RECORDER. I find as I go about among the churches that it serves a good purpose. It gives assistance to pastors and officials in the churches and furnishes information to the rank and file of the members, that is, those who are interested in the Forward Movement, and who are readers of the SABBATH RECORDER. While this number is not as large as it ought to be, they are to be found in every church.

One of the encouraging features of the treasurer's report for April is the "come back" of the North Loup Church in a remittance of \$800. "You can't keep a good man down" is an old saying. The same is true of a church, and North Loup will be heard from again before the end of the Conference year. Some of the members of that church think they will register 100 per cent before the end of the year. Others, equally interested, frankly say they do not see how it can be done, but there seems to be no question on the part of any one but what the total quota for the five years will be paid before the expiration of the Forward Movement period.

Another source of inspiration in these monthly figures is the consistent support of the Pawcatuck Church, and the steady yearly gains of Second Alfred. Other churches are making good records.

While the total receipts from all the

churches for the first ten months of the year look discouraging, I am hoping for better things during the last two months of the year. The Presbyterian Denomination raised more money in the last month of their financial year than in all the other eleven. Seventh Day Baptists may redeem themselves so far as the financial support of the work of the denomination is concerned for the present Conference year, in the months of May and June. Several of the churches are already making special efforts.

I am asking all church treasurers to remit all money on hand for the **Forward Movement** to the Forward Movement treasurer, Prof. William C. Whitford, Alfred, N. Y., before the end of May. The "Standing of the Churches" for the first eleven months of the year will appear in the **SABBATH RECORDER** early in June, but will be presented this time on a *percentage* basis. Something ought to be received from every church in the denomination in the month of May. Let all money be sent in promptly, and early enough to reach the treasurer before the end of the month. Then let every church watch the **RECORDER** to see how well it measures up. This will furnish a basis upon which to work in making the final drive in June.

**SEVENTH DAY BAPTIST GENERAL CONFERENCE**

**Receipts for April, 1922**

Forward Movement:	
First Alfred	\$389 90
Andover	10 30
Battle Creek	300 00
Berlin	42 70
First Brookfield	283 56
DeRuyter	25 00
Exeland	5 00
Friendship	12 00
First Genesee	26 17
Hammond	36 40
Hartsville	10 00
Second Hopkinton	7 00
Marlboro	17 14
Middle Island	16 00
Milton	214 20
Milton Junction	102 00
Minneapolis Sabbath School	6 50
New York	189 65
North Loup	800 00
Nortonville	50 00
Pawcatuck	493 52
Piscataway	197 61
Ritchie	16 52
Rockville	22 00
Salem	159 50
First Verona	53 00

Walworth	150 00
Waterford	29 25
Mrs. Helen C. Roe, L. S. K.	5 00
	\$3,669 92

For all but Woman's Board, Sabbath School Board and Young People's Board:

Shiloh	\$400 00
Alfred College:	
Lost Creek	55 51
Milton College:	
Lost Creek	55 51
Denominational Building:	
Mr. and Mrs. A. E. Rogers	50 00
Salemville (bond)	100 00
Tract Society:	
Mr. and Mrs. A. E. Rogers	25 00
Georgetown Chapel:	
Adams Center	50 00
Missionary Society:	
Mr. and Mrs. A. E. Rogers	25 00
Rockville Sabbath School	10 00
Sabbath School Board:	
Shiloh	40 00
Total	\$4,480 94

WILLIAM C. WHITFORD,  
Treasurer.

Alfred, N. Y.,  
April 30, 1922.

**WHAT ABOUT IT?**

Let me tell you something that should interest the Seventh Day Baptist home missionary workers. It is a true story, every word.

Read Acts 19: 2 to start with. Now— Once upon a time, which is the present time, there were and are some most excellent people, who, like those of Ephesus with whom the apostle Paul came into contact, "had not as much as heard whether there is" Is what? Not the Holy Ghost, but Seventh Day Baptists. Never knew there were such people. Very intelligent people, very strict religiously, but had never even heard of the denomination.

Do you ask where they are? Not in New Mexico or Venezuela, Cuba or Alaska. In New England. In one of the largest and most wealthy cities of that section. A religious city, famous for its churches. And right there in that city there is a little band of—

No, no; not Lone Sabbath Day Keepers. Not that. Remember, they had never heard of Seventh Day Baptists. But that is what they are.

The Seventh Day Adventists have a church in the city, but these of this flock never go there to worship.

What then?

Every week, at the hour when their Lord expired on the cross, they gather together in the home of one of their number, and there have their services. And in those services, prominent and invariable is the reading of the commandments, with particular stress on "Remember the sabbath day to keep it holy."

And holy they keep it. They do no manual labor of any kind on that day. No Seventh Day Baptists anywhere are more strict about this.

And yet, until quite recently, when Rev. D. Burdett Coon and Mrs. Coon had passed through the city, they had never heard of Seventh Day Baptists.

Now another text: Read Judges 18: 14, and let its question digest. As Boss Tweed said, "What are you going to do about it?" It looks like a good opportunity to establish a church. Ask me, and I will give particulars.

W. H. MORSE, M. D.

Hartford, Conn.

**PROGRAM OF CENTRAL ASSOCIATION**

Adams Center Seventh Day Baptist Church, June 8-11

THURSDAY MORNING

- 9.30 Opening service  
Address of Welcome Rev. L. F. Hurley  
Response Rev. T. J. Van Horn
- 10.00 Report of Executive Committee  
Appointment of Standing Committees
- 10.15 Reading church letters  
Treasurer's Report

THURSDAY AFTERNOON

- 2.00 Devotional Service  
Reports to Sister Associations  
Messages from Sister Associations  
Music
- 3.15 Message from Forward Movement  
Director, Rev. A. J. C. Bond
- 4.00 Evangelistic Service Mrs. Lena Crofoot

THURSDAY EVENING

- 7.30 Praise Service
- 7.45 Annual Sermon Rev. Y. P. Klotzbach
- 8.30 Evangelistic Service, Rev. Wm. Clayton

FRIDAY MORNING

- 9.30 Business  
Special Music
- 10.00 Tract Society Hour Dr. T. L. Gardiner
- 11.00 Sabbath School Board in charge of Rev. Edgar D. Van Horn

FRIDAY AFTERNOON

- 2.00 Opening Service
- 2.10 Special Music
- 2.15 Sermon, Rev. G. H. F. Randolph, Delegate from Southeastern Association

3.00 Layman's Hour in charge of L. Stewart Smith

FRIDAY EVENING

- 7.30 Prayer in Song
- 7.45 Sermon, Rev. Walter L. Green, Delegate from Western Association
- 8.30 Conference Meeting, Rev. Frank E. Peterson

SABBATH MORNING

- 10.30 Opening Service  
Sermon Dean Arthur E. Main  
Offering for the Tract, Missionary and Education Societies

SABBATH AFTERNOON

- 2.00 Music  
Scripture Reading Rev. A. C. Ehret  
Prayer Rev. E. A. Witter  
History of the Church Mr. William P. Jones  
Reminiscences Mrs. S. A. Bates  
Early Pastors Mr. N. L. Maltby  
Music  
A Thirty-three Year Pastorate, Dr. H. W. Prentice  
Message Rev. S. S. Powell  
Message Rev. E. H. Socwell  
Ten Years Ago Rev. E. A. Witter  
My First Pastorate Rev. A. C. Ehret  
Music  
What of the Morrow, Rev. L. F. Hurley  
Closing Prayer Dean Arthur E. Main

SABBATH EVENING

- 7.00 Sabbath Vespers
- 7.30 Pageant
- 8.00 Woman's Hour  
Reports of Ladies' Societies  
Address by Miss Susie Burdick  
Collection for Woman's Board  
Music

SUNDAY MORNING

- 9.30 Closing Business
- 10.30 Young People's Board in charge of Miss Hazel Langworthy, Associate Secretary
- 11.15 Sermon, Rev. Edgar D. Van Horn, Delegate from Northwestern Association

SUNDAY AFTERNOON

- 2.00 Opening Service
- 2.10 Missionary Board Sec. Edwin Shaw  
Music De Ruyter
- 3.00 Education Society, Dean Paul E. Titsworth
- 3.45 Evangelistic Service Dr. S. C. Maxson

SUNDAY EVENING

- 7.30 Praise in song
- 7.45 Sermon, Dr. Clayton A. Burdick, Delegate from Eastern Association
- 8.30 Closing Consecration Service, Rev. T. J. Van Horn.

MARTHA H. BUTTON,  
Corresponding Secretary.

"Children need housing, schooling, dressing, feeding and possibly spanking, at least folks used to think so, but what they need most of all is—mothering."

## MISSIONS AND THE SABBATH

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

### MISSIONARY AND TRACT SOCIETY NOTES

#### FINANCES

From data just published by the Baptists of New Jersey concerning the financial condition of the New World Movement in that State we learn that while the annual quota as assigned to the churches was an average of \$14.50 per member the pledges made amounted to \$7.67, and the amount actually paid thus far during the past three years is an annual average per member of \$6.99. On May 1, with only two months of our



Rear View of Girls' School

fiscal year left, our own people have this year paid in an average of only \$4.50 per member. We shall have to average \$2.49 per member for May and June if we do as well for the year as our Baptist friends in New Jersey have done.

The General Fund accounts, that is to say, the current expense accounts, of the Missionary and Tract societies are carrying large deficits. At the present time, May 1, 1922, the Missionary Society has a deficit of over \$8,000, and the Tract Society of over \$4,000. Do the people realize that unless contributions come, and come quickly and in generous amounts, the work of these two societies will have to be reduced? Let

us increase our efforts and enlarge our giving, and let us do it *now*; for the plans for next year must soon be made, and made in the light of the contributions of the next few weeks.

#### THE BOYS' SCHOOL AT SHANGHAI

The Boys' School Building account of the Missionary Society has a balance on hand of about \$3,000 at the present time. One thousand dollars has already been used in the purchase of land. A like amount was taken from the Girls' School Building Fund for land, and about \$2,700 as a balance remains in that fund. The announced policy of the Missionary Society is to begin work when sufficient funds have been secured. Two pictures are given here which show something of the present buildings. One is a rear view, showing "Kitchens, bath-room, servants' sleeping rooms, etc. On extreme right is a corner of the Crofoot house. A grave at the side of the fence." The other picture is a side view. The foreground is a part of the ground purchased last year. On the left is the end of the carpenter shop, not a part of the mission property. The Crofoot house is in rear, and on the right is the Boys' School building.

#### THE CHAPEL OF THE SEVENTH DAY BAPTIST MISSION AT SHANGHAI, CHINA

The elaborate archway and the building on the right are not a part of the mission property. Our missionaries are heard sometimes to speak of the coffin factory near them. This building on the right is a part of the factory. The large sign which appears to be across the church building at the base of the tower is really at the corner of the lot just above the stone wall. It is a sign for the Boys' School, and reads in English underneath the Chinese characters, "Grace High School". The way to the school is through the archway, and back a few hundred feet.

