

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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# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

*President*—M. Wardner Davis, Salem, W. Va.

*First Vice President*—Benjamin F. Johanson, Battle Creek, Mich.

*Vice Presidents*—William C. Hubbard, Plainfield, N. J.; Frank E. Peterson, Leonardsville, N. Y.; James R. Jeffrey, Nortonville, Kan.; Rev. Royal R. Thorngate, Salemville, Pa.; Curtis F. Randolph, Alfred, N. Y.; Columbus C. Van Horn, Tichnor, Ark.; Benjamin F. Crandall, Berkeley, Cal.

*Recording Secretary*—J. Nelson Norwood, Alfred, N. Y.

*Corresponding Secretary*—Rev. Edwin Shaw, Plainfield, N. J.

*Treasurer*—Rev. William C. Whitford, Alfred, N. Y.

*Director of New Forward Movement*—Rev. Ahva J. C. Bond, Salem, W. Va.

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

### COMMISSION

*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.

## AMERICAN SABBATH TRACT SOCIETY

### BOARD OF DIRECTORS

*President*—Corliss F. Randolph, Newark, N. J.

*Recording Secretary*—Arthur L. Titsworth, Plainfield, N. J.

*Assistant Recording Secretary*—Asa F. Randolph, Plainfield, N. J.

*Cor. Secretary*—Rev. Edwin Shaw, Plainfield, N. J.

*Treasurer*—F. J. Hubbard, Plainfield, N. J.

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

## THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

*President*—Rev. C. A. Burdick, Westerly, R. I.

*Recording Secretary*—George B. Utter, Westerly, R. I.

*Corresponding Secretary*—Rev. Edwin Shaw, Plainfield, N. J.

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

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

## SEVENTH DAY BAPTIST EDUCATION SOCIETY

*President*—Rev. W. C. Whitford, Alfred, N. Y.

*Recording Secretary and Treasurer*—Earl P. Saunders, Alfred, N. Y.

*Corresponding Secretary*—Prof. Paul E. Titsworth, Alfred, N. Y.

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

## WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

*President*—Mrs. A. B. West, Milton Junction, Wis.

*Recording Secretary*—Mrs. Edgar D. Van Horn, Milton Junction, Wis.

*Corresponding Secretary*—Mrs. J. H. Babcock, Milton, Wis.

*Treasurer*—Mrs. A. E. Whitford, Milton, Wis.

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

### ASSOCIATIONAL SECRETARIES

*Eastern*—Mrs. Edwin Shaw, Plainfield, N. J.

*Southeastern*—Mrs. M. Wardner Davis, Salem, W. Va.

*Central*—Mrs. Adelaide C. Brown, West Edmeston, N. Y.

*Western*—Mrs. Walter L. Greene, Andover, N. Y.

*Southwestern*—Mrs. R. J. Mills, Hammond, La.

*Northwestern*—Miss Phoebe S. Coon, Walworth, Wis.

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

## THE SEVENTH DAY BAPTIST MEMORIAL FUND

*President*—H. M. Maxson, Plainfield, N. J.

*Vice-President*—William M. Stillman, Plainfield, N. J.

*Secretary*—W. C. Hubbard, Plainfield, N. J.

*Treasurer*—Frank J. Hubbard, Plainfield, N. J.

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

## SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

*President*—Corliss F. Randolph, Newark, N. J.

*Recording Secretary*—Asa F. Randolph, Plainfield, N. J.

*Treasurer*—Frank J. Hubbard, Plainfield, N. J.

*Advisory Committee*—William L. Burdick, Chairman.

## SABBATH SCHOOL BOARD

*President*—Prof. Alfred E. Whitford, Milton, Wis.

*Recording Secretary*—Dr. A. Lovelle Burdick, Janesville, Wis.

*Treasurer*—L. A. Babcock, Milton, Wis.

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

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

## YOUNG PEOPLE'S EXECUTIVE BOARD

*President*—Benjamin F. Johanson, Battle Creek, Mich.

*Recording Secretary*—Miss Marjorie Willis, Battle Creek, Mich.

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

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

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

*Trustee of United Societies*—Benjamin F. Johanson, Battle Creek, Mich.

*Editor of Young People's Department of SABBATH RECORDER*—Mrs. Ruby Coon Babcock, Battle Creek, Mich.

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

*Intermediate Superintendent*—Miss Mary Lou Ogden, Salem, W. Va.

### ASSOCIATIONAL SECRETARIES

*Eastern*—Marjorie Burdick, Dunellen, N. J.

*Central*—Hazel Langworthy, Adams Center, N. Y.

*Western*—Clara Lewis, Alfred, N. Y.

*Northwestern*—Doris Holston, Milton Junction, Wis.

*Southeastern*—Alberta Davis, Salem, W. Va.

*Southwestern*—Margaret Stillman, Hammond, La.

*Pacific Coast*—Maleta Osborn, Riverside, Cal.

## CONFERENCE AUXILIARY FOR LONE SABBATH-KEEPERS

*General Field Secretary*—G. M. Cottrell, Toneyka, Kan.

*Assistant Field Secretary*—Mrs. Angeline Abbey, 1601 3rd Ave., S., Minneapolis, Minn.

## SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

*Chairman*—Lucian D. Lowther, Salem, W. Va.; Earl W. Davis, Salem, W. Va.; Orla A. Davis, Salem, W. Va.; E. M. Randolph, Salem, W. Va.; D. Nelson Ogden, Milton, Wis.; Paul E. Titsworth, Alfred, N. Y.; O. S. Rogers, Plainfield, N. J.