#### CHRISTIAN UNITY AND CHURCH UNITY

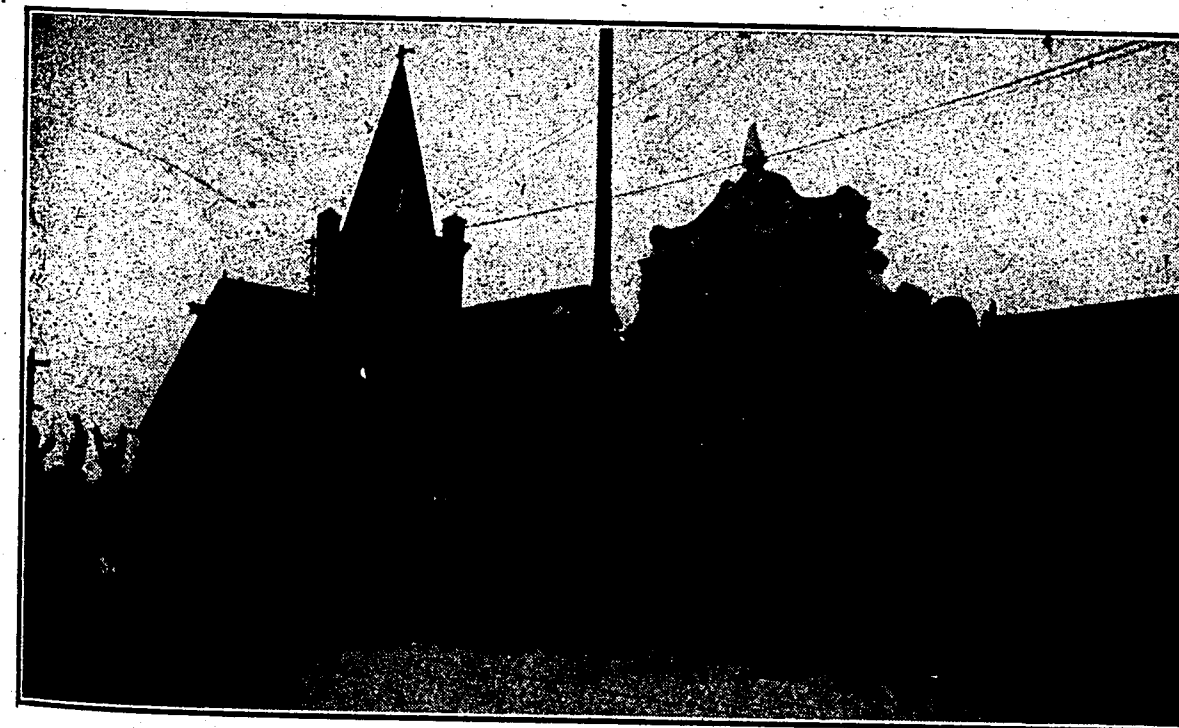
The following definitions of Christian unity and church unity are taken from the writings of George W. Pepper, now United States Senator from Pennsylvania. He says, "By Christian unity I mean that state of mind on the part of the one disciple towards another which exists when each unreservedly recognizes that the other is seeking to know the Father through the Son."

"By church unity I mean that measure of mutual understanding between disciples which will make it possible for them to partake of the Lord's Supper without scruple respecting the authority of the celebrant, and without question respecting one another's apprehension of the significance of the rite."

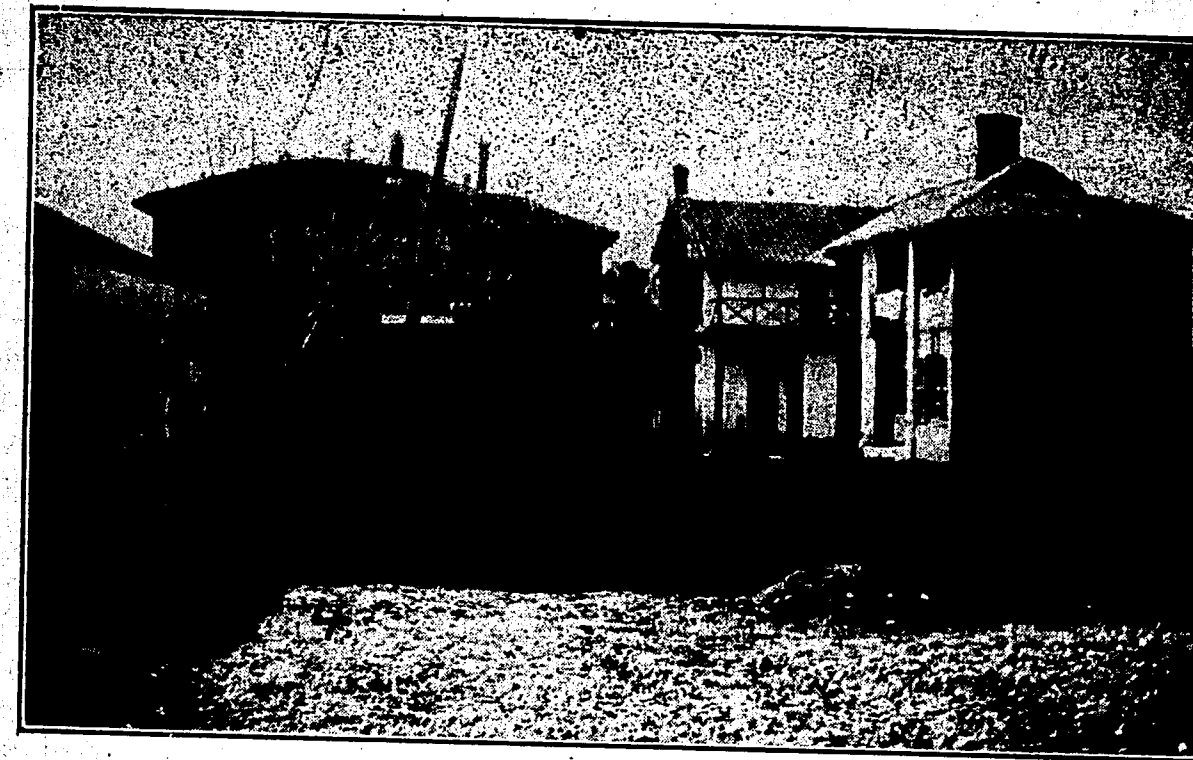
#### BIBLE READING ON THE SABBATH

1. When and by whom was the Sabbath established?

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he



Chapel of the Seventh Day Baptist Mission, Shanghai, China



Side View of Girls' School

had made. And God blessed the seventh day and sanctified it" (Gen. 2: 1-3).

2. For whom was the Sabbath made?

"And he said unto them, the Sabbath was made for man, and not man for the Sabbath" (Luke 2: 27).

3. Was the Sabbath known and regarded by the Hebrews as they were coming out of Egypt?

"Six days ye shall gather it; but on the seventh day which is the Sabbath, in it there shall be none" (Ex. 16: 26).

4. What does the Lord, through the prophet Isaiah, say about strangers,

that is, Gentiles, and the Sabbath; "Also the sons of strangers that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant, even them will I bring to my holy mountain,

- and make them joyful in my house of prayer" (Isa. 56: 6).
5. What does the Lord through the prophet Ezekiel say about Sabbath observance?  
"I am the Lord your God; walk in my statutes, and keep my judgments, and do them; and hallow my Sabbaths; and they shall be a sign between me and you, that ye may know I am the Lord your God" (Ezek. 20: 19-20).
6. When does the Sabbath begin and end?  
"And that day was the preparation, and the Sabbath drew on" (Luke 23: 54).  
"And at even, when the sun did set" (Mark 1: 32).
7. Did Jesus keep the Sabbath?  
"And he came to Nazareth, where he had been brought up; and as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read" (Luke 4: 16).
8. Did Jesus expect that his disciples would be keeping the Sabbath years after his death?  
"But pray ye that your flight be not in the winter, neither on the Sabbath day" (Matt. 24: 20).
9. Did the disciples keep the Sabbath after the death of their Master?  
"And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment" (Luke 23: 56).
10. But that was the day of the crucifixion. Did the disciples keep the Sabbath after the resurrection?  
The writer of the Acts of Apostles many years after says, "And on the Sabbath we went out of the city by a riverside, where prayer was wont to be made" (Acts 16: 13).
11. Did others than the Jews gather in the synagogue on the Sabbath in the time of the disciples?  
"And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath. And the next Sabbath day came al-
- most the whole city together to hear the word of God" (Acts 13: 42-44).
12. Whose example do those follow who observe the seventh day of the week as the Sabbath?  
They follow the example of God, of Jesus Christ, and the early church. "And on the seventh day God ended his work which he had made; and he rested on the seventh day" (Gen. 2: 2). "And came down to Capernaum, a city of Galilee and taught them on the Sabbath days" (Luke 4: 31). "And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks" (Acts 18: 4).
13. Did Jesus teach that the law was not to be kept?  
"For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." "Who-soever therefore shall break one of these least commandments, and shall teach men so, shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven" (Matt. 5: 17-18).
14. Does Paul teach that because we are under grace we need not keep the law?  
"Do we then make void the law through faith? God forbid: yea, we establish the law" (Rom. 3: 31).
15. What general principle did Jesus give to guide our conduct on the Sabbath?  
"And they asked him, saying, Is it lawful to heal on the Sabbath days? that they might accuse him. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days" (Matt. 12: 10-12).

## EDUCATION SOCIETY'S PAGE

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

### SALEM COLLEGE NEWS LETTER

Readers of the RECORDER will be interested to know that Salem College is about to complete the most successful year of its history. The institution has this year been more largely attended with better work and interest than ever before.

This spring the school offered a special eight weeks' spring term for teachers, beginning April 3. Some fifty teachers and others have taken advantage of this unusual opportunity. It seems evident that the enrolment in the Summer School, which begins June 5, will exceed all previous years.

The College Debating Club recently organized, electing officers for the coming year and planning an active program for next year including inter-collegiate debates and several programs during Summer School.

Members of the Dramatic Club have recently visited neighboring high schools giving highly successful programs. The work of this club has been especially good throughout the year.

In athletics Salem has been phenomenally successful. The basketball team holds the 1922 state championship, the football team won six out of seven games, and this spring the school has won all baseball games but one. On May 9 the strong Juniata College team from Huntingdon, Pa., was defeated 5 to 2. Besides this Salem is represented this spring by a good tennis team and a strong track team which will engage in two meets late in May.

The Science Society recently purchased a motion picture machine by means of which they have since been both instructing and entertaining the students. A number of excellent pictures have been shown to the public and students, besides a number of scientific and educational films.

No club or organization in the school has been more active or successful than the Quill Club, who publishes the college paper, the "Green and White." The Quill

Club has the distinction of organizing the West Virginia Collegiate Press Association and entertaining the first conference which met at Salem in March.

At the meeting of the Y. M. C. A. on the last Thursday in April the new cabinet was installed with a very impressive installation service. It is a matter of interest that eight of the thirteen cabinet members are Seventh Day Baptist young men, while the majority of the men in the school are not of our denomination. The new president is Duane Ogden '23; vice president, Bryan Carder '24; secretary, Paul Davis '25; and treasurer, Russel Jett '24.

Dean Van Horn continues to be busily engaged in soliciting financial aid for the college. He addressed the Berea church on April 22 and on May 4 started on his second trip East trusting that the goal set for June will be reached.

S. D. O.

### RURAL SCHOOL FAIRS

HELEN J. SMITH

There seems to be a feeling of resentment among the majority of rural tax payers over the recent increase in teachers' wages. "Short hours and little work" is a stock criticism. Physical labor stands ahead of brain work and in the estimation of these people should be paid accordingly. Still when it comes to securing the services of a competent teacher for a rural school, the trustee must, in many cases, look a long time before finding a satisfactory one, instead of being besieged as formerly with applicants the morning after school meeting.

The problems of the rural school teacher have changed materially in the last forty or fifty years. We do not find the large number of pupils in a school, seventy-five to one hundred for one teacher to manage, or a gang of full grown toughs to deal with, that our grandparents tell about. Discipline is still an essential of good school management—but it is of a little different nature than it was then. In our home supervisory district, thirty-six pupils makes the largest school I know, while fifteen is the average. So if numbers alone count the knockers are right in their estimate of a teacher's work. But there is still plenty, even in a small school, to keep the teacher

busy, for several subjects have been added to the curriculum in the last ten or fifteen years which makes up for the decrease in number of pupils.

As I have stated before discipline is a matter of no minor importance in good school management, yet it is of a little different nature than formerly. It has been dropped in word (not by any means deed) and we try to hide it by another name. That name is Interest. It is certainly true that if a child is interested in his work the teacher has less trouble disciplining him. The biggest institution in our district, which tends to arouse the child's interest is our annual school fair. A few years ago the county fairs began giving special attention to the work of the school, encouraging exhibits of all kinds to be placed on display. Besides regular school work, cooking and sewing came from the girls, and the boys' department showed jig saw and carpentry work, while vegetables and flowers raised by the children were also placed on display in the school collection. The rural schools were not long in taking up this work and while they were restricted as to equipment, they have done exceptional work—in fact such good work that it was decided a few years ago to give up a day especially to the display of this work in some central locality, making the exhibit so attractive that it would be of interest to the entire community. This is the origin of the school fair which in our district is termed Field Day. It is held the last of May or the first of June. The attractions of the day consist in the above mentioned exhibits, a parade of floats, exercises, with a good speaker from a distance and outdoor games and drills.

The exhibits, which consist in work representing every subject except reading taught in the school, are put up on the walls of the auditorium and classrooms of the high school building. Honor books, maps, charts, sewing and woodwork constitute the main part of the exhibit. Each child may have on display an Honor Book made up of 90 per cent to 100 per cent papers from work handed in during the year from such subjects as writing, arithmetic, elementary English, and spelling. The papers should be of regulation size and penned neatly. They may have heavy paper covers with some design or snap shot of the school

house or pupil himself for the front and they may be held fast by ribbon or cord.

There are various charts that can be made to represent drawing, physiology and hygiene, nature study, history and geography. A drawing chart needs no explanation, simply taking the best drawings and arranging them artistically should prove to be very attractive. Hygiene is rich in charts particularly for the younger grades. There is no better way to teach a child what he should and should not do than by pictures. Taking a large sheet of paper divide it into two parts. At the top of one print in large plain letters "Things to Do," at the top of the other print "Things Not to Do." Under the first heading put a picture of a child brushing his teeth, another of one drinking water, one where he is eating potatoes and other vegetables or one of a child who is sleeping soundly. Under the second heading may be pictures of children eating pie and cake, wearing high heeled shoes, drinking coffee, staying up late at night, etc. In this way children who can not read may learn the hygienic truths which are necessary for good health. Parodies of Mother Goose rhymes may be made into chart form also.

Nature study is another subject that may be taught in the above manner. Bird charts and calendars, the life cycle of some obnoxious weed and its economic importance to mankind, the life history of some harmful insect, the different varieties of fish in the neighboring streams, different kinds of wild animals, the most important grains and grasses, pictures of the various breeds of cattle and chickens, and different kinds of fruit twigs, all make good exhibition work.

History may be shown by pictures of the different stages of travel from the beginning of this country up to the present time, or household life or pictures of our presidents or the benefactors of humanity who claim American birth, made into charts.

Salt maps showing relief and drainage, how the waters in the brook that runs past the schoolhouse get to the ocean make very practical application of chart work. Animal and vegetable zone charts, bark charts, mineral and soil charts and pictures showing the sources where we derived our various kinds of substitutes for sugar dur-

ing the war, are favorites. Here is a textile chart worthy of mention.

Compositions on geography, nature study and history combine to give elementary English a representation, but the greatest test of a composer's ability is the letters. Before December first every child writes to our district superintendent. She answers these before March first. During April the children write again to her. These letters are sorted, the best ones being put on charts and judged on Field Day. A prize of one dollar is awarded to the writer of the best letter and the one who owns the next best letter receives fifty cents. A prize is now being offered for the best business letter.

The vocational part of the exhibit includes dresses, aprons, rugs, fancy work, cooking and canned fruit from the girls and woodwork such as a rustic bench, wheelbarrow, bird houses, screen door, miniature barn and smaller articles of jig saw manufacture from the boys.

Perhaps the greatest interest of the day centers around the floats. Can you fancy the excitement of the children over riding in a parade in town and the joy and pride of their parents while watching the pageant move slowly down the street? Patriotic subjects were chosen largely for floats during the time we were in the war. One taking first prize was a band of Red Cross workers who were diligently rolling bandages, knitting socks or giving first aid to wounded soldiers while Columbia apparently superintended their work. "Raising Potatoes for Uncle Sam," showed a huge potato mounted on a wagon while boys in blue jeans carried hoes, forks and rakes as representative of their vocation. This took second prize. A first prize float the next year was one in which the Statue of Liberty was represented. During the parade the teacher who represented the statue seemed perfectly immovable. White ribbons were attached to the car and it was apparently drawn by little girls dressed in white. "Columbia and Uncle Sam" with patriotic attendants was an especially clever affair and took second prize that year. As a bit of hygienic instruction to pupils who carried out the plan (and to all onlookers) was the "Health Float." The low truck was covered with white cloth and wheels wound in white. This was drawn by perfectly

groomed white horses. The driver was dressed in white and wore white gloves. Everything breathed of cleanliness. Conspicuous on the float were several well printed signs in purple and white such as "Sleep Ten Hours a Night," "Wash Hands and Face Often," "Clean Teeth Well," "Drink Plenty of Water," "Eat Slowly." At the foot of each sign sat one or two children performing the various duties assigned. Their acting was perfect. This naturally took first prize. A very unique float was the "Fairy Queen." A wagon was fitted with a rack and frame work for a canopy. This was covered with evergreens until not a trace of the original wagon remained. Within on a green throne sat the Fairy Queen arrayed in pale green tarlatan and tinsel, with her band of fairies and gnomes. Other floats of worthy mention were ones representing the Peace Conference, a Japanese scene, Germany's downfall and people of all nations. In a parade of fifteen or twenty floats it is impossible to describe each in detail.

At the close of the parade the exercises are conducted in the high school auditorium. The main feature of our indoor program is an address by some speaker of note. Other numbers on the program vary from year to year. Last year we had a spelling contest. The six best spellers from each town were the ones competing. About two weeks before Field Day the schools of each town met for a spelling match to determine who the competitors were to be for the final event. A prize of one dollar was awarded to the best speller, while the second prize amounted to fifty cents. At the close of the program the reading certificates are awarded and the announcement of the prizes for floats and exhibits is made.

After this, outdoor games and races are conducted by a competent director. Dances and drills last year were under the leadership of our state physical instructor. A Maypole dance, an Indian dance, Japanese tag, and a flag drill were special features. When the drills and games come to a close the crowd disperses. The children and parents leave for home while the teachers remain to pack their exhibits.

I have not mentioned the sleepless nights, the worried days and over wrought nerves of the teachers. I have not told about the



failures of children over charts, sewing and carpentry. That would take twice as long. Yet for all these obstacles Field Day is a success. Here are some of the benefits we notice that have been derived from these yearly events. The children have been given a new interest in school and an inspiration to do their best. Consequently their work is of a better grade. It has provided a spirit of competition between schools. This is an essential. How teachers dread that one-child class with no competition. Thus it is with school. Competition is an inspiration and a pusher. Field Day has united communities. It has acquainted parents with the work of their children. It has given them the opportunity of hearing good addresses and of being entertained in various ways. It makes them want a progressive teacher for their children. Field Day is the only institution given over entirely for the benefit of the rural school children and patrons. The teacher's life is no flowery path of ease and to take upon herself willingly the added work of Field Day, she must have at heart the betterment of the rural schools.—*The Journal of the New York State Teachers' Association.*

**THE GOOD WORK IN SHILOH, N. J.**

DEAR SABBATH RECORDER:

At the annual church meeting of the Shiloh Church, the matter of a series of special meeting was discussed, and it was the general opinion that such a meeting should be held and that our sister church at Marlboro should be invited to unite with us in the service. A committee was appointed to make the plans. After due consideration it was decided that the two pastors be assisted by someone else and Brother Alva L. Davis, of Ashaway, R. I., was obtained.

Some two weeks before he came the two churches began holding cottage prayer meetings. For this purpose the communities were divided into six divisions and leaders appointed in each, who should be responsible for the meetings each evening. Although a heavy snow fell almost at the beginning, the attendance at the most of these gatherings was good.

Pastor Davis took up the work in the church on the evening of February first.

From the beginning it was evident that his work would bring good results because of the earnest and straightforward way in which he presented his message as well as by the earnestness shown on the part of many of the church members. It was a real pleasure to listen to him, and his sermons will long be remembered, and the influence will be lasting.

Pastor L. D. Seager had charge of the music and had spent some time in training a choir. It seemed good to see him again in such work, and carried my mind back to childhood days when he was missionary pastor in the little church at Berea, W. Va., where in a great revival, conducted by him, the writer, as a boy of thirteen, was led to Christ and the church and Christian service. A Junior Choir, trained by Mrs. Anabelle Bowden, was a great help in many of the meetings.

As a result of the meetings thirty were baptized at the closing service, twenty-nine of whom united with the church, three at Marlboro and twenty-six at Shiloh. Four of these were converts to the Sabbath. There are still others who will probably come into the church. While this is largely the visible results, only eternity can tell all. The interest in the church work as well as attendance at all the services is much better than before. In fact, the attendance is as good as it was when I became pastor, more than seven years ago. Realizing that "a new broom sweeps clean," this is very encouraging.

I am sure I voice the sentiment of the Shiloh people when I say that we are very grateful to pastors Davis and Seager for the services rendered us, and lift our hearts in grateful praise to God, for the outpouring of his spirit upon the services.

Sincerely yours,

ERLO E. SUTTON,

Shiloh, N. J.,

May 14, 1922.

"A child that can look back and see his earliest recollections steeped in mother love has a decided advantage over the child who has no such memories. For he knows, in spite of all the disillusion and betrayals and bitterness of later years, that there is such a thing as absolutely pure and unselfish affection."

**WOMAN'S WORK**

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

**EPIPHANY**

An hour of May, for me  
Is true Epiphany.  
When the birds sing to us  
"Creator Spiritus,"  
And in each little nest  
The Lord is manifest;  
When the thorn along the down  
Is white with holy crown,  
Where plover scream and swerve  
Who their Master serve,  
And all the brilliant wood  
Is breathing God.  
Now no man may not see  
True Epiphany.  
—*Sherard Vines, Oxford Poetry, 1916.*

**THE SUMMER SCHOOL OF MISSIONS**

Colorado Chautauqua, Boulder, June 21 to 28, 1922

To the Christian Women of the Rocky Mountain Region:

In response to a wide demand, the Interdenominational Committee of the Rocky Mountain Region, representing ten denominations, has arranged to resume the Summer School of Missions at Boulder, June 21 to 28, 1922.

Since this is the only interdenominational conference scheduled for this section this summer, we urge your hearty support and co-operation. This is your opportunity to prepare your society and your church for enlarged service by coming yourselves and by sending your officers and representatives.

An exceptional program is planned for Christian workers, including mission and Bible study, methods, conferences, addresses on world-wide topics, missionary speakers, and training for leadership. The subjects of study for the year are India and the Negro.

Special emphasis will be placed on the Department and Program for Girls with its carefully supervised camp life and recreation for girls over sixteen.

Expenses

Non-transferable residence ticket for the session (includes residence fee and complete program for week) ..... \$ 2 25  
Residence ticket for the day (includes program for the day and ground fee for remaining over night) ..... 50

Transferable season ticket for program only. (This ticket may be credited on exchange for non-transferable residence ticket if presented June 21 ..... 1 00  
Single admissions ..... 25  
One day ticket, program only ..... 35  
Lodgings in cottage week ..... \$2 00 to 5 00  
Room in Hostess tent, per day ..... 1 00  
Room in Missions House, per day ..... 1 50  
Room in Lodge, per day ..... 2 00  
One-room cottage, three people, week ..... 6 00  
Two-room cottage ..... 12 00  
Three-room cottage ..... 18 00

(Equipment of these cottages does not include cooking utensils or dishes.)

The Cafeteria offers good meals at optional expense.

Total expense above railroad fare may be kept within \$15.00.

For the Girls' Camp, total expense above railroad fare may be kept within \$13.00 for shareholders and \$15.00 for non-shareholders.

Cordially,

MRS. A. A. REED,  
MRS. L. B. MOORE,  
MRS. J. E. REYNOLDS,  
MRS. S. E. FLINT,  
MRS. H. F. HOFFMAN,  
*Executive Committee.*

For information, write Mrs. W. J. Minchin, Publicity Secretary, 1010 East Seventeenth Avenue, Denver, Colo.

Concerning accommodations, write Mrs. W. L. Armstrong, Boulder Secretary, 735 Spruce Street, Boulder, Colo.

Concerning the Girls' Camp, write Miss Jessie K. Fitzpatrick, Chairman, 936 Mapleton Avenue, Boulder, Colo.