## 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.

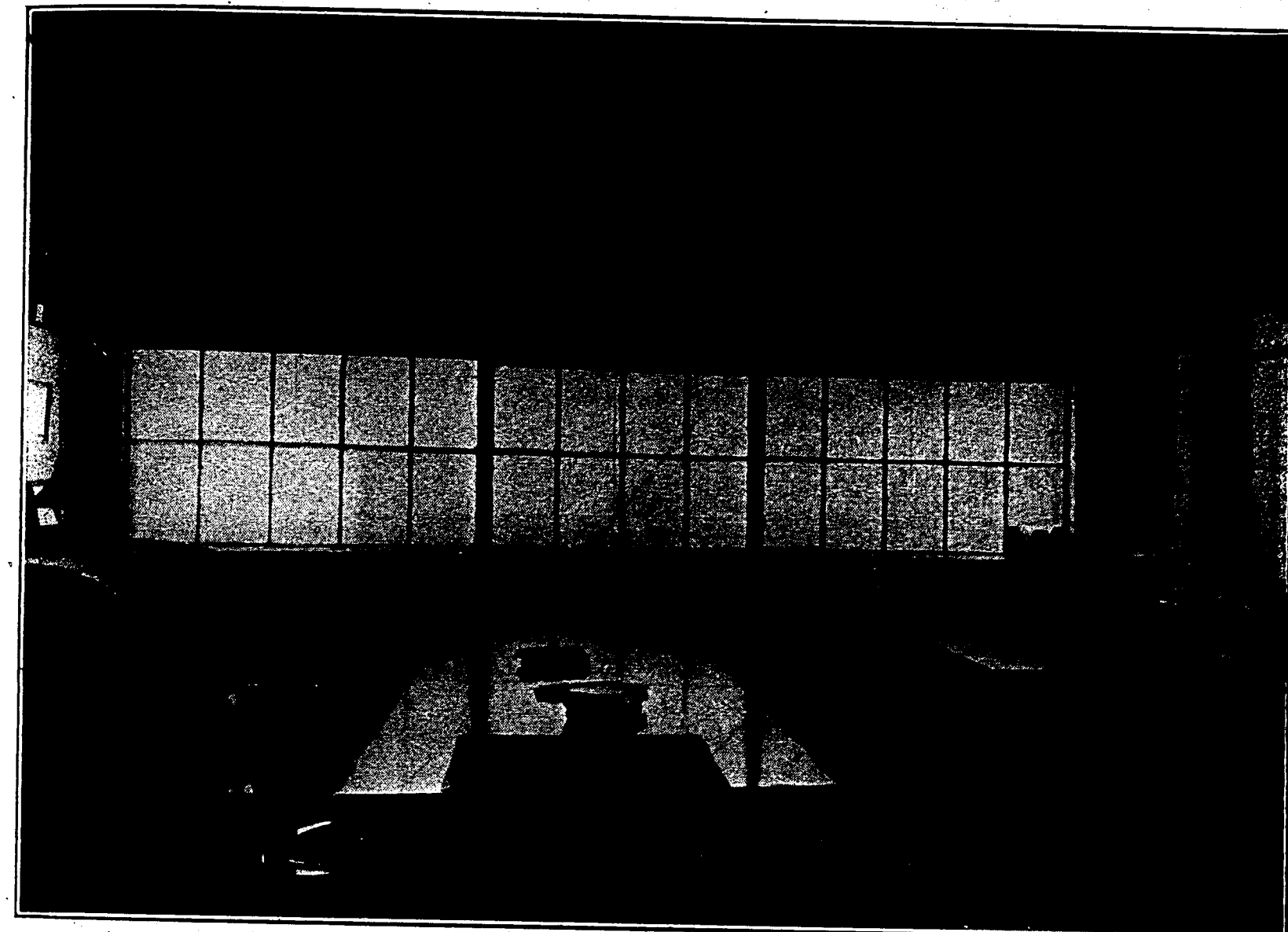
# The Sabbath Recorder

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

VOL. 92, NO. 22

PLAINFIELD, N. J., MAY 29, 1922

WHOLE NO. 4,030



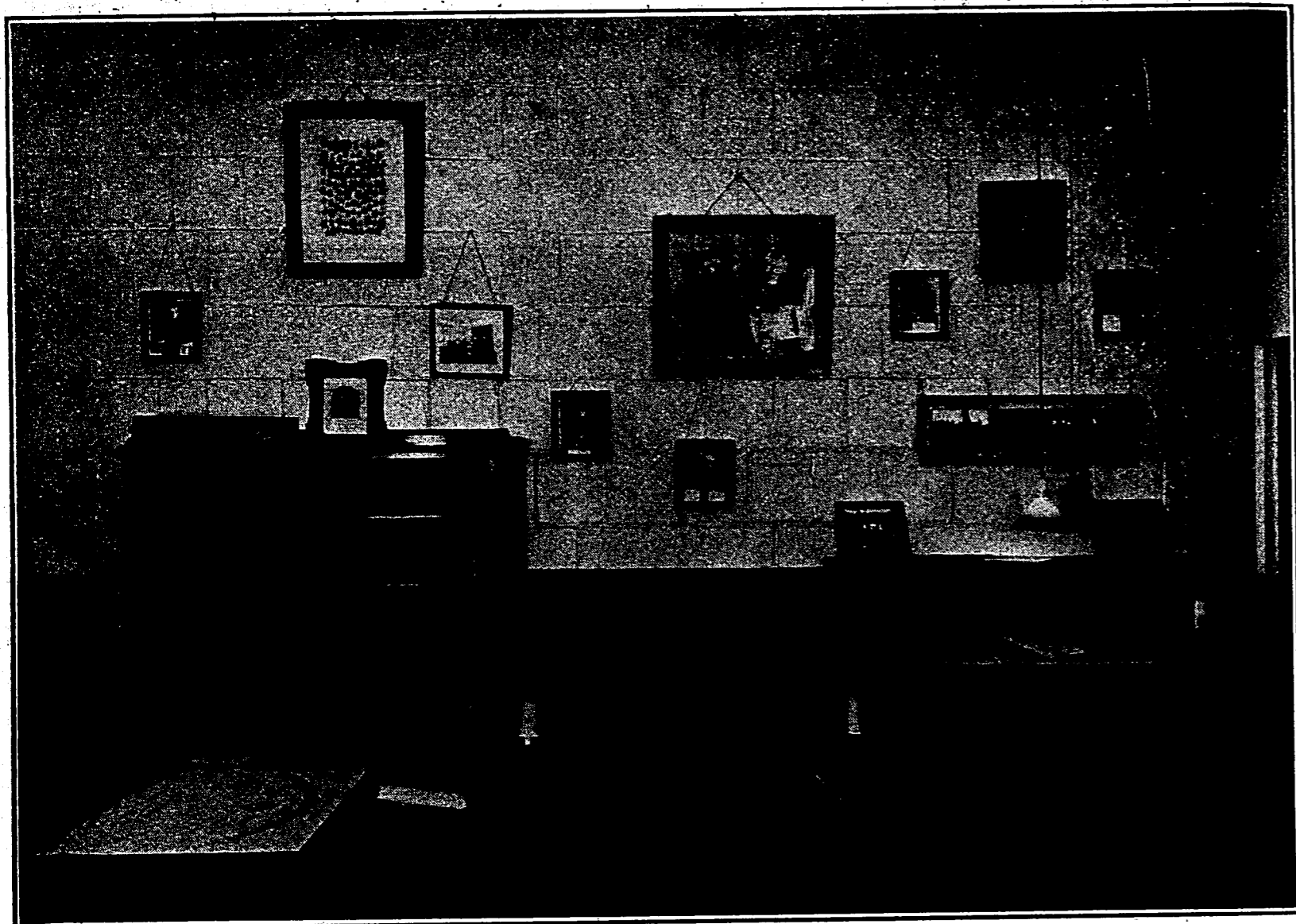
**Work Room of the Secretary and Editor**

Many RECORDER readers will enjoy a further look around their new publishing house; so we invite them all to spend a few minutes today on a little tour of inspection. As you approach the new building you will see that the front lawn upon which the grass had not begun to show when the pictures of last week were taken, is now quite green with its new spring carpet, and clusters of newly planted evergreens and other trees begin to cover the lower walls of the near-by building, giving the place a pleasant, homelike appearance.

Our first picture here shows the editorial room which is in the right-hand corner as you face the building. Here Secretary Shaw and Mrs. Seward, his assistant, occupy the front part of the room, and the editor's desk stands in the outside corner at the back. This picture shows the room as it

looks when you stand in the door. Mr. Shaw's desk is seen on the near right, and the typewriter where Mrs. Seward works, and the filing cases, are shown in the back right-hand corner. In the left back corner stands the editor's desk. The safe, and a tall case of shelves holding bound volumes of the SABBATH RECORDER in four different sizes can not be seen as they stand against the door wall at the left. The large table and chairs in the middle of the room are for use of committee meetings.

Picture number two shows the editor's side with several historic pictures hanging on the wall. Standing on his desk at the right is a picture of the printing house force of workers, taken in front of the old place in the Babcock Building, about a year ago. On the left of the desk-top is a picture of our old office that was on the third floor of the Babcock Building. Here the Memorial Board had headquarters for many



years. In that picture Mr. Shaw and assistant, Mr. Holston and the editor are seen at their work.

The long picture over the desk is a fine photograph of the last General Conference in Shiloh, N. J. Just above that is seen a group of three pictures, Dr. A. H. Lewis, the last editor before the present one, Rev. Nathan V. Hull, the first editor after the denomination owned the RECORDER, and Rev. Leander E. Livermore.

The large frame in the center of this wall contains four cuts of the interior of the old Newport, R. I., Seventh Day Baptist church, our mother church in America.

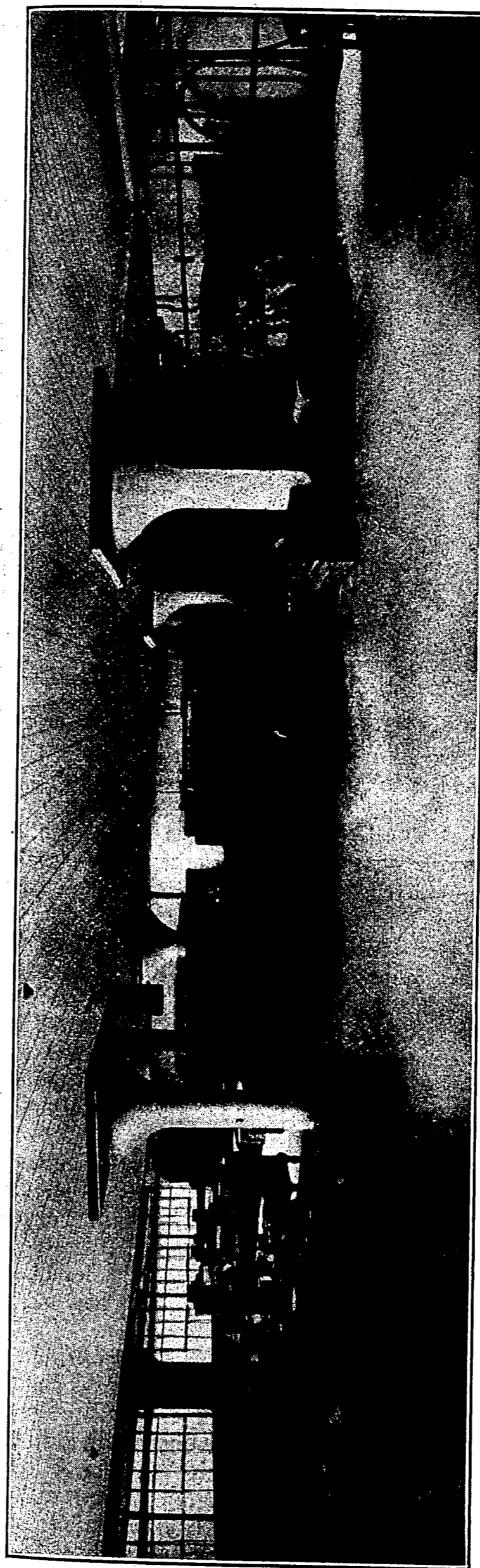
Just under the Newport picture is one with the familiar face of Rev. George B. Utter, who owned and published the RECORDER for many years before 1872. Then comes Rev. Thomas B. Brown who was associate editor with Mr. Utter for some time. The next picture to the left shows the present editor's home in the early years of his service, with him and his good wife at their work.