**TREASURER'S REPORT**

For Three Months Ending March 31, 1921

MRS. A. E. WHITFORD, Treasurer,  
In account with  
THE WOMAN'S EXECUTIVE BOARD  
Dr.  
To cash on hand December 31, 1921 ..... \$ 424 29  
Dodge Center, Minn., Mrs. E. L. Ellis,  
Unappropriated ..... 3 00  
Guilford, N. Y., Mrs. Maryett Benjamin and Mrs. Minnette B. Cowles,  
Tract Society ..... \$37 81  
Marie Jansz ..... 25 00  
Fouke ..... 15 00  
77 81  
Treasurer W. C. Whitford ..... 882 19  
Shiloh, N. J. .... 100 00  
Shiloh Female Mite Society ..... 34 55  
Middle Island ..... 40 00  
Walworth ..... 27 00  
Stonefort ..... 18 75  
Richburg ..... 50 00  
\$1,612 59

<i>Cr.</i>	
C. E. Crandall, Treasurer, Milton College.	\$ 50 00
Mrs. T. J. VanHorn, toward preparations for Conference Program.	25 00
Mrs. A. B. West, carriers for slides.	15 00
Two Subscriptions to the <i>Missionary Review</i>	5 00
S. H. Davis, Treasurer Missionary Society:	
Miss Burdick's salary	\$200 00
Miss West's salary	200 00
Evangelistic work in "Southwestern field"	250 00
Doctor Sinclair	100 00
	750 00
Fouke School	100 00
	\$ 945 00
Cash on hand, March 31	667 59
	\$1,612 59

### THE BOOK OF BOOKS

ARTHUR E. MAIN, D. D.

#### III

In one respect Hebrew literature is behind the Greek. It reveals no great desire for knowledge as such and no strong tendency to philosophize, that is, to reason about the experiences and problems of life. Of course in this connection one must not forget the books of Job, Proverbs and Ecclesiastes.

About one half of the Old Testament is in the form of history, biography and story.

These biographies and stories are characterized by simplicity and a dramatic element. Professor Hudson says we need the discipline of these older and simpler kinds of art. And while modern readers are advised to turn back from time to time to the great Greek poems, Iliad and Odyssey, they are not really obliged to go to Homer; for they will find ample material for their purpose in the story literature of the Bible.

There are, for example, the Abraham, Isaac, Jacob, and Joseph stories in Genesis 12 to 50; the story of Gideon and of other "Judges"; the Samson legend; and the stories of Ruth, Esther, and Jonah; and in the Apocrypha, of Judith and Tobit.

As examples of writing that can not be called literature see I Chronicles 1-9, and Nehemiah 7, 10, 11, 12.

The Kings are a higher type of historical literature. One of the noblest passages is the account of Solomon's prayer at the dedication of the temple in I Kings 8. See also the Elijah and Elisha stories and that of Naaman.

Still higher literary art is found in the books of Samuel, in stories that gather around such names as Hannah, Samuel, the Philistines, Saul, Jonathan, David, Goliath, Nathan and Absalom.

A fundamental purpose of the earlier Hebrew history, biography, and story, was to teach a religious philosophy of this life, which was that with those who keep their covenant with God all will be well; but ill with covenant breakers. See 2 Kings 17, and the view of Job's "friends."

It is for the increase of goodness and not for the special benefit of good men and women that God governs the world. The philosophy of life which teaches that prosperity is necessarily a sign of divine approval, and adversity necessarily a proof of one's sinfulness, as Job's "comforters" taught, did not go unquestioned, as is seen in the 73rd Psalm and in the utterances of Job himself. Compare Luke 13: 1-5, John 9: 1-3, Acts 23: 1-4. Similar wrong interpretations of human experiences are now and then heard of in our day.

The following summary of Professor Hudson's characterization of Ruth and Esther is of great interest, because it shows why he gives the Bible such a high place in the sphere of literary composition:

Ruth: A beautiful narrative of country life.

A short and simple introduction.

Tenderly human.

The simple and direct story method.

Plain description of character.

Sincere, unaffected movement.

Esther: A brilliant romance of court intrigue.

A spirit of national hate and bigotry.

The most highly developed literary form of Old Testament narrative.

A skillfully extended introduction.

The splendor and power of Ahasuerus, an instance of fine description.

Discriminating studies of Haman and Mordecai.

A complicated, skillful and dramatic plot. Irony as fine as in Greek tragedy.

The hanging of Haman on the gallows he built for Mordecai a tremendously effective stroke.

#### PARALLELISM

A necessary key to the understanding, appreciation, and enjoyment of Hebrew

poetry is called "parallelism," the "response of line to line" in "the rhyme of thought."

The following quotations will illustrate the nature and variety of this response:

Saul and Jonathan were lovely in their lives,  
And in their death they were not divided;  
They were swifter than eagles,  
They were stronger than lions.—David.

How long will ye vex my soul,  
And break me in pieces with words?—Job.

For Jehovah knoweth the way of the righteous:  
But the way of the wicked shall perish.—Psalms.

For there is no faithfulness in their mouth;  
Their inward part is very wickedness;  
Their throat is an open sepulchre;  
They flatter with their tongue.—Psalms.

What is man, that thou art mindful of him?  
And the son of man, that thou visitest him?—Psalms.

The law of Jehovah is perfect, restoring the soul;  
The testimony of Jehovah is sure, making wise the simple.—Psalms.

Jehovah is my light and my salvation;  
Whom shall I fear?

Jehovah is the strength of my life,  
Of whom shall I be afraid?—Psalms.

Except Jehovah build the house,  
They labor in vain that build it;  
Except Jehovah keep the city,  
The watchman waketh but in vain.—Psalms.

Have mercy upon me, O God,  
According to thy lovingkindness;  
According to the multitude of thy tender mercies  
Blot out my transgressions.—Psalms.

Better is a dinner of herbs where love is,  
Than a stalled ox and hatred therewith.—Proverbs.

My son, hear the instruction of thy father,  
And forsake not the law of thy mother;  
For they shall be a chaplet of grace, unto thy head.

And chains about thy neck.—Proverbs.

A false balance is an abomination to Jehovah;  
But a just weight is his delight.—Proverbs.

A soft answer turneth away wrath;  
But a grievous word stirreth up anger.—Proverbs.

For a few more out of the many examples of parallelism see Job 28, 38, 39; Psalms 18, 29, 104; Proverbs, 2, 3, 8, 23; Song of Songs, 2: 10-13.

In our study of these Oriental writings we should train ourselves not to be disturbed by such qualities as extraordinary depth and strength of feeling and intensity of expression as in Psalm 137.

The Hebrew did not write to celebrate the glories of nature; but he did write nature poetry and prose because he discerned the great religious and human in-

terest and meaning of nature as it spoke to him of God, the Maker and Ruler. Job 28: 23-28 and Chronicles 38. Psalms 8, 19, 24, 65, 104, 119: 89-91. Isaiah 40: 12-31.

The "wisdom" books consist of reflections and discussions relating to human experiences, conduct, and problems. Sometimes the contents are well organized as in Job; less so, as in Ecclesiastes; or quite detached and pithy as in Proverbs.

Prophetic literature reveals the prophet's exalted state of mind and heart. And the following references to leading features or elements are condensed from Professor Hudson:

Dramatic dialogue as in Isaiah 63: 1-6; Micah 6: 1-8; vivid pictures, Isaiah 11: 6-10; 52: 7-10; narrative, Amos 7: 10-15; Haggai; parable, Isaiah 5:1-7; extended symbolism, for example, in Ezekiel 2: 8; 3, 15, 17, 47; visions, Isaiah 1: 1, 6: 1; Ezekiel 1: 4; Zechariah 1: 7, 18, 2: 1, 6: 1; songs of triumph, praise, and faith, Isaiah 14, 25, 26; Habakkuk 3; etc. As a whole the Hebrew prophecies are masterpieces of literature.

"The prophets were, of course, patriots and statesmen; they were primarily interested in the things of their own day, and often they deal in a very practical way with very practical questions. But the supreme quality of Hebrew prophetic literature is its intense spirituality. More than any other body of literature in the world, it brings life to the test of ultimate values and suffuses the mundane and temporal with the influences of the unseen and eternal."

As literature Matthew, Mark, and Luke are like the Old Testament writings in ways of thought and expression. The language is simple, direct and plain. We have narrative, discourse and description; poetry, elevated prose, and parable; prayer and appeal; a reverent regard for nature, and an interest in human affairs; religion and ethics.

Prof. George F. Moore says, The parables of Jesus display a fertility of invention and a felicity of expression that give them a poetic charm rarely found in the parables of the rabbis.

A more striking comparison than Matthew 7: 24-27; or a finer piece of description than Mark 4: 35-41, it would not be easy to find. "And he awoke, and rebuked

the wind, and said unto the sea, Peace be still. And the wind ceased, and there was a great calm." See also Luke 2: 8-20, the story of the shepherds.

The book of Revelation is similar in style to Jewish "apocalyptic" literature, which will be described later.

(To be continued)

### SABBATH DAYS AT LITTLE PRAIRIE

C. C. VAN HORN

The condition of the roads and the health of many of the members has greatly decreased our average attendance the past few months.

The morning hours of the Sabbath at the pastor's home are spent in the study of the lesson, singing and selecting material for the service which is set for two o'clock. The Ford which is an active factor in all the programs, takes to the road about one o'clock and gathers up those who from age and other causes are not able to make the trip on foot.

As we enter the church, glancing to the right, upon the wall may be seen a large poster in colors. At the top is pictured "Three Enemies"; the pipe, a cigar and a box of cigarettes. Beneath are these startling figures: \$950,000,000 spent annually in this country for tobacco; \$325,000,000 more than is spent for bread.

One Sabbath not long ago was in compliance with a proclamation by Governor Mcrae, an Anti-Tobacco Day. A special program was prepared for this occasion, the children, of course, taking a prominent part. Over the platform at the back hangs the black board bearing an anti-tobacco pledge. This pledge was printed on cards. Each Junior in the school took one and signed it. The price of one average cigar would pay for bread enough to keep two children in the "Near East" alive one day. How many children would the above sum spent for tobacco keep alive one year? These were points brought out by the superintendent in his five-minute talk. Mrs. Van Horn, being an enthusiastic member of the W. C. T. U., was bountifully supplied with literature on this and kindred subjects, which after a very stirring discussion was distributed to the children, they in turn handing them to school-mates and friends.

The usual services consist of several songs, a number of prayers, a concert reading and the study of the lesson in classes, of which there are four. A collection is always taken which amply provides for all literature needed and a surplus for other objects. Occasionally a sermon is read from the RECORDER and nearly every Sabbath extracts are read from Doctor Gardner's editorials, letters from Rev. D. B. Coon, Rev. R. J. Severance, Rev. A. J. C. Bond, Rev. Edwin Shaw and others. The work of our missionaries on the different fields is kept fresh in the minds of the people by frequent readings and discussions.

"RECORDER Day" had a place in one Sabbath service. The Denominational Building and "Dedication Day" received ample attention.

The importance and necessity of strict Sabbath observance is often discussed: extracts from the RECORDER on this subject being introduced. Over one end of the platform hangs the tract rack provided by the American Sabbath Tract Society. The people are urged to read and distribute the tracts which is done with no slight results. Some very interesting accounts are given by members doing this kind of work when the leader now and then calls for experiences along this line.

Active preparations are being made just now for Children's Day which we hope to have ready when Elder Severance comes in May.

This is the way the Sabbaths are spent in Little Prairie.

The society has several acres of land in potatoes, cotton and peanuts. We are working and hoping to raise some money in this way for the Forward Movement.

Nearly all farm work is at a stand still just now on account of frequent heavy rains and the overflow from the Arkansas and White rivers.

The spirit and activity of the membership is very gratifying.

We are sure you are remembering us in your prayers.

"The people who dwell in any community are the ones who must make that community a proper place in which to live, if it is ever done at all."

## YOUNG PEOPLE'S WORK

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

### BETTER FRIENDSHIPS

WILLIAM D. BURDICK

Christian Endeavor Topic for Sabbath Day,  
June 3, 1922

#### DAILY READINGS

Sunday—Friends who failed (Job 19: 1-19)  
Monday—How to win friends (Prov. 18: 24)  
Tuesday—Abraham as a friend (Gen. 14: 1-16)  
Wednesday—Mutual help (1 Kings 5: 1-12)  
Thursday—Friends of Jesus (Luke 10: 38-42)  
Friday—Paul's good friend (Acts 23: 12-22)  
Sabbath Day—Topic, Better friendships (1 Sam. 18: 1-4; 19: 1-7)

"The friendships of the world are oft  
Confederacies in vice or leagues of pleasure;  
Ours has severest virtue for its basis  
And such friendship ends not but with life."

Read thoughtfully this quotation from Addison and see how much of truth it contains. None of us needs to be told of the value of friendships; they are essential to our lives. If founded upon the right ideals, infinite possibilities for inspiration and uplift lie in such fellowship with our fellow-beings. And since we are striving to make our lives more serviceable, is it not worth our while to consider how to make our friendships better?

First let us analyze our individual attitude toward our friends. What do we expect from them? Are we ready and willing to do as much in return? All deep, abiding friendships must be based on mutual affection, respect and esteem. This requires an outlook that is altruistic rather than egoistic. A true friend gives of his best without counting the cost and with no thought of what return may be made to him. So it was with Jonathan who risked even the loss of his throne to secure safety and happiness for his friend. David in turn reciprocated this spirit although he was not in a position to show his love so forcefully as was Jonathan. There is grave danger that, in the busy lives we lead, we shall lose sight gradually and unconsciously of the responsibilities we have toward our friends while expecting them to observe

faithfully the calls which our friendship makes upon them. Thoughtlessness is the enemy of true friendship and a few moments occasionally spent in self-analysis will bring rich rewards.

Then friendship must be honest and sincere. Affection alone may work harmful results unless it be tempered by wise and tactful honesty. Once more the attitude must be altruistic, let us show our friends that we welcome frankness of thought and criticism. Let us invite kindly criticisms, and having received them in the right spirit, let us profit by them. If a friend is "one who knows all our faults but loves us just the same," he certainly will wish to help us to see and correct those faults. By putting ourselves in this open-minded attitude we open up vast fields of possibilities for the strengthening of our lives. Above all else, let us keep our friendships from becoming superficial and carefree, for such shallowness is soon detected and we lose much of real value.

Lastly, our friendships will be bettered by making them more Christlike. In spite of his close communion with God, our Master felt the imperative need of sympathetic human friendships. Of the twelve who lived and worked with him during the three years of his active ministry, three were particularly close to his heart and soul. To them he gave much and from them he received strength and comfort. Doctor Fosdick, in his inspiring book, "The Manhood of the Master," says: "All the qualities that make deep friendship beautiful are present in the Master's love for his disciples; fidelity that will not give up even Judas until a last word of affection fails to shame him from his treacherous deed; unflattering honesty that rebukes the evil of a friend's life when it would have been easier to condone (see Mark 8: 33); deathless solicitude that desires to watch over and protect them 'even unto the end of the world'; and sacrificial devotion which not only speaks but fulfills in deed that greatest love, that a man lay down his life for his friends." These and many other qualities of abiding friendship as portrayed by Jesus are the ideals toward which we should strive in making ourselves better friends and in making our friendships more enduring and worth while.

### THE YOUNG PEOPLE'S HOUR OF THE SOUTHERN WISCONSIN AND CHICAGO CHURCHES QUARTERLY MEETING

In harmony with the general theme of the quarterly meeting, "The Power of an Endless Life", the young people in the hour allotted to them discussed "Things Worth While."

For the first part of their program, which was presided over by Miss Susie Burdick, of Milton Junction, they discussed "Things We May Let Go," under the following heads: "Pretense," Leona Sayre; "Worry," Lloyd Seager; "Discontent", Vivian Hill.

In the second part of the program "Things to Lay Hold On," were taken up by different individuals with the following program: "Time," Harold Baker; "Work", Paul Van Horn; "Happiness", Lura Burdick; "Duty", Dorothy D. Maxson; "Friendship", Gladys Hulett; "Sorrow", Ruth Dangerfield; "Faith", Mrs. E. D. Van Horn.

The Literary societies of the college postponed their meetings that the young people might attend this meeting and the occasion was a profitable one.

### NEW YORK STATE CHRISTIAN ENDEAVOR CONVENTION, BINGHAMTON, N. Y., JULY 11-14

A FOURSQUARE CONVENTION AND FOUR SQUARE REASONS WHY YOUR CHURCH SHOULD SEND A BIG DELEGATION

*Because of the Inspiration:* There will be great inspirational services with addresses by noted Christian leaders. The music will be soul stirring and enthusiastic. The Quiet Hour periods will be wonderful moments of refreshment. The whole spirit of the convention will be exalting.

*Because of the Information:* You need more knowledge and better knowledge on the program of the Young People's society. Your young people need to know how to make their prayer meetings better and more inviting. How to get and keep new members. How to have a live missionary spirit and program. How to make a real social life and program, that's neither "effeminate" nor "jazzy." These things you would know. Experts will tell you. Conference on religious

song direction and other phases of church and society work will also be conducted. Union officers will be helped in their work.

"Unless we learn more each day, we stagnate."

*Because of the Fellowships:* To be with energetic wholesome Christian young people from all denominations; from all parts of the State, will broaden vision, quicken enthusiasm, bring great realization of Christian unity and make rich friendships. The kind of friendships you may cherish. The opportunity for fellowship will be wide in its scope—song services, conferences, Junior convention, Alumni, Expert, Life Work Recruit banquets, and many other features.

*Because of the Recreation:* Recreation means re-creation. That's what the convention will do. All will not be serious. There will be wholesome fun and relaxation aplenty. A great Field Day is being planned at Ideal Park—the famous recreation spot developed by the Endicott-Johnson Co.—games, sports, bathing contests, special luncheon, a parade through Binghamton will be the order of the day. The convention will be a recreation and vacation worth while.

### MY HEAVENLY HOME

MARGUERITE SAUNDERS

President Westerly, R. I., C. E. Society

One night I had a vision,  
Something strange but fair,  
I dreamed I went to Heaven  
And found mother waiting there.

I dreamed of streets all golden,  
And great gates that opened wide;  
Then I began to wonder  
If I belonged inside.

I woke to find the sunshine,  
Which looked like gold to me,  
Had come streaming through my window  
As my eyes opened wearily.

My beautiful dream of Heaven  
Set me thinking, day by day,  
That the way to make sure of that entry  
Is to tread the narrow way.

It may not be always easy,  
But we'll be sure to win  
If we take Christ as our pattern  
And wrestle with doubt and sin.

There are many temptations around us  
But the Heavenly home is our goal.

God knows all the burdens and battles  
That are borne and fought by each soul.

Some day when my dream of Heaven  
Comes true, by my soul taking flight,  
I want to be found in His service  
With my lamp all burning bright.

I want those great gates to be opened  
And to hear my Savior's voice:  
"Well done, my child, you may enter  
As My work on earth, was your choice."

### IMPORTANT LETTER ABOUT SALEM COLLEGE

DEAR MEMBERS OF THE RECORDER FAMILY:

You are all familiar with the critical financial condition of Salem College, so we feel sure you all will be interested in hearing how the women of Salem are doing their bit to lift the heavy burden. We have organized a College Aid Society for the sole purpose of promoting the interest and welfare of the college. The beautiful idea of a College Aid originated with one of our First Day Baptist friends, Mrs. J. W. Worley. Mrs. Worley passed her thought along to the other women of the city through the medium of the Aid societies of the

different churches. Everywhere the suggestion was received with hopeful enthusiasm.

Thirty-eight women assembled for the first meeting. The woman with the vision, Mrs. Worley, was chosen president. Five vice-presidents and other officers were chosen. There is a vice-president from each of the churches, Baptist, Seventh Day Baptist, Methodist, United Brethren and Catholic. There is also a chairman to represent our French and Belgian friends, for we wish to have a representative from each group of people interested in the college. Mrs. Ray Randolph is the vice-president from our own church.

Our first step was to inaugurate a membership drive. We decided that our dues should be one dollar per year, and that our membership should consist of active and honorary members. The active members are the women of Salem who carry on the work, while all others, both men and women, may become honorary members. The yearly dues are to be a continuous income for the college. The result of the drive far exceeded our expectations. At the end of two weeks we held our second meeting when

## ANNUITY BONDS

OF THE

## AMERICAN SABBATH TRACT SOCIETY

Possibly your first necessity is to assure your income for life.

Certainly your next concern is for the disposition of your money after you are through with it. Part of it at least must go for the spreading of the

### SABBATH TRUTH

which has been the very heart blood of your life.

WE MAKE BOTH OF THESE THINGS POSSIBLE,

paying you 6, 7, 8, even 9 per cent for life on money given us for that purpose and ever afterward using the income on the remainder as a memorial in your name to carry the SABBATH TRUTH to all men.

The Tract Society is incorporated. It is financially reliable. It will carry out your wish.

For particulars write

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

our charter members numbered three hundred and fifty. The society then pledged to pay \$500 (five hundred dollars) on the college debt by the last of May. A payment of \$300 (three hundred dollars) was made immediately and since that time the remaining \$200 (two hundred dollars) has been paid. The greater part of the pledge was paid by membership dues alone, truly, "Many a mickle makes a muckle."

Generous friends have encouraged us with gifts also. An unknown friend sent \$10 (ten dollars); a Salem lady gave \$15 (fifteen dollars); friends in Nortonville contributed \$25 (twenty-five dollars). Our finance committee served a dinner from which \$40 (forty dollars) was realized. We are planning to serve the annual college alumni banquet during commencement, and from this we hope to realize a goodly sum. Other plans for raising money are under discussion, for we are very anxious to pledge another \$500 (five hundred dollars) payable by the first of September. If the first objective of the financial drive for Salem College is to be attained, we know that we must all "give a long pull, a strong pull, and a pull together."

The response to our appeal for members has been very lovely. People who have not been able to help the college before feel they can help in this way. Two good women who earn their living by washing, when they heard of the Aid said: "We have never been able to do anything for the college, now we can help with this." So they insisted upon paying their membership dues from a gift of money sent them by a relative, saying, "We want to do it." From many States, from far away, Honolulu and China, have come the names of friends, accompanied by their dollars. Are there not still others in our denominational family who would like to join our College Aid, for this, its first year? If there are, will you not send to our vice-president, or some Salem friend your name and one dollar? Not only will your dollar help the college through a crisis, but your interest will encourage far more those who are bearing the burden and heat of the day.

We have adopted a collect, and each meeting of our society opens with this prayer:

Keep us, O God, from pettiness; let us be large in thought, in word, in deed.

Let us be done with fault-finding and leave off self-seeking.

May we put away all pretense and meet each other face to face, without self-pity and without prejudice.

May we never be hasty in judgment and always generous.

Teach us to put into action our better impulses, straightforward and unafraid.

Let us take time for all things; make us grow calm, serene and gentle.

Grant that we may realize it is the little things that create differences; that in the big things of life we are as one.

And may we strive to touch and to know the great common woman's heart of us all, and O Lord God, let us not forget to be kind and forgiving.

Sincerely yours,

FRANCES EDWARDS DAVIS.

(MRS. OKEY W.)

Salem, W. Va.,  
May 17, 1922.

#### MAYTIME

MRS. M. E. H. EVERETT

How beautiful, how wonderful,  
After drear winter hours  
The happy song of nesting birds  
And clustering woodland flowers.

Who is a God like to our God  
So gracious and so kind?  
And everywhere in sky and earth,  
His loving thought we find.

Tho' long the way and worn our feet,  
Our burden hard to bear,  
We join the joyful song of praise  
When Maytime fields are fair.

#### THE BOARD OF TRUSTEES OF THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—Henry M. Maxson, Plainfield, N. J.  
Vice-President—William M. Stillman, Plainfield, N. J.  
Secretary—William C. Hubbard, Plainfield, N. J.  
Treasurer—Frank J. Hubbard, Plainfield, N. J.

Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

The Memorial Board acts as the Financial Agent of the Denomination.

Write the Treasurer for information as to ways in which the Board can be of service.

## CHILDREN'S PAGE

### MEMORIAL DAY

Here in the woodland places, where the sunlight filters through,  
The children gather the blossoms that are wet with shining dew;  
They pluck them out of the grasses, and off of the bending spray,  
And they weave the wreaths and garlands for our Memorial Day.

High in the leafy branches the robins sway and sing;  
They are greeting the happy tidings that burst from the heart of spring.  
But the children hardly listen, or pause in their sacred quest  
For flowers to cover the places where the soldiers are at rest.

They have been told the story; and though little enough they know  
Of the time of wars and battles in the long, long years ago,  
They feel that our beautiful country, where we live in peace today,  
Owes a greater debt to the soldiers than all of their love can pay.