The large picture above the bookcase shows one hundred of our ministers. Standing below this on the bookcase is a photo-

graph of Thomas Bliss Stillman, who edited the Seventh Day Baptist *Memorial* from 1852 to 1854. The very last picture on this wall to the left is that of Rev. William B. Maxson, who also served as editor and manager of the SABBATH RECORDER in its early years. Close in the left corner of this picture may be seen just the end of a tall case which is filled with large bound volumes of the SABBATH RECORDER—a complete file for sixty-three years. The smaller, present size of the magazine volumes are kept in the proof reader's room for ready reference in preparing copy.

If you could see the other side of our room you would look upon an excellent photograph of Dr. Lewis A. Platts over Secretary Shaw's desk. Brother Platts was editor from 1882 to 1893. In the center of that wall hangs the picture of fifty Seventh Day Baptist ministers, all but two of whom—Main and Gardiner—have finished their work and gone home.

There is one more small picture on that front wall, in the corner back of the typewriter table, which is particularly interesting. It is a photograph of the first old Potter press with which the printing work was begun in



Alfred in 1872. Well do we remember the interest with which several Alfred friends watched that press as it ran off the first issue of the SABBATH RECORDER under the management of the American Sabbath Tract Society.

The present editor had then just completed his first year in the Seminary as a member of the large class that was graduated in 1874—the last one of that class now living. He had been assisting Doctor Lewis for some months in his work, and had kept quite well informed regarding the struggle through which Brother Lewis had to pass before he succeeded in securing the money necessary for the purchase of the SABBATH RECORDER and the starting of a publishing plant in Alfred.

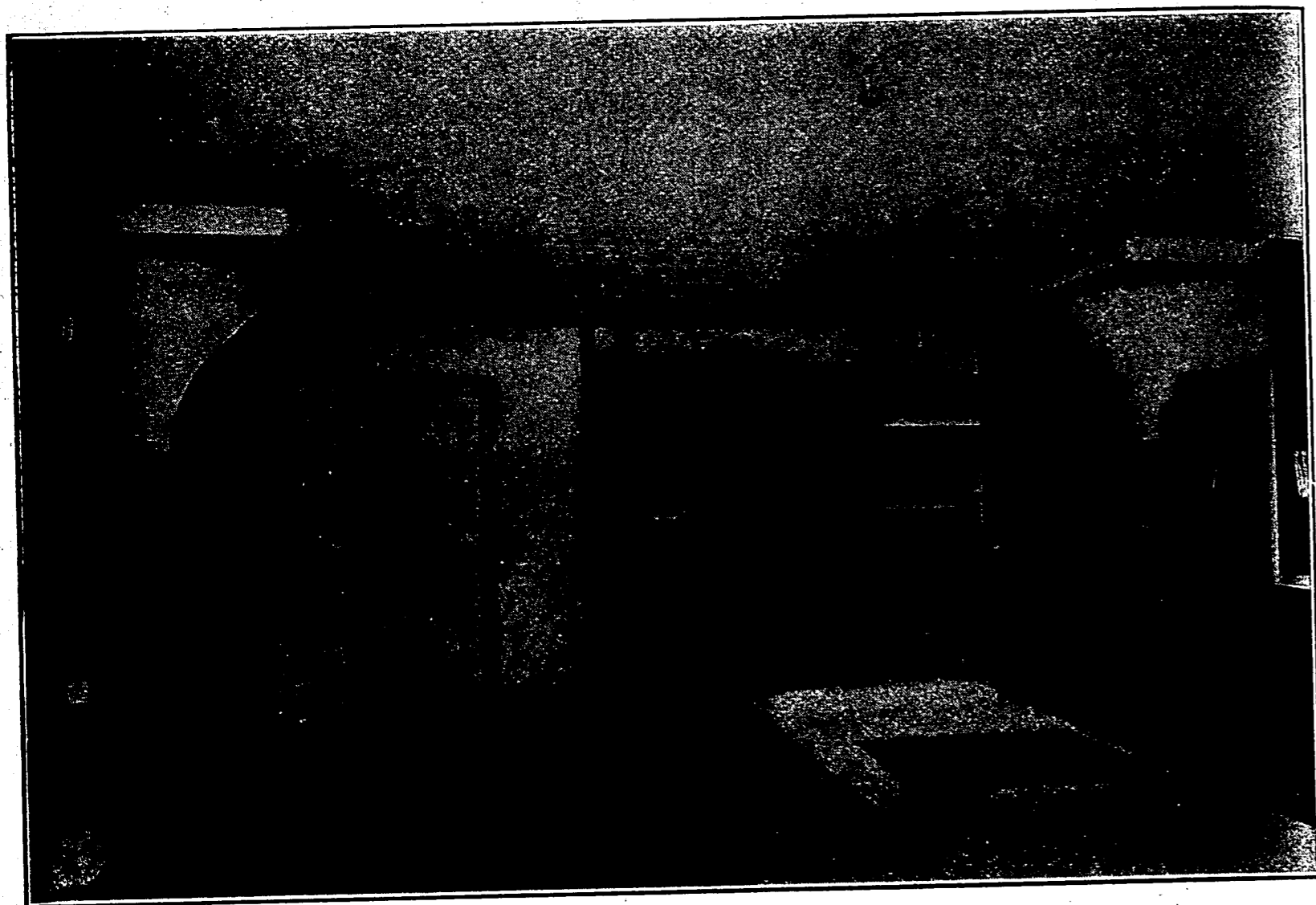
The most pathetic thing we can remember of those years is Brother Lewis' patient, constant struggle against the continued indifference and persistent conservatism with which people met his eloquent appeals and loving attempts to arouse them! He was laboring under the growing conviction that the printed page was absolutely essential to the success of the Sabbath cause; and with failing health from overwork that was threatening to drive him from the field, in sheer desperation, he wrote:

"O brethren and sisters, are you willing that God's cause should die on your hands? Shall we lose the kingdom through indifference and neglect? In the name of truth and honor toward God, I beseech you awake! O for some new power to reach dull ears and careless eyes—some words to tell the anxiety and pain, the hopes and fears that crowd upon me as I write! The Master calls for reapers; who will respond?"

How we do wish our dear friend and brother could have lived to see the splendid printing plant of today as the progressive outcome of the movement started by him! We say, "the *progressive* outcome", because we present this splendid shop as only a report of *progress* toward the end we are all anxious to see.

We can not believe that our people will be satisfied to stop now with the work half done. It will surely be carried to completion and made to stand as a memorial of the noble men who toiled in tears to lay the foundations upon which their followers might build.

We do not see how any one coming into this room can thoughtfully study the pictures hanging upon its walls without some



feelings of reverence for the noble men who have gone before, and a determination to have some part in completing the unfinished work.

**A Visit to the Basement** Come on now, let us go down stairs. There is something in the rooms below that will interest you all. As we pass through, you can just take a look at the entry way—a good-sized room with three accountant tables, a large safe, a case of book shelves and a telephone switch board and table. And you will also be pleased with the snug little room for the proof reader, at the end of the hall, just back of the business manager's room with its filing cases and shelves and desk.

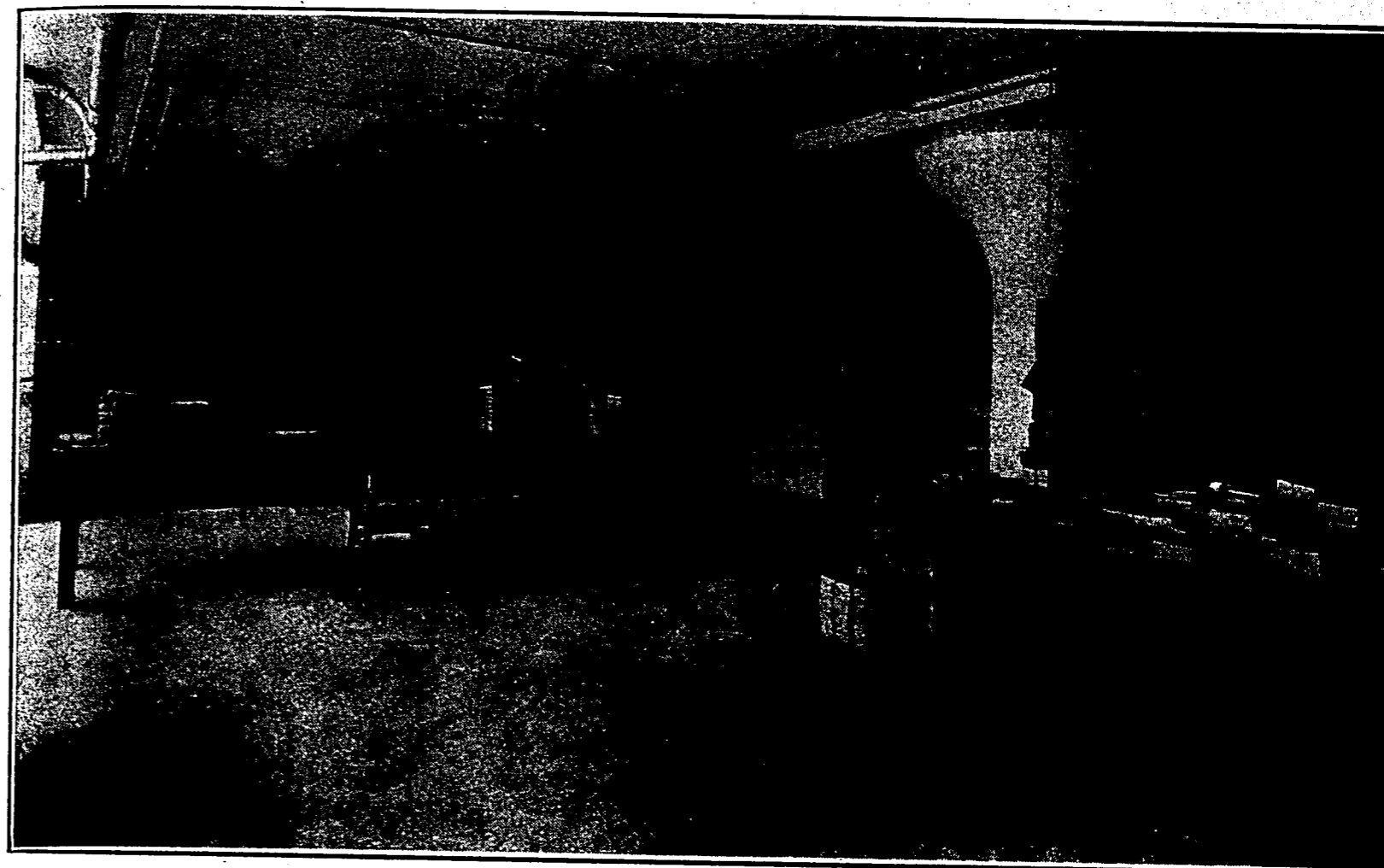
Through a door opening into the main shop, right at the head of the easy flight of stairs, we now go down below. Close by the door at the foot of the stairs is an ample case for the surplus RECORDERS of each week. Four rooms and a hall way are taken off in the front basement for the tract depository, the Historical Society, and the boiler and coal room, taking fully half of the basement.

Our third picture shows the large storage portion of the basement, with its boxes of stock, bales of waste papers ready for the

market, tables and shelves for magazine and paper files, *Year Books*, etc. The picture had to be taken in two parts at different angles and the parts joined together; but it gives a fair idea of the size of the storage room. At the extreme right is the elevator by which all freight is lowered to the basement.

The fourth picture shows a part of the tract depository room. The shelves are stored with our literature. In the back of the picture and on the right are shown Doctor Lewis' last book and other works of his, such as the *Sabbath Outlook* and his history of Sabbath and Sunday; Letters to Young Preachers, etc. On these shelves are stored Bailey's Complete Sabbath Commentary; Country Life Leadership by President Davis; the Biography of Abram Herbert Lewis; Life of Governor Ward; Reconstruction Messages by A. J. C. Bond, and other books published by the Tract Society.

Close to the table (which looks like a platform owing to the peculiar light shining upon it) can be seen the corner of Doctor Lewis' old desk, and his chair stands in the corner beyond it. Under this large table may be seen many packages of tracts, and on the shelves to the right are exhibited all varieties of tracts and Sabbath-school helps.



Now step with us into the room just back of this, or in the front eastern corner of the basement. This is the temporary room for the Historical Society's treasures. Here are now stored completed files of publications to be kept for historical purposes. All *Year Books*, all association minutes, ancient record books—everything for historical reference will find place here until the denominational library room is ready in the proposed main building.

The valuable library of denominational history now stored in Newark under the care of Corliss F. Randolph will be cared for here. This room will make a most interesting treasure house for all who prize the wonderful history of Seventh Day Baptists in America and in Europe.

These rooms as well as the offices up stairs, as stated last week, are supposed to be only temporary, and will be used for storage purposes when the building is completed.

Just across the hall from these two rooms last described, are the boiler and fuel rooms making a fine heating plant. The entire building up stairs and down is well furnished with electric lights.

We wish to acknowledge here the generous gift of Nathan Wardner in furnishing pictures free of charge during the construction.

**A Good Movement** Our readers have been much interested in the recent efforts to clear Salem College from debt and to provide for its future. Dean Van Horn's messages to the churches have been quite generously responded to wherever he has gone and we sincerely hope our people will rally to the help of so worthy an institution—one that means so much to us as a people, and one that enables us to help others as well as ourselves.

But we started to call attention to the excellent movement described in the last RECORDER by Mrs. Okey W. Davis, secretary of the College Aid Society, recently organized. We were glad indeed to learn about this splendid work inaugurated by the women of Salem, and we bespeak for it the willing aid of hundreds of women throughout the entire land. We see in this good movement great hope for the future of that school. It will require but a small gift from many thousands—a gift which no one will find a burden—to place Salem College well on its feet for future usefulness.

**Aunt Mary's Nature Studies** In this issue **How Do You Like Them?** "Aunt Mary" closes her interesting articles for the children, about birds—for the present at least. Home duties, due to illness in her family, will keep her occupied for the summer. But she expresses the hope that she may be

able to write another series next winter if desired to do so.

We are sure our young friends have enjoyed every letter "Aunt Mary" has written "Leota"; and they will be glad when she feels inclined to let them read some more such interesting nature studies.

We have often wished that it could have been our lot in childhood days, to be led into field and orchard and forest among the birds and flowers, by some enthusiastic "aunt" or "uncle" who delighted in pointing out the beautiful things in nature. Those whose happy lot it has been to have such teachers in childhood's years, will always find God's beautiful world like a loving Father's house filled with evidences of that Father's love for the beautiful and the good.

**Passing of Rev. F. O. Burdick** A brief note from Rev. Samuel R. Wheeler brings us the news of Dr. F. O. Burdick's death, in Boulder, Colo., on the eighteenth of May. Brother Burdick was smitten with paralysis on April 26; but lingered until May 18 before the end came. Suitable obituary will appear in due time.

### IF NOT, WHY NOT?

Mr. Koehl, who is doing Bible mission work in Paraguay, writes interestingly of the Seventh Day Baptist efforts in that far-away and little understood land. He says that the Seventh Day Baptists are called "Sabistas" there, and the Spanish and Portuguese Roman Catholic priests speak of them in accents that are indicative of horror, fear and reproach. The priests are level-headed in a way, and know that the Seventh Day worship is after the old Biblical plan. So, although the Romanism of South America is in a worse than pre-Reformation condition, the priests shout warnings, not against Protestants in general alone, but "Protestants, Sabistas, and atheists." They characterize Sabistas as "worse than the worst." And why? Protestants are bad, atheists are very bad, but Sabistas—ah, they teach and preach the Commandment! "Yes, they keep the Sabbath, right. That is so. That is not to be denied. The seventh day is the Sabbath, oh, sure! But for them to say it is so is to make them dangerous!"

Mr. Kiehl's home is at Villa Rica, a large

town near the center of the state. Among others he found a good many Syrian Arabs and Russian Jews there, and found the priests warning these people against those awful Sabistas. Better be an indifferent Mohammedan or a fanatical Jew, than to be a Sabista!

"I visited today," Mr. Kiehl writes, "a foreign lady who began to talk about the Sabistas. She said, 'Nothing pleases the people here more than a holiday. They do not work on Monday, as they are tired after the Sunday's rest. Now, the Sabistas tell them that they should rest on Saturday, as it is the real Sabbath. They must rest on Sunday, because it is according to law. My dear sir, it is a wonder that the Paraguayans do not all become Sabistas right off. Thus they get a string of three holidays a week! Then there are those Arabs who observe Friday as their Sabbath: if they, too, will become Sabistas, they will have four holidays every week!'"

W. H. MORSE, M.D.

Hartford, Conn.

### TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey, met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, May 14, 1922, at 2 o'clock p. m.; President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, Clarence W. Spicer, Edwin Shaw, William M. Stillman, Theodore L. Gardiner, Orra S. Rogers, Esle F. Randolph, Marcus L. Clawson, Iseus F. Randolph, Jesse G. Burdick, Irving A. Hunting, Edward E. Whitford, James L. Skaggs, Willard D. Burdick, William C. Whitford, Arthur L. Titsworth.

Visitors: Mrs. Willard D. Burdick, Mrs. David E. Titsworth, Mrs. William Seward.

Prayer was offered by Rev. William C. Whitford, D. D.

Minutes of last meeting were read.

Secretary Titsworth reported having written a letter of sympathy to Theodore G. Davis as requested at the last meeting of the Board. He also stated that the new record book for the New Jersey Corporation would be in hand by the next meeting of the Board.