They are simple things—the garlands that their fingers fashion thus,  
For the brave and loyal soldiers, who saved our flag for us—  
But we watch them gather blossoms, and deep in our hearts we pray  
That their lives may catch the spirit of our Memorial Day.  
—John Clair Minot, in *Youth's Companion*.

### THE "WONDERFULEST" DAY

It was a lovely morning. Comrade Gran'pa said it was going to be a wonderful day for Decoration. Comrade Gran'pa couldn't go; he had been sick and was not able to walk far. Mamma wanted to stay at home with him, but he said she must go to the hall and help fix the flowers; and he said, too, that small Comrade Neddy must go and march with the children.

Comrade Neddy didn't quite want to go, and he didn't quite want *not* to go. He couldn't make up his mind which to do, so that it would *stay* made up! It is very uncomfortable to have your mind flopping like that, and Comrade Neddy ran out to his swing in the corner of the yard to settle it one way or the other.

When he thought of the bands, and flags, and flowers, and the procession, it seemed

that he *must* go! But when he thought of kind Comrade Gran'pa standing guard at home alone, he shook his head. It wasn't much of a soldier that would desert a comrade, and such a good one as good Comrade Gran'pa, who was a stranger in the town, and lonesome for his old Grand Army of the Republic comrades where he used to live. Neddy winked hard. No, he wouldn't go, not even if Comrade Gran'pa coaxed and coaxed him! His mind was made up, and buttoned so tight it *couldn't* flop again! He laughed, he was so glad it was settled, and jumped out of the swing to run and report to Comrade Gran'pa, when the grocery delivery man, who had stopped at the next house, called to him: "Hello, Comrade Neddy! Got your marching shoes on?"

They were great friends and Neddy ran over and told him how it was that he couldn't go.

"Well, now, that's too bad," the delivery man said kindly. "You wait till I take these things in and we'll see about it."

A few minutes later Comrade Neddy rushed into the house, shouting: "O, Comrade Gran'pa! Comrade Gran'pa! We're going to stand guard down in the park and hear the music and see the procession! He's coming for us!—he said be ready at one sharp!—his chariot will be here for us then! O, Comrade Gran'pa! We can go! We can go!" The words fairly tumbled over themselves in his hurry to explain, and he pranced about shrieking, "We can go, Comrade Gran'pa! We can go!"

"It is a funny chariot," mamma laughed, but she did not object, for Comrade Gran'pa's eyes were shining, and he said:

"Sure, we can go, Comrade Neddy," and he went and got out his Grand Army of the Republic hat and coat and badge and began to get ready at once.

It was lovely in the park. They had a good seat at the edge, near a great bed of early and late tulips—"Some a-coming and some a-going"—Comrade Gran'pa said. Sometimes people came and shook hands with them and sometimes a grizzly Grand Army of the Republic comrade hurrying to the hall stopped and saluted them; the two Comrades always stood up to return the salute when that happened and Comrade Gran'pa wiped his glasses, murmuring, "It's a Wonderful Day!"

The streets were full of people, and carriages and automobiles all decorated with flags, getting ready for the procession. All at once Comrade Gran'pa exclaimed, "Why, there is my old colonel, Comrade Colonel Orcutt!" and he stood up and saluted eagerly as a big shining auto stopped at the curb. And then Judge Orcutt—who was Comrade Colonel—got out quickly and came to them and seized Comrade Gran'pa's hand and slapped him on the shoulder, and said, "I tell you it's good to see you again, Comrade Stewart."

They talked a few moments, then Comrade Orcutt said, with a very grand manner, "Comrade Stewart, your old colonel orders you and the little Comrade to take seats in his auto and join in the procession."

Comrade Neddy hopped at that, but he stiffened at once and sat up very straight between two old Comrades in the middle seat. At the hall they headed a long line of autos that were to carry the Comrades, and one of the Comrades in front, who was the color-bearer, unfurled the large, battle-scarred flag. The Comrades all saluted as the treasured old flag rippled out on the breeze and the Comrade Colonel, with twinkling eyes, turned, saying, "I appoint Comrade Neddy Corporal of the Color Guard, and he must help steady the flag."

You may believe that Comrade Neddy was surprised, and swelled almost to bursting, as he was lifted over, and he stood—he couldn't *think* of sitting down!—stiff and

straight and grasped the standard with both hands and looked up proudly at brave, beautiful "Old Glory," hoping that mamma would see him. Yes, there she was in the crowd as they passed, waving her own flag and kissing her hand to him, and there was the grocery wagon chariot and the kind delivery man was saluting.

He stood up all the way, guarding The Colors, and when the flowers were scattered and the Comrades gathered in the great, green circle by the pavilion, he kept his place and took off his hat, and helped in the final salute of the colors, when the solemn "Taps" was sounded.

The Comrade Colonel took them home in the sweet, still evening; mamma was there with a good supper waiting for the tired, happy Comrades.

"It has been a wonderful, wonderful day!" Comrade Gran'pa said, wiping his glasses.

"The wonderfulest day that ever was," Comrade Neddy murmured sleepily, his head drooping on the table beside his plate. —*The Sunday School Times.*

Johnnie Jones was doing penance in the corner. Presently he thought aloud pensively. "I can't help it if I am not perfect," he sighed. "I've only heard of one perfect boy in my whole life."

"Who was that?" his father asked, thinking to point out a moral.

"You," came the reply plaintively, "when you were little." —*Christian Advocate.*

## A THOROUGHLY RELIABLE 6% INVESTMENT

### Five-Year Notes of the AMERICAN SABBATH TRACT SOCIETY

To Provide Additional Equipment in the New Plant

These notes will be issued in amounts of \$100, \$500 or \$1,000, and bear interest at the rate of 6 per cent per annum, payable semiannually.

They are the direct obligation of the AMERICAN SABBATH TRACT SOCIETY and provide a safe outlet for your surplus funds in convenient amounts.

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

## HOME NEWS

MILTON, Wis.—[The quarterly church letter of the Milton, (Wis.) Church, just at hand, is so full of interest that we give it here entire as interesting Home News.—Ed.]

### GREETINGS

To all our absent brethren the church sends Christian greetings. Since our last letter, greetings have been sent to all our non-resident members by the members of the two Circles and the Brotherhood. Some replies received were full of expressions of gratitude because of the remembrances. The ties of friendship and Christian fellowship were strengthened and courage and gladness were enkindled in the hearts of the absent ones. Moreover, a larger number of our local members were given a definite church task to perform and that brought a blessing to them and the church. You see that we believe in the principle, the more people you get into some constructive action the greater the interest, the greater the power, the greater the unity and the greater the progress.

### THE SABBATH RECORDER

How many of the families and the individuals to whom this letter goes take the SABBATH RECORDER? Before long the Milton Church is going to observe RECORDER Day. It will be an interesting occasion with our denominational paper occupying the place of distinction and honor. Will those of you who do take our denominational paper please write the pastor, or Prof. D. N. Inglis, the clerk, that we may have a complete file of subscribers from this church.

### CHURCH ACTIVITIES

Special activities of the church during the latter part of the winter centered about the union meetings held in our church with the brethren of Milton Junction co-operating. These were held in place of the quarterly meeting which usually convenes with our church in January. We were all helped by the gospel messages, by the fine spirit of fellowship and the spiritual blessings. The men's program, "Men and Religion," was especially good.

The interest growing out of the meetings seemed to demand their continuance. So for two weeks over the week-end gospel services were held in which the pastor was assisted by pastors Van Horn and Hargis. Midweek cottage prayer meetings were also held. These were an uplift to us. Near the close of the meetings a union baptismal service was held when Pastor Van Horn baptized two candidates and Pastor Jordan, one.

### PUBLISHING HOUSE

It is a matter of pride and gratitude to us all to know that at last our beloved denomination has realized the hopes and prayers of many and has a publishing plant that is *ours*. At present the plant is limited practically to the printing department with temporary quarters for the editor and corresponding secretary. It forms the nucleus of a more extensive structure, which, when erected, will give us a complete up-to-date publishing house with facilities for printing our own publications and housing our tract interests. With this valuable asset equipped for superior work ought we not to be enthused to spring to our denominational demands and privileges increasingly to send out printed material that shall carry the social, moral, religious and spiritual gospel not only to Seventh Day Baptists but to all the Christian and non-Christian world?

### MILTON COLLEGE

This letter would be but partly written did we not say a word about "Old Milton." You know how vitally she is related to us all,—the young people and their character and life-work, the community, the churches of the northwest and the denomination. You know how far-reaching and beneficent her influences are. Your pride in her ideals and achievements is just. Your interest in her claims and statements has never been betrayed. The soul of Milton is a living, vivifying, ennobling and expansive personality that is developing the highest and best types of young men and woman.

Your support of the college has been an investment that has brought and is bringing gilt-edge returns in young people whose appreciation of life, whose powers and abilities have been multiplied thirty-fold, sixty-fold, and a hundred-fold. Who can measure the values and potentialities of such souls?

The college has continued to progress under the administration of acting-president Whitford and its faculty. Its prospects are encouraging. Whether you believe it or not "Milton's best days are yet to come." That means *you* will continue to make your investments in an institution of unquestioned security whose dividends are the developed lives of our boys and girls.

#### QUARTERLY MEETING

One of the very best quarterly meetings we ever attended convened with the Milton Church, April 21-23. From start to finish there was apparent the spirit of cordiality and Christian interest. The people showed their appreciation of the worth of such gatherings by their attendance and participation. The general theme, "The Power of an Endless Life," with its subdivisions furnished plenty of food for spiritual thought and prayers and messages.

Special mention must be made of the addresses given by the young people on the night after the Sabbath. They were brief, concise and full of meat.

On Sabbath afternoon there was a memorable service when three of the men of the church were ordained to the work of the diaconate. The ordination sermon was preached by Herbert C. Van Horn, pastor of the Dodge Center Church, who was present as a delegate from the semiannual meeting of the churches of Minnesota and northern Wisconsin.

Another service of impressive significance was the one prepared by the Woman's Board to honor the memory, life and work of their deceased sisters, Mrs. O. U. Whitford and Mrs. E. B. Saunders. Both of these women were wives of former secretaries of the Missionary Society and both had given a full measure of devotion to the denomination and to the Christian world.

Delegates were present from all of the churches of the quarterly meeting. Pastors G. E. Fifield, of the Chicago Church, E. D. Van Horn, of Milton Junction, G. D. Hargis, of Walworth, H. C. Van Horn, of Dodge Center, and Rev. E. M. Holston, of Milton Junction, Rev. S. H. Babcock, of Albion, and Rev. D. B. Coon, of Battle Creek, gave sermons and other religious assistance in the meetings.

#### NEWS ITEMS

At the quarterly business meeting of the church on April 2, four men were chosen by ballot to serve the church as deacons. These were Prof. D. Nelson Inglis, C. Allen Davis, Prof. Alfred E. Whitford and Dr. G. M. Burdick. Brother Davis had previously been ordained. The others were ordained at the time of the quarterly meeting.

March 28 seems to be a day of more than ordinary significance to the mistress of the manse. Now that the secret is out, it's the anniversary of her birthday. The ladies of Circle No. 3 decided upon a method of celebrating the event that caught the victim completely off her guard. Recovery from the shock of surprise was rapid and a happy afternoon spent in social converse together with the beautiful remembrance the ladies left as a reminder of the occasion made indelible impressions of happy experiences and warm friendships.

During the past few months the Brotherhood have given its members and the public some very interesting and entertaining programs. At one of the meetings the Prince of Ethiopia who came to Milton by invitation of the college and the church gave a popular address upon the customs of his people of Ethiopia. While in Milton he gave four addresses before large audiences. The Prince is a bishop of the Reformed Coptic Church, a Sabbath-keeping group numbering about 31,000,000. He is a gentleman of refinement, culture, broad education and a strong spiritual teacher and leader.

On Easter Sabbath the children of the primary Sabbath school gave a short program appropriate to the day. It was a beautiful, impressive sight to see thirty or more of the little ones voicing in song their gladness because of the risen, living Christ.

Superintendent Louis A. Babcock attended the state Bible School Association at Kenosha, in March. He reports the convention as being full of enthusiasm, inspiration and practical ideas. From time to time he brings in such helpful features as can be adopted to the needs of the school.