The Advisory Committee in their report recommended to the Tract Society the em-

ployment of Rev. Ahva J. C. Bond as a denominational Sabbath Reform Leader in connection with his work as Forward Movement Director, and that the Tract Society take action looking to this end, urging the Commission of the Executive Committee of General Conference to make a recommendation in the matter to the next General Conference.

Recommendation adopted.

The committee also presented a resolution relating to Sabbath observance which was received and by vote was laid on the table till the next meeting of the Board.

The Supervisory Committee in their report noted some difficulties they are experiencing in getting our publications out on time, but felt assured that the RECORDER would be issued on time hereafter, except the next issue, which will probably be one day late.

The Committee on Distribution of Literature reported on RECORDER subscriptions for the period from March 10 to May 12, 30 new subscriptions and renewals, and 39 discontinued, of the latter 24 subscriptions had expired, many of which will probably be renewed in time.

The following report was received:

#### RECORDER DRIVE COMMITTEE

Seventy circular letters were sent to pastors and leaders where there was no pastor, asking their co-operation in an effort to deepen the interest in the RECORDER by emphasizing in some way the value of the RECORDER at some public service of their church. We suggested Sabbath, April 8, as an appropriate date for such a service. We also asked them to send us the names of persons who might act as agents for the RECORDER. Thirty replies were received from these letters, twenty-one promising to hold a SABBATH RECORDER service. Seventeen names of persons were sent in as agents.

Since our last report 90 letters have been sent to discontinued subscribers.

#### COMMITTEE.

The Committee on Italian Mission reported meetings as usual at New York and New Era, with an average attendance of 9 at the former and 19 at the latter. Tracts distributed, 205.

Correspondence was received from Gerard Velthuysen.

Rev. William C. Whitford, President of the Education Society and a member of the Board, spoke of the value of co-operation in all our work, and the mutual interest

manifested in the work of these two societies.

Pursuant to a communication from Secretary Shaw on behalf of M. Wardner Davis, the President of the Seventh Day Baptist General Conference, by vote the chair appointed Secretary Titsworth, Editor Gardiner and Rev. James L. Skaggs a committee on program for Tract Society hour at the General Conference.

A bill was presented from the Collector of Taxes of the City of Plainfield for \$42.00, being an assessment against the frontage on East Fifth Street controlled by the Society, for street paving.

Voted that the Treasurer be authorized and requested to continue our protest against the levy and enforcement of this claim against the Society.

President Randolph stated that in his official capacity he attended the April meeting of the Missionary Board, meeting with a most cordial reception, and participating in their deliberations. He also visited Newport, R. I., with Rev. William L. Burdick, and told of some tentative arrangements for the celebration after Conference of the 250th anniversary of the founding of the Newport church. He also visited Waterford, Conn., and Philadelphia, Pa., attending at the latter place a convention of representatives from all nations, whose addresses and discussions showed plainly that conditions are not at all improved in Europe, and that the question of readjustment and settlement is a very serious matter for the European countries and our own nation as well.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,  
Recording Secretary.

"Never mind, Norma," said a music teacher to her pupil who complained of aching hands: "just try to play the pieces once more. The longer you practice them the stronger your hands will grow, so that after a while you will not feel the ache at all."

And Norma replied: "It seems as if everything that strengthens hurts."

So it does, Norma. Even in our religious life the principle holds true. If that life were tested by the "growing pains" we've endured, how large and strong are we?—*Ida 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.

### ENFORCEMENT AND PROHIBITION

Acquiescence in the will of the majority when expressed in accordance with our Constitution and our laws is the vital principle of our government. Jefferson said that acquiescence in the will of the people was the vital principle of the republic from which there is no appeal except to force, the principle of despotism.

That acquiescence in the will of the majority is the recognized policy of this country can be proven by innumerable facts in our history. For instance, in 1876 the Democrats acquiesced in the election of a Republican president by a majority of one in the electoral college when that one majority was secured by a decision of the electoral commission which voted eight to seven on every important question. In 1884 the Republicans acquiesced in the decision when Cleveland was elected by the vote of New York and the vote of New York turned upon a few hundred votes. In 1916 the Republicans again acquiesced in the decision when President Wilson was re-elected by a small majority in the electoral college and that majority came from Cal-

ifornia which went Democratic by a few votes.

Here we have three instances of acquiescence in the election of presidents by a narrow margin. Although great interests were at stake there was no suggestion of resistance to the decree rendered according to the Constitution and laws. And yet we find a large element, made up of some who claim respectability, resisting a Prohibition law based upon a constitutional amendment adopted by a large majority after a fight of fifty years. No important question has ever been settled by so decisive a majority as that recorded in favor of Prohibition. More than two-thirds of the States in the Union went dry by their individual act. More than two-thirds of the members of the Senate and House voted to submit Prohibition. Forty-six States out of forty-eight have ratified Prohibition. Only two States, Connecticut and Rhode Island, have refused to ratify and they are small States and in the largest of these one branch of the Legislature favored ratification. Two Congresses have been elected since National Prohibition was submitted—one since Prohibition went into effect—and both of these Congresses have been dry by more than two-thirds majority.

And yet, instead of acquiescing in the will of the majority, the wets in city, state, and nation are attempting to elect men to office pledged to violate their oath. They are trying to prevent the enforcement of the law and also trying to secure legislation which they know to be a violation of the Prohibition Amendment.

So bold are these enemies of government that they insolently warn the Federal Government not to interfere with open conspiracies in neighboring nations and on the high seas. A Philadelphia paper recently insisted that the Federal Government should not interfere with rum runners outside the three-mile limit. What a doctrine to preach in this enlightened age! The geographies teach us that three-fourths of the earth's surface is covered by water. The wets would confine civilization to one-quarter and turn over three-quarters of the earth's surface to those who are outlaws and who are engaged in conspiracies against governments.

Whenever a ship puts the black flag above the flag of any nation it can be sunk

without fear of war. No civilized nation will lend its flag to the violation of the law of any other nation, and it will not protect its citizens when they disgrace their country and their country's flag by such kinds of piracy.

"Freedom of the seas" in this case will be "freedom to seize"; the nations that attempt to protect their homes from the invasion of alcohol will be prepared to seize those who attempt to use the seas for unlawful purposes.—*William J. Bryan, in the Commoner.*

### IMPORTANCE OF THE CHRISTIAN MINISTRY

REV. CHARLES E. JEFFERSON

The call to the ministry in our day is loud indeed. The whole world vibrates with the reverberations of that call. Men everywhere are coming to see that the preacher is indispensable. Our problems are at the root of all spiritual problems, and without the help of the preacher they can not be solved. The world is desperately sick. To know how sick it is you only need read the daily papers. Through the headlines of the morning paper there comes to the sensitive ear a voice, crying: "Who will go?" Humanity is bewildered and bleeding. Some say it is staggering onward toward the abyss. Who will save it? The problems are numberless and vexing. Who will point the way to the solution? We must have a better world. How can we get it? The soldier can not give it to us. The soldier has done his utmost, and he has left the world paralyzed and delirious. The sword has done what it could, and we now see how impotent force is. Who will save us? The financiers and the merchants can not do it. A merchant after six months in Europe returned home confessing that Europe is bleeding and half dead and that no rescue can be expected from the financiers or the merchant princes. Help can come, he said, only through the Spirit of the Good Samaritan, whom the preacher holds before men's eyes. The statesmen can bring us no permanent relief. They can not pull us from the morass into which we have wandered. The futility of legislation to bind up the wounds of the world is a fact that stares us in the face. Teachers of philosophy and science can not get us on. The higher learning is not high enough to save

us. Learning was nowhere so high as in Germany, but it was in Germany there was hatched in the very halls of education the most cruel and diabolical war which has ever left the world weeping. The world stands in need of the preacher, the man who represents Jesus of Nazareth, the man who speaks of the One Father and who proclaims in season and out of season that all men are brothers. It is the work of the preacher to teach men to think like God. They are to think like him and to become like him. The mission of the pulpit is to make the ideals of Jesus burn in men's eyes. It is its mission to furnish the motives by which men shall be carried to nobler goals. Where is there a work more glorious or more needed? Everybody is hoping for a better and happier world. All sorts and conditions of men are dreaming of a new social order. The human heart longs for a new heaven and a new earth in which righteousness shall dwell. But how can we have the new world? Whence is coming this new social order? It can come only through the new man, and the new man can come only through the baptism of the Spirit. It is only through the Spirit of Christ that humanity can be saved, and what is the work of the preacher today other than what it was in the days of Paul? The greatest of the apostles expressed the aim and the ideal of all preaching when he described his own work in these words: "Christ in you the hope of glory, whom we proclaim, admonishing every man, and teaching every man in all wisdom, that we may present every man perfect in Christ."—*Christian Work.*

### CENTRAL ASSOCIATION

The Central Association convenes with the church at Adams Center, N. Y., June 8 to 11. During the association the one hundredth anniversary of the church is to be observed. Letters have been sent to the churches asking that the names of those who are planning to attend be sent in as soon as possible. If any not living within the bounds of these churches plan to be present, please send names to W. P. Jones, Chairman Entertainment Committee.

If ye suffer for righteousness' sake, happy are ye (1-Pet. 3: 14).

## MISSIONS AND THE SABBATH

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

### MISSIONARY AND TRACT SOCIETY NOTES

#### THE NEW FORWARD MOVEMENT

The following article in the form of questions and answers is a revision, with omissions and additions, of a leaflet that was distributed among our churches about two years ago. It is given a place in this department because the interests of the Missionary and Tract societies are a very large part of the Forward Movement.

Let us understand clearly that the Forward Movement is not merely a money raising movement. It is not in any sense a campaign to raise money. It is a campaign, in which money is needed, it is true; but it is not a campaign for money. Read and study the answer to question five; and then keep ever in mind that while money we must have to carry on the work, the function of the Forward Movement is not that of getting money.

#### 1. What is the New Forward Movement?

It is a call to Seventh Day Baptists to muster their forces to meet the challenge of the new day.

#### 2. Why was it undertaken?

After studying the field and its needs we were led to realize the total insufficiency of our past program, spiritual and material, to meet the challenge of this new day.

#### 3. Who is behind the New Forward Movement?

The Nortonville Conference (1918) reorganized the Commission and instructed it to prepare a New Forward Movement. The Commission's report, embodying the New Forward Movement program, was approved by the General Conference at Battle Creek (1919).

#### 4. What is the Commission?

It is a body of nine members elected by the General Conference, together with a secretary and a director of the Forward Movement.

#### 5. What are the chief objectives, or goals, of the New Forward Movement?

It is a campaign

- (a) To deepen and enrich our spiritual life;

- (b) To rededicate ourselves to a more earnest effort to promote God's kingdom on earth;
- (c) To promote the practice of Christian stewardship;
- (d) To unify our forces and increase denominational loyalty;
- (e) To honor and extend an observance of the Sabbath of Christ;
- (f) To bring men to Christ, and to bring Christ to men, a "ministry of reconciliation";
- (g) To raise a budget of \$81,500 a year for five years.

#### 6. What is meant by deepening and enriching the spiritual life?

Lifting the whole church to a higher plane of life,—of spiritual vision, of Christian living, and of Christlike service.

#### 7. What methods are suggested to accomplish this object?

- (a) Deepening of prayer life.
- (b) Recognition and practice of stewardship.
- (c) Broadening of spiritual vision.
- (d) The consecration of life to highest spiritual ends.

#### 8. How is the ministry to be strengthened?

- (a) By encouraging young men to enter the ministry through the establishment of scholarships and fellowships.
- (b) By providing a more adequate salary, seeking to make the minimum salary \$1,000.00 per year for all our ministers, and by guaranteeing that minimum to young men for five years after finishing the seminary course.
- (c) By adding \$25,000 to the ministerial relief fund.

#### 9. Why so large a budget?

Careful study of the needs, both at home and abroad, reveals the fact that a smaller budget will be wholly inadequate.

#### 10. What were some of the pressing needs?

- (a) New school buildings in China.
- (b) Chapel in Georgetown, S. A.
- (c) A denominational building.
- (d) A larger ministry more adequately supported.
- (e) Enlarged missionary and Sabbath extension work.
- (f) A college emergency expense fund.

#### 11. Why did we need a denominational building?

Our publishing house was in rented quarters, wholly inadequate to our needs. Ownership lends dignity to our work, stimulates loyalty, and proclaims to the world our belief in the permanency of our mission.

#### 12. Why do we need a college emergency expense fund?

To meet the increased cost of administration, equipment, labor and maintenance of our schools.

## RUTH AND BENJAMIN

### WAITING AT THE STATION

And the daughter of Ruth said unto her father, Daddy, tell me a story. And Benjamin laid aside the colored comic section of the *Sunday Tribune*, for he had just finished looking at it, and thus he began, with the daughter of Ruth sitting on the arm of the big chair, and with faint sounds of the ukelele coming down the stairway from an upper room where the brother of the daughter of Ruth was supposed to be getting ready for the evening meal.

And he said, Once upon a time a man made a journey to the city of Philadelphia; and when he had reached the Reading Terminal,— But the daughter of Ruth, bending to kiss the shining bald spot on the top of her father's head, said, Daddy, what is that? And Benjamin replied, What is what? And she said, What is Reading, and what is Terminal? And he said, Reading is the nickname of a Railroad, and Terminal is the place where you go no further, the place where you cease to advance, the end, as it were, of progress.

And the daughter of Ruth said, Is the Reading Terminal the only Terminal in the world? And he said, No, my child, there are many other Terminals in the world; and some of them are more-crowded than ever I saw the Reading Terminal crowded, and that is going some. One very congested Terminal is Commencement Day, especially during the rush hours in June. Another Terminal for many people is church membership. They stop there and go no farther. They appear to feel that so long as they are on the right train that all is well with them; and in a way of course it is. But they stop at the Terminal, and instead of making it a starting place for journeys of growth and development, they make it an end, a stopping place with comfortable rest rooms.

And the daughter of Ruth said, O yes, I see, it is what brother was telling me about the other day in reference to ants, bees, and other creatures, cases of arrested development.

Now Ruth, as ever is her custom, had been busy with the tasks of the home and household; likewise she had overheard something of what had been said; for very little goes on in the home that she knows not of, except it be something soon after

#### 13. Why do we need new school buildings in Shanghai?

The present buildings are inadequate for present needs; they are old and in bad condition. It seems wiser to build new, rather than attempt to enlarge and repair the old ones.

#### 14. For how long a time was the program to continue?

For five years, until July 1, 1924.

#### 15. Why a five-year program?

Because that seemed to be the shortest period of time in which the Forward Movement program could be constructively developed and carried to completion.

#### 16. How is the New Forward Movement related to the great problems of the day?

It is a united effort on the part of Seventh Day Baptists to do their full part in meeting the inevitable needs of tomorrow. Through our program we are seeking to visualize the world task, to capitalize the splendid idealism that has captured our country, and to gird ourselves to do our best and utmost for the world in which we live.

The only permanent solution to the pressing problems of the day is the development of better people, more spiritually-minded people, i. e., people who in all their dealings with each other will be increasingly kindly, loving, friendly, thoughtful, self-sacrificing, charitable, sympathetic and just. Seventh Day Baptists are determined to aid in solving these problems by a campaign to create such spiritual improvement. Any other proposed solutions will be but temporary makeshifts. We are going to attack and rout the enemy on our sector of the great world battle line.

#### 17. What is the first section of the Commission's Platform for this year?

We point out to our churches the imperative need of meeting the full denominational budget, if Seventh Day Baptists are to put their sickle to the ripening harvests.

#### 18. What is the fifth section of the Commission's Platform for this year?

We appeal to our people to stop the waste in Seventh Day Baptist boys and girls by providing for their social, recreational, and vocational needs, and we suggest that some regular denominational agency undertake the solution of this pivotal problem.

#### 19. What is the eighth section of the Commission's platform for this year?

We stand for a re-invigoration of the Sabbath conscience of Seventh Day Baptists.

#### 20. What are the other sections of the platform?

See the SABBATH RECORDER, December 12, 1921, page 739.

supper when the weariness of the day and the drowsiness of the evening time are heavy upon her. And she called from her place as she passed quickly back and forth from the kitchen and the dining room, Benjamin, if thou thyself hast any convenient terminal facilities, you may side-track for a time your elocutionary motor, for, behold, the table is now set. Come, let us have supper.

### REPORT OF RELIGIOUS EDUCATION CONVENTION AT CHICAGO

The annual convention of the Religious Education Association held recently in Chicago, and devoted to a consideration of week-day religious education, brought out many things that should receive the thoughtful attention of all workers in the field of Missionary Education.

The Convention reflected the great growth of the new movement for religious education during the week. The survey prepared in advance was based on reports from 324 week-day schools, while workers in such schools in many cities gathered at the convention and joined in the discussions. The movement has grown to such proportions as to command the thoughtful attention of the leaders in the Religious Education world.

In regard to the curriculum: There was no general agreement, but a rather pronounced feeling that the fully satisfactory curriculum had not, as yet, been found. The desire in the minds of most of the workers is to find the material that will be most helpful in the development of the child's religious life.

In the matter of method: There was no complete agreement, but a general feeling that the very best modern methods of education should be used, especially those calling for the free participation of the child in purposeful activity. The Findings Committee strongly recommended the use of the problem project method in so far as possible.

Those interested in Missionary Education know that Missions provides a great fund of just such material as is needed in the curriculum for the fullest development of the child's religious life, while at the same time it affords an unusually large number and range of projects in which pupils of all ages can gladly join.