The Sabbath school is to conduct a religious day-school again this year. The results of last year's school were so excellent that we could not do otherwise than plan for another. The school at the Junction will unite with us. We have unanimously requested the board to send Miss Mary Lou Ogden as supervisor.

The Senior Christian Endeavor for several weeks tried out the plan of a social hour each week following the Sabbath afternoon devotional period. The innovation was entirely successful and the social committee under the leadership of Joe Johnson are entitled to the laurels. Light refreshments were served and a jolly social time brought the young people together in helpful relations.

Recently nine of the Intermediates completed a course in Christian Endeavor history, principles and methods and passed the tests which entitle them to classification as Christian Endeavor Experts. Those who took the tests were Eunice Thomas, Leona Gregoire, G. Merton Sayre, Albert Whit-

ford, Charlotte Babcock, Rose Stillman, Dorothy Whitford, Genevieve Ayers and Harold Burdick.

The Senior and Intermediate groups have arranged with the Extension Department of the State University so that they have access to a large number of stereopticon slides for illustrated lectures. These will be especially useful in illustrating some of the topics for missionary meetings.

Since the resignation of Mrs. Alice Ayers as Junior C. E. Superintendent, Mrs. Alice Davis has succeeded her. The Junior department has about fifty-five enrolled. Mrs. Davis is assisted by Mr. and Mrs. Victor Hurley and Raymond Crosley as teachers of the various classes.

Circle No. 3 have given up, temporarily at least, the birthday teas and have substituted for them an occasional sociable. They also are ready for such work as sewing or wherever they can be of service.

The pastor too was taken by storm and surprise on the night of March 25 when

# SUMMER SCHOOL AT ALFRED UNIVERSITY

## NINTH SESSION

### JULY 5 TO AUGUST 17, 1922

Make-up Work

Rural Education

College Preparation

Methods Courses

Teacher Training

Pottery Building

All College and High School Subjects

Send for Illustrated Announcement

Director of Summer School, Alfred, New York

the Intermediates invaded the parsonage. The invasion was without opposition and the spirit of the invaders peaceful and mirthful. On departing they left on the center table a handsome volume of Longfellow's Poems for the pastor and a fine table cloth with napkins to match for the "pastorine."

Since we last wrote you the church has lost two valued men from its official family. Deacon Henry F. Crandall passed away in February after a brief illness. Then, only a few weeks later Elder George W. Burdick entered into the heavenly rest. Both men are sorely missed by the church and community.

PASTOR H. N. JORDAN.

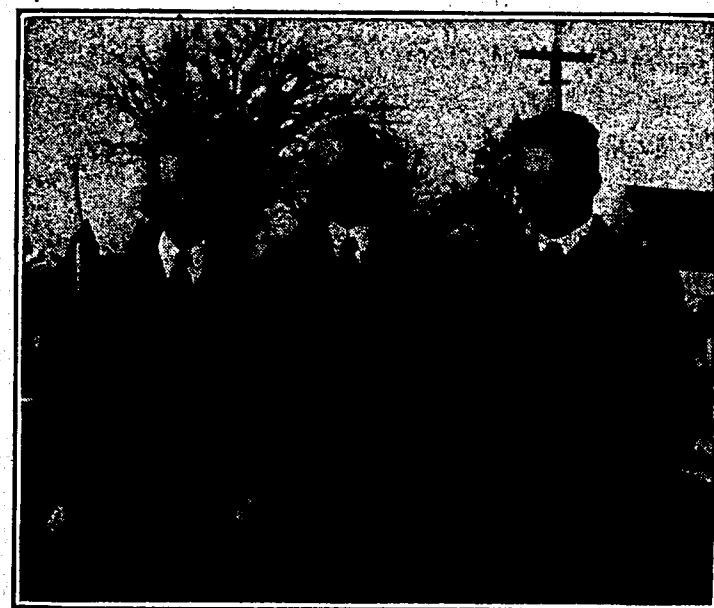
HOPKINTON.—Following three weeks of successful evangelistic effort at Ashaway, Rev. William L. Burdick spent the week of April 23 to 29 with the Second Hopkinton Church. A good interest was manifested from the start. Brother Lewis F. Randolph assisted as song leader, and was well supported by a fine choir of young people. Friends from Ashaway and other neighboring Seventh Day Baptist churches lent us inspiration by their presence. The sermons of the evangelist showed careful thought, and a definite aim,—the winning of lost men, and the strengthening of faith in those who were being saved. At the close of the meetings, there were ten young people who requested baptism. Six of these will join our church at our next communion. On the evening after the Sabbath, April 29, these ten were baptized by the pastor, at the Ashaway church. We were sorry to close the meetings so soon, but shall hope to continue the work thus begun, and hold the interest aroused in these meetings. The prayers and interest of all shall follow Brother Burdick as he returns to his work in the Western Association.

The offering which was taken during the meetings was sent to the Missionary Board toward the support of our general missionary on that field, as a mark of appreciation for his services.

REV. PAUL S. BURDICK.

[In connection with this good word of Home News the writer sends this picture of the three Rhode Island pastors: Rev. Alva

L. Davis (at the left), Rev. Clayton A. Burdick, and Rev. Paul S. Burdick. The trio stands as "The advance guard of the East."—EDITOR.]



#### DEACON JAMES MURRAY MAXSON

James Murray Maxson was a son of Silas and Margaret E. Whitford Maxson. He was a grandson of Deacon Edward Whitford and of Deacon Holly Maxson. He was the last one of the six children born into the home of his parents. He was born at Rodman, N. Y., May 24, 1857.

Murray came from a family who have been vitally and actively connected with the work of higher education. A sister, Inez, was for a time a teacher in the normal department of Alfred University. A brother, S. Whitford, was connected with the teacher training department of the Department of Education of New York State. Two nephews, William Maxson, of Yonkers, N. Y., and Holly, of West New York, N. J., are prominent educators in their respective States.

Murray secured his education in the country schools and at Hungerford Collegiate Institute. For some years he taught in the district schools in his neighborhood.

Being more inclined to a business career he entered the employment of the Handy Package Dye Company. In 1882 he went to Chicago to establish and manage a branch agency for that company. In 1884 he returned to Adams Center, N. Y., and formed a partnership in a general store with Horace Green. In 1886 he left the store and went to the old homestead to care for his aging father and mother. Upon the death of his father he returned to Chicago and became a partner in the Ordway Heating Company.

In 1896 he took over the Ordway Tailoring Company which he continued until the time of the World War.

When a boy, Murray became interested in the Christian life and was baptized by Rev. Asa B. Prentice and welcomed into the fellowship of the Seventh Day Baptist Church of Adams Center. On his removal to Chicago he transferred his membership to the church of his faith in that city. It is of more than passing importance to know that he was of direct descent from Rev. John Maxson, fourth pastor of the Newport Seventh Day Baptist Church.

"Uncle Murray", as he was affectionately known and called by the brethren of the church and by a large circle of friends, was a staunch practical Christian who faithfully tried to exemplify in his daily life the teachings of his Lord. He was a lover of the Bible and a loyal supporter of the church and Christian activities. He was also much interested in denominational activities. In all the varying experiences of his church in Chicago he always held true and was a tower of strength in the midst of the small group. For years he served on the transportation committee of the General Conference and helpfully assisted many travelers passing through Chicago in securing favorable transportation on the railroads.

On Sabbath Day, May 18, 1907, after having been called by his church to serve in an official capacity, he was ordained to the office of deacon. The council was composed of delegates representing the churches of Milton, Milton Junction, Walworth, Farina and West Hallock.

On May 1, 1884, he was married to Mary Elizabeth Ordway, daughter of Ira J. Ordway. These thirty-seven years they have worked and walked side by side, strong in the strength of the love and faith of each for the other. Their home has been a veritable oasis of welcome and hospitality to many friends passing through or temporarily residing in the city.

After an illness which extended over months, a malady which ultimately demanded an operation, he passed away April 25, 1922. Mrs. Maxson survives him.

On Thursday night, April 27, at his late home, a tender farewell service was held, conducted by his pastor, Rev. George E. Fifield. The profusion of beautiful flowers and the large group of friends were elo-

quent expressions of the affection his friends bore him and the keen sense of their loss.

The remains were brought to Milton and on the following Friday afternoon a memorial service was held in the Seventh Day Baptist church in which Rev. S. H. Babcock and Pastors Van Horn and Jordan had part. Interment was in the cemetery at Milton.

H. N. J.

In a thriving western town a congregation belonging to one of the denominations which recently made a nation-wide canvass for five-year subscriptions to its benevolences, met together in solemn congregational meeting and under the advice of its pastor voted formally that it repudiated all the pledges which the members had made in that canvass. The pastor was ordered to notify the denominational authorities that nothing more could be collected from that church.

The excuse given for the repudiation was dissatisfaction with alleged heresy that had been tolerated by denominational leaders.

News of this action was printed in the town papers, and thus came to the notice of the president of the local bank. He immediately sent for his cashier. Said he:

"I want you to get a complete and reliable roll of members of this church and note all the business men and property owners in the list. Then send to each of them a letter saying that he is asked not to apply hereafter to this bank for any credit. Say that people who repudiate their signatures on pledges which they have given to their church haven't a record which justifies this bank in the risk of loaning them money."

—The Continent.

#### Sabbath School. Lesson X.—June 3, 1922

JEHOIAKIM TRIES TO DESTROY GOD'S WORD  
Jeremiah 36

Golden Text.—"The word of God shall stand forever." Isa. 40: 8

#### DAILY READINGS

May 28—Jer. 36: 1-8. God's Word Received and Recorded

May 29—Jer. 36: 9-19. God's Word Read to the People

May 30—Jer. 36: 20-26. The King Tries to Destroy God's Word

May 31—Jer. 36: 27-32. The Prophet Rewrites God's Word

June 1—Isa. 55: 1-13. God's Covenant Word

June 2—Matt. 5: 17-26. Jesus and God's Word

June 3—Isa. 40: 1-8. God's Word shall Stand forever

(For Lesson Notes, see *Helping Hand*)



## MARRIAGES

**SHIPMAN-RAINEAR.**—At the Seventh Day Baptist church, Plainfield, N. J., April 16, 1922, by Pastor James L. Skaggs, Louis B. Shipman, of New Brunswick, N. J., and Miss Bertha E. Rinear, of Monroeville, N. J.

**BRANDIFF-HUMMEL.**—At the home of the bride's parents, Dr. and Mrs. Lester H. Hummel, Salem, N. J., April 17, 1922, by Rev. James L. Skaggs, John Wesley Brandiff and Miss Mary E. Hummel, both of Salem, N. J.

## DEATHS

**MAXSON.**—James Murray, son of Silas and Margaret E. Whitford Maxson, at his home in Chicago, Ill., April 29, 1922. For an extended obituary see page 668.

**KELLEY.**—In Salem, W. Va., May 9, 1922, Mrs. James Kelley in the seventy-second year of her age.

Delilah Adaline Davis Kelley was the daughter of Stephen T. and Betsy Davis. She was born September 22, 1850, near Blandville, Doddridge County, W. Va. About 1869 she married James Kelley. After fifty years of married life spent in Doddridge County, Mr. and Mrs. Kelley moved to Salem in October, 1919. Mr. Kelley died in 1921.

Mrs. Kelly was a baptized Sabbath-keeping Christian. In early life she attended the Middle Island Church, and later its Black Lick Church. For the last nine years she has not been able to walk. Her last sickness was one of great pain. She bore weakness and pain with splendid patience and died repeating the words of a Christian hymn. She leaves a very large circle of friends and relatives, among these are nine children: Curtis, of Flemington; Mrs. Dell Crandall, of Walworth, Wis.; Avery, of Salem; Lester, of Albion, Wis.; Tarrance, of Salem; Mrs. Effie Nicholson, of Coldwater; Mrs. Bertha West, of Salem; Ray, of Pennsboro; and Orval, of Long Run.  
G. B. S.

**Boss.**—Lucinda M. Saunders was born at Alfred, Allegany County, N. Y., and died at Milton Junction May 5, 1922. She was the fourth of the six daughters born to Christopher and Lydia Coon Saunders.

In 1844 the family came to Wisconsin and settled in the Rock River valley in the township of Milton. On October 28, 1857, she was married to Stephen C. Boss. To them was born one child, Louie L. who was deceased, December 25, 1917.