While the part Missions has played in week-day schools was mentioned with appre-

ciation by several speakers, there was no general discussion of this subject on the floor of the convention. Two special meetings were called, however, of those interested in Missionary Education. Thirty-one people met at lunch on one day of the convention, while an even larger number gathered at an adjourned meeting that afternoon. These people represented workers in several centers of week-day religious education Foreign Mission Boards and Agencies, and other leaders in the field of religious education.

These meetings were most helpful in bringing together those actually working on the field, with people who have been interested in producing missionary programs and materials. They revealed an eager missionary interest on the part of those actually teaching boys and girls—an interest sometimes not thoroughly realized by the regular missionary agencies, and also a fund of experience on the part of these workers that would be most valuable in guiding the agencies that are producing missionary material.

Workers in several week-day programs told of the missionary material and methods being used in their schools. Miss Abernethy, Superintendent of the Gary Week-Day Schools of Religion, and the teachers from Gary were especially enthusiastic about the results obtained from this kind of work, and the possibilities which it presents. They told of the great interest on the part of the children in everything of a missionary nature, and indicated that their great difficulty was in obtaining enough suitable material.

### LETTER FROM ARGENTINA

MY DEAR BROTHER IN CHRIST:

Your good letter of January 25 was received several weeks ago, and I have read it to the brethren, translating it into Spanish. We shall be somewhat disappointed in case a missionary does not come; but of course we could not under the circumstances disapprove the resolutions of the Missionary Board; and yet in the meantime we are ever praying that our wishes may be fulfilled.

And now rather unexpectedly only day before yesterday I received a letter from Brother William Robinson, bearing the date of February 14, 1922, at the New York post office, in which he tells us that he ex-

pects, together with his wife and little daughter, to sail from New York on his way to Argentina about the last of May or the first of June, if I understand it correctly, according to resolutions of the Seventh Day Baptist Pacific Coast Association. He asks me many questions about conditions in this part of the country. These I have answered and am sending in a letter at the same time I send this letter to you.

I received the Sabbath Calendar. Thank you very much. Also for the SABBATH RECORDER which comes regularly. Slowly I am learning to read it, and thus I begin to understand matters better.

I was surprised to see in the financial report of the treasurer of the Missionary Society that he had received \$82.72 from the Swedish Church of Bonpland. I spoke to Brother Sands about it, and asked him what it meant. He said he did not write it that way. It is impossible here because of so many different nationalities to have a National Church. The misunderstanding must have arisen somehow through the translation of the letter of Brother Sands which was written in the Swedish language. The name of our church is "Iglesia Baptista del 7 dia Bonpland", (Seventh Day Baptist Church) nothing more.

In reference to the matter that you mention in your letter, that Brother Sands wrote to Mr. Davis that we had not received notice that our church had been received into the Seventh Day Baptist General Conference, I also had a talk with Brother Sands about that matter. He told me he could not really remember exactly what he had written to Mr. Davis, but he thought that at the time he wrote the letter he had not then learned that the church had been received.

However, I have read to him, and to all the brethren, all the letters I have received from you, translating them into Spanish. Also I read the resolutions that were in the SABBATH RECORDER concerning work in Argentina.

About four weeks ago Brother Sands sent to Mr. S. H. Davis, Westerly, R. I., a bank draft for \$22.00 for the Missionary Society for foreign missionary work, two dollars of which was to be sent to Marie Jansz, of Pangoengsen, Java, as it was contributed for that special object. Will you please be so kind as to tell Mr. Davis about

this, because Brother Sands told me that he could not well do it.

You will find enclosed the filled-out blank for the church statistics of our church for the past year.

With fraternal greetings in our Savior,  
I am your brother,  
J. J. VAN YSSELDYK.

Cerro Corá,  
Misiones, Argentina,  
April 5, 1922.

### MAKE FULL PROOF OF THY MINISTRY

"Every minister of Christ knows the possibility of becoming too familiar with holy things, of interpreting a text instead of expounding an experience, of exhorting to habits which he himself does not cultivate, of forgetting his first love. Every minister is in danger of becoming professional, discharging duties without emotion. There is an old German picture of a preacher addressing a multitude with eloquent tone and gesture, but behind him is Satan, who is touching his brain and controlling the whole harangue. So Paul would remind Timothy of his ordination, of the hour when he yielded his young life to the service of his Lord. He recalls the emotions of the hour, the solemn ordaining act, the charge that was delivered to him; how he was made a steward of the riches of God, enlisted in the army of the Lord, placed under the discipline of Christ. He enjoins loyalty to his vows, challenges him to be a good soldier, charges him to remember that the Gospel is a trust, that he must make conscience of his ways, and never, never use Gospel terms except in the Gospel sense."

No man ever came to Jesus Christ in his day without understanding that all Christ had to give he gave in himself. He defined his religion each time in terms of himself: "I am the light of the world." "I am the way, the truth, and the life." "I am the good shepherd." And you can not have the Light without having him, you can not have the Good Shepherd without having him; you can not have that undying hope in your heart that assures you of eternal life, without having Jesus. You can not take the teachings of Christ without Christ, any more than you could have the sunshine without the sun.—John McDowell.



## EDUCATION SOCIETY'S PAGE

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

### A COLLECTION OF ITEMS FROM MILTON COLLEGE REVIEW

#### ANNUAL CONCERT

The Milton College Symphony Orchestra gave its annual concert last Thursday evening, under the direction of Prof. L. H. Stringer. The concert was a shining success and a credit to the organization. The first number was the "Star Spangled Banner," one verse being sung by the audience. Next was the overture, "Maritana," by Wallace. Miss Constance Bennett then played a cello solo, the beautiful "Evening Star," from "Tannhauser," by Wagner. This solo received hearty applause, and elicited much favorable comment. The "Pilgrims' Chorus," from the same opera, was sung by the Glee Club, accompanied by the orchestra. The "Song of the Volga Boatmen," a Russian melody, was followed by an enjoyable vocal solo by Miss Ann Post, who responded to the applause of her hearers and favored them with an encore. The famous "Blue Danube Waltz," by Strauss ended the first part of the program. Dr. George W. Post, Sr., conducted this number in his usual able manner.

The opening number of the second part of the program was "Mignon," by Daland, played by a double string quartet, which had been drilled by Doctor Post. This piece was composed by our late beloved President about three years before his death, and dedicated by him to his friend, Doctor Post, in memory of the many happy hours they had spent together in enjoying music.

The next number was given by the Glee Club, which sang "Three Pictures, from the 'Tower of Babel,'" by Rubenstein. This is a descriptive piece, the "First Picture" being the "Chorus of the Sons of Ham," the "Second Picture," describing the plodding of the caravans across the sandy deserts was a weird blending of chord and discord, in the piano accompaniment; both of the first two "Pictures" being sung in unison by the voices. The "Third Picture," the "Chorus of the Sons of Japhet"—the

white race—was a beautiful harmony, the more pleasing for coming after the previous parts, which were in unison.

The orchestra then played Haydn's "Thirteenth Symphony in G," rendering this difficult symphony in a faultless manner very pleasing to the hearers. "On Wisconsin," by Purdy, closed the program, one of the best given by the orchestra.

#### THE COLLEGE STUDENT AND WORLD AFFAIRS *Editorials Written for Freshmen English*

The college student must think about world topics and he must express his opinions. He can not afford to let world affairs go on without his attention. He must be ready to fill a place in the world. If you who are college men and women are not ready to take the big responsibilities, who will? Do you want to have our country governed and our treaties made by men who have not felt the influence of the colleges? Of course you do not. But you must realize that to be ready to take the responsible position yourself you must begin to prepare now. Merely having gone through college and learned a few useful facts that will help you in your profession is not enough. You must strive to gain an understanding of community problems.

Your college life offers you a chance to debate on these questions. You write orations and are encouraged to study for yourselves and to discuss things informally. Perhaps some of you fail to do this. There may be two reasons. One is simply laziness. The other is diffidence or the fear of becoming ridiculous by expressing too freely the opinion of an unsophisticated college student. This is a mistaken attitude. The college students of America are supposedly a picked body of the men and women of more than ordinary qualities. As one of these you should lead rather than follow the one who has not had or has not made use of opportunities such as yours. I do not mean that you should rudely or hastily dispute the remarks of old experienced men. But you do not have to believe anything merely because some one says it is true. By formulating and expressing your own opinions you are learning to lead. While your opinions have little weight now, it is probable that as you grow older and gain more experience they will gain weight. At any

rate you will be able to express them effectively.

Begin now to think for yourself and express your thoughts.

R. W. C., '25.

#### MABEL ARBUTHNOT AWARDED SCHOLARSHIP

Miss Mabel Arbuthnot has been chosen by the faculty for the graduate scholarship at the University of Wisconsin in 1922-1923. By special provision authority is conferred upon the faculties of Beloit, Carroll, Lawrence, Milton, Milwaukee-Downer, Ripon and St. Clara colleges to nominate annually to the Faculty of the University of Wisconsin one member of their respective senior classes as a suitable candidate for a university scholarship.