In her girlhood Mrs. Boss became a member of the Milton Seventh Day Baptist Church during the pastorate of Elder Varnum Hull.

For ten years Mrs. Boss has made her home with her sister, Miss Lois A. Saunders, at Milton Junction.

Funeral services were held at Milton Junction on Sabbath afternoon conducted by Pastor Jordan assisted by Pastor Van Horn. The burial was made in the cemetery near the old Rock River church.  
H. N. J.

**WILLIAMS.**—Eunice Abigail Fuller, the youngest daughter of Edwin and Eunice Fuller, was born at Bolivar, Allegany County, N. Y., July 14, 1847, and died at the home of her daughter, April 25, 1922, at the age of 74 years, 9 months and 11 days.

She was the last one of a large family. Her parents moved to Dane County, Wis., when she was only three years old.

On November 25, 1865, she was united in marriage to Leander Williams. In 1871 they moved to Orleans, Neb., and from there to Minnesota, making a distance of 1,300 miles by wagon. In 1875 they went to Wisconsin to care for her mother, returning to Orleans in 1876. Here they made their home until 1887 when they came to North Loup.

She was baptized when a girl at Utica, Wis., but did not unite with the church until they went to Orleans, when she became a constituent member of the Seventh Day Baptist church at that place. Later she transferred her membership to the Gentry, Ark., Seventh Day Baptist Church when they moved to Gentry in 1901. They returned to North Loup in 1910 but she retained her membership with the church at Gentry.

Four children were born to them, the eldest, Ella Maud, died at Orleans at the age of 14. The others are Henry, Matie, wife of Arthur Stillman, and Bert, all of whom live in North Loup. They with the husband and 17 grandchildren are left to mourn the loss of a loving wife and mother. Six of the grandsons were pall bearers.

The funeral was held at the home of her daughter where the parents have lived since last June. The services were conducted by Pastor H. L. Polan assisted by Rev. A. J. C. Bond. She was laid to rest in the North Loup cemetery.  
H. L. P.

**BARKER.**—James Willard Barker, the second son of Thomas O. and Mary Ann Barker, was born at Milton Junction, Wis., October 12, 1861, and died at his home Tuesday, May 9, 1922.

The family drove through from Wisconsin and reached what has since been known as "The Barker Farm" on July 23, 1873, where except for one night during all these years some member of the family has been. There were four brothers in the family: Thomas Perry, who died in infancy; James Willard, the deceased; Bert, of North Loup; and Frank, a physician in Detroit, Mich.

Since the death of their mother August 31, 1907, "Jim and Bert" or "The Barker Boys" as they were commonly called have lived together.

Jim never joined the church but he was ever ready to stand up for it. He lived his simple, honest, self-sacrificing life in such a way that it made its impression on the community, which

was evidenced by the large attendance at the funeral services.

The boys have a large selection of choice records of sacred hymns for the Victrola and the following which was sung at the farewell services was Jim's favorite.

### THE OLD RUGGED CROSS

On a hill far away stood an old rugged cross,  
The emblem of suffering and shame,  
And I love that old cross where the dearest and best

For a world of lost sinners was slain.

So I'll cherish the old rugged cross,  
Till my trophies at last I lay down,  
I will cling to the old rugged cross,  
And exchange it some day for a crown.

Oh, that old rugged cross so despised by the world,

Has a wondrous attraction for me;  
For the dear Lamb of God left his glory above,  
To bear it to dark Calvary.

In the old rugged cross, stained with blood so divine,

A wondrous beauty I see;  
For 'twas on that old cross Jesus suffered and died,

To pardon and sanctify me.

To the old rugged cross I will ever be true,  
Its shame and reproach gladly bear;  
Then he'll call me some day to my home far away,

Where his glory forever I'll share.

There remain to mourn the loss of the departed, Bert and Frank and wife, the latter being compelled to remain at their home in Detroit because of sickness.

Funeral services were held in the old home, conducted by Pastor Polan and burial was made in the North Loup cemetery.  
H. L. P.

**SAUNDERS.**—Flora Bond was born at Johnstown Center, Rock County, Wis., September 12, 1854, and died at the home of her daughter, in Beaver Falls, Pa., April 12, 1922.

Her parents were Daniel M. Bond and Mary Swisher, descendants of families of old West Virginia stock. She had a brother Frank and a sister Lillian both of whom are deceased.

Mrs. Saunders in her girlhood received her schooling in the public schools of Rock County and at Milton College from which she was graduated, with the degree of Bachelor of Science, in the Class of 1876.

January 30, 1878, she was united in marriage to Edward Bates Saunders. For two years or more they resided in Janesville while Mr. Saunders was studying law. Mr. Saunders' health failed and they went to West Hallock, Ill., to reside on a farm. Later on they returned to Milton where Mr. Saunders was connected with the banking business for some years. While living at Milton Mr. Saunders took the keenest interest in the student evangelistic work and especially in the maintenance of regular religious services at the old Rock River church. He gave

up active connection with the banking business that he might engage in evangelistic work in which he was remarkably successful. His first and only regular pastorate was at Shiloh, N. J. From this field he was called, on death of Rev. O. U. Whitford, to the position of the corresponding secretary of the Missionary Society. In all these religious and denominational activities Mrs. Saunders was an efficient and tireless worker along with her husband. They removed to Ashaway, R. I., which remained their home until their death.

Data is lacking as to Mrs. Saunders' early religious experiences and connections. But her beautiful Christian life and character and her full-hearted devotion to religious and spiritual interests testify to the genuineness and depth of her Christian faith and love for her Master and his cause. At the time of her death she was a member of the Missionary Society.

To Mr. and Mrs. Saunders were born two children, Howard B., of Boston, Mass., and Mildred, Mrs. Philip Coon, of Beaver Falls, Pa. These together with Mrs. Irma Blinn, of Glassboro, N. J., who was reared in the home and was practically one of the children, remain to cherish the memory of a devoted mother.

Memorial services were held on Monday afternoon, April 17, in the Seventh Day Baptist church at Milton. Rev. D. Burdett Coon, a close friend and a former pastor of Mrs. Saunders, paid a beautiful tribute to her life and work. Pastor E. D. Van Horn and Pastor Jordan also had part in the service. Interment was in the cemetery at Milton.  
H. N. J.

**DAVIS.**—Miss Effie Davis passed away at Orange, Cal., on the second day of May 1922. From girlhood she had been a faithful Christian and a member of the Seventh Day Baptist Church. For twenty-eight years her home has been in Orange.

Rev. Mr. Ballenger, of Riverside, conducted the funeral services and interment was made in Fairhaven cemetery.

The *Orange Daily News* says of her: Miss Davis has been sick for the past seven months, during which time she was a constant sufferer. She leaves a sister-in-law, Mrs. Evan Davis and her children, here in Orange, to mourn her departure, and a large host of sincere friends. She was for nineteen years the recorder for the Royal Neighbor lodge of Orange, being a charter member of that order, and held the record of the most efficient recorder in the United States. She was also a member of the Ruby Rebekah Lodge.

"There has come to me no other such unwelcome impression as the manifest religious intolerance which exists among many of our citizens. I hold it to be a menace to the very liberties we boast and cherish."  
—President Harding.

"Will to believe is nobler than fear to disbelieve."

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. Balenger, 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  
Lucius P. Burch, Business Manager

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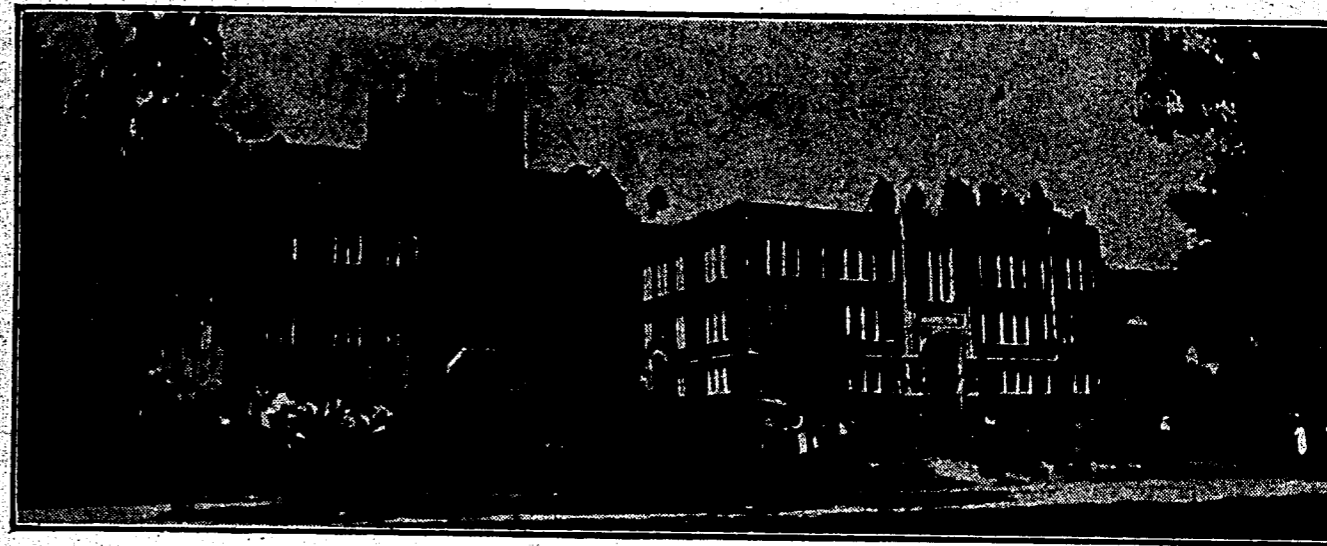
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A TEETOTALLY FOOLISH NOTION

To stop the mouth of the voluble and magniloquent person who assures you that wines and beers must be legalized in order to stop this terrible bootlegging, just ask him what reason he has for thinking that less whiskey would be traded in if selling wines and beers were lawful. Not in the whole history of the liquor business in the United States is there a glimmer of fact to support the notion that drinking beer or wine makes anybody less likely to want whiskey or other strong liquors. The universal experience of those terrible pre-prohibition years which sickened the people so completely with the saloon was that the saloon used light drinks to create an alcoholic appetite and from that led boys and young men on to the heavy intoxicants. Beer has always sharpened thirst for whiskey. Not one drunkard in fifty began with hard liquor. There may be possibly some people simple enough to believe that bringing back beer would end the sale of whiskey, but they believe it, if they do, only because they have heard so many people saying so. And the most of those who say so are saying so because they know that in reality a legal privilege to sell beer and wine would make it impossible for enforcement officers to prevent whiskey being handled in the beer saloons. In such circumstances these persons would not need to look so far to find a bootlegger.—The Continent.

"God has promised pardon to the penitent, but he has not promised tomorrow to the negligent."

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The Sabbath of Christ

AS

Interpreted by Christ

AS

Kept by Christ

FOR THIS  
WE STAND

IN

The Spirit of Christ

*"Remember the Sabbath Day to keep it holy."*

*"The Seventh Day is the Sabbath of the Lord thy God."*

# The Sabbath Recorder

## MEN TOLD ME, LORD

Men told me, Lord, it was a vale of tears  
Where thou hadst placed me, wickedness and woe  
My twain companions whereso I might go:  
That I through ten and three score weary years  
Should stumble on, beset by pains and fears,  
Fierce conflict round me, passions hot within,  
Enjoyment brief and fatal, but in sin.  
When all was ended then should I demand  
Full compensation from Thine austere hand;  
For, 'tis thy pleasure, all temptations past,  
To be not just but generous at last.

Lord, here am I! My three score years and ten  
All counted to the full; I've fought thy fight,  
Crossed thy dark valleys, scaled thy rocks' harsh height,  
Borne all thy burdens thou dost lay on men  
With hand unsparring, three score years and ten.  
Before thee now I make my claim, O Lord!  
What shall I pray thee as a meet reward?

I ask for nothing! Let the balance fall!  
All that I am or know or may confess  
But swells the weight of mine indebtedness;  
Burdens and sorrows stand transfigured all;  
Thy hand's rude buffet turns to a caress,  
For love, with all the rest, thou gav'st me here,  
And love is Heaven's very atmosphere!

—David Starr Jordan.

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