The value of this scholarship is \$250. The present Milton scholar in this university is James Stillman. Miss Arbuthnot will accept this honor and will continue her studies in Latin.

#### FORMER STUDENT HONORED

Howard Bond has been elected to the Alpha Zeta, honorary fraternity at the University of Wisconsin for high standings and other requirements. Howard attended college at Milton for two years, so this is quite an honor to the school. He is a brother of Laura Bond, '24.

#### SELLING BIBLES AT COST

According to the annual report of the American Bible Society just issued, the most important development in the society's work during the past year was the change in its manufacturing program at the Bible House, New York.

In order that the society might publish more Scriptures more economically and at lower prices, the Board of Managers determined to have the manufacturing in the United States carried on under the same policies as prevail in its Near Eastern and Far Eastern Agencies, and therefore decided to discontinue manufacturing at the Bible House and to avail themselves of the facilities of the best equipped printing establishments in the country. They expect thereby to increase the output of their publications and they will continue to use their own plates and to exercise the same care over their versions which has given the

publications of the society standing and repute all over the world.

Allowing for any saving which was made on the work manufactured outside the Bible House during 1921, a total loss in manufacturing department of \$44,841.73 was sustained as shown by the report of the certified accountants.

The American Bible Society is not a commercial concern but a missionary organization circulating the Scriptures in more than 150 languages in all parts of the world. It has been the society's policy for over a hundred years, except where grants are made, to sell its books at cost. The items entering into the cost of its Scriptures are the cost of paper, printing and binding, together with fixed charges for manufacturing superintendence, heat, light and power, insurance on stock and expenses of handling books in the depository and shipping office.

The cost of translating, the initial cost of plates, the cost of our branch offices throughout the world and their processes of distribution, and the cost of administration at the central office, are not reckoned into the cost of the books as they would have to be in a commercial concern.

According to the report of the society, the total expenditures for the year 1921 were \$1,172,756. Toward this amount there came in from the sale of books \$462,832. The number of volumes distributed throughout the world was 4,855,464, which means that on the average 24 cents was spent per volume to produce a book, transport it, and place it in the hands of those who desire it. Toward meeting this expense, only 9 cents per volume was received by the processes of sale. The difference between the society's expenditures and the money it receives by sale of its books is contributed by churches and individuals who are interested in the missionary program of the society which seeks to reach every individual with a copy of the Scriptures in his own language.

Life's greatest glory—what is this? It is faithfulness to God. The one thing needful is not success, but sincerity; not glory, but goodness; not honor, but holiness. A humble, consistent, earnest life, lived to the praise of God, is the greatest life that can be lived.—*W. H. Griffith Thomas.*

## WOMAN'S WORK

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

### BE STRONG!

Be strong!

We are not here to play, to dream, to drift.  
We have hard work to do, and loads to lift.  
Shun not the struggle; face it. 'Tis God's gift.

Be strong!

Say not the days are evil,—Who's to blame?  
And fold the hands and acquiesce,—O shame!  
Stand up, speak out, and bravely in God's  
name.

Be strong!

It matters not how deep entrenched the  
wrong,  
How hard the battle goes, the day, how long.  
Faint not, fight on! Tomorrow comes the  
song.

—Maltbie Davenport Babcock.

### BITTER OPPOSITION IN BRAZIL\*

*The Story of an Attack on the Evangelical  
Church in the Town of Aparecida*

REV. ANDRE JENSEN, RIO DE JANEIRO, BRAZIL

[NOTE:—The town of Aparecida is situated on the main railroad between Rio de Janeiro and Sao Paulo. The name means "who appeared" and refers to "Our Lady Who Appeared". Years ago a wooden image was discovered in this locality. My father who had seen it told me that it is black and dressed in vestments that are not only gorgeous but very expensive. The one which he saw was said to be worth at least \$100,000 gold. The image was taken by the priests and a shrine built to house it. The story of its apparition from heaven soon spread and drew many pilgrims to its worship. Every year tens of thousands, perhaps hundreds of thousands, of people from all over Brazil come to worship. The town has sprung up around it to care for these pilgrims and to live on their spending. Dr. George W. Chamberlain, probably the best known missionary who has ever worked in Brazil, told me that he had heard from intelligent men in the community that the image was simply a piece of wood that had been carved by a negro and then used to keep the birds away from his rice plantation. A flood carried it away and before long it was the object of men's worship.—GEORGE C. LENINGTON.]

Through the grace of God I was able, on the first evangelistic visit to the town of

\*Translated from "O Evangelista", December, 1921, by Dr. George C. Lenington.

IMPERFECT IN ORIGINAL

Aparecida do Norte on October 9, 1921, to gather together a group of believers in the Gospel. Therefore I determined to establish a settled work. Through the kindness of the heavenly Father I was offered an excellent building and money for the necessary equipment.

Elder Eugenio Facchini, of Sao Paulo, bought this property for seven *contos* of *reis*. After taking all necessary legal steps, he sent the key to me in Rio de Janeiro. This same zealous elder determined to secure sufficient funds for the furniture, the propaganda literature and for general expenses of the whole enterprise.

On the seventh of November I returned to Aparecida expecting to take over the building, install the furniture and definitely begin the evangelical work. I had painted on the front "House of Prayer" in large letters to inform every one that the Evangelical Presbyterian Church was established in the town of Aparecida in its own building. One of the priests, Otto Maria, the pro-vicar, returning from the police station where he had gone to ask the chief, Dr. Durval Alves da Rocha, some method of getting rid of us, passed in front of the "House of Prayer" waving his arms and crying out, with his finger pointed at our unpretentious church:

"This does not go here in Aparecida."

We calmly replied, "We are in the Republic of Brazil, Mr. Vicar, and under laws of freedom."

The German priest, however, became furious and lifting his right arm with a threatening gesture called out: "You'll see."

As the threat seemed serious, I immediately went, it being about three o'clock on the eighth of November, to warn the proper authorities and to ask for protection. This was promised but in spite of my promptness was not given in time to prevent the attack which was made three hours and one-half later. The hoped-for guard did not appear, but the priest, Otto, took pains to mobilize his forces by sending out the following notice:

"CATHOLICS OF APPARECIDA

"I have the painful duty to notify you that there has established himself in our midst a Protestant minister. Some one has been found in the town of Aparecida to sell him a house where he can live and hold his services.

"Why is a Protestant minister, who is an enemy of Our Lady, coming to Aparecida? He has no followers here; nobody sent for

him; nobody wants him. He has come to sow the seed of disquietude in our town where perfect peace reigns.

"Aparecida belongs to Our Lady; owes its origin and its entire growth to Our Lady. Its whole life and movement is in connection with Our Lady. The presence and the activity of a Protestant minister profoundly wound the deepest feelings of the inhabitants of Aparecida.

"I do not need to tell the Catholics of Aparecida that Protestantism is a false religion, founded by Luther, an apostate monk, who invented a new religion in order to break his vows and live as he pleased. I do not need to remind you that attendance at a Protestant service, even if only out of curiosity, is a mortal sin.

"Nor is it necessary to tell you that it is sin to read or to have in your homes Bibles or Protestant papers.

"Catholics of Aparecida, show that you are sons and worshipers of Our Lady and avoid every friendship or even contact with this enemy of Our Lady, in order that he may see that he does not belong here.

"Catholics of Aparecida, this Protestant minister by opening his House of Prayer here, wants to shame us before the thousands of pilgrims who come here as though there were anybody in Aparecida capable of becoming a Protestant.

"Therefore, show yourself Catholics of spirit and evince your love for the Catholic religion by an ever more faithful attendance at the Mass and the Sacraments, by an ever increasing activity in the Catholic societies, in a word, by an ever increasing zeal and Catholic service.

"Aparecida, November 8, 1921.

"P. OTTO MARIA, C. Ss. R.,  
"Pro-Vicar."

I hurried back to the police station where I found only one soldier. His reply to my call for aid was that he could not leave the station as he was on guard duty.

In the meantime the House of Prayer was in a state of siege. The noise had become deafening and the vilest insults were being hurled upon us by the rioters who had taken their stand in front of our house, No. 47 Monte Carmello Street, where they were furiously tearing to pieces the tracts that we had given out. As there was nothing else to do, I went to the railroad station and sent the following telegram to the president of the State:

"Most Excellent Dr. Washington Luiz, Sao Paulo. The Evangelical Church of Aparecida violently attacked by the priest, Otto Maria. I ask protection from your Excellency. Signed, André Jensen."

I had already sent several telegrams to the newspapers when the threats first began.

When I was about to leave the station, the agent offered me a ticket saying that he was astonished that I did not take a train. My only reply was: "No, I will not abandon my post, but will trust in God." The agent in a low voice replied: "I well understand."

On the platform a movement of curiosity was to be seen because every one had known by one o'clock what was going to happen. I went toward the church and half-way met a wild mob of about 500 persons coming toward the railroad station with great fury, led by a high-powered automobile heavily loaded, and blowing horns. So headlong was the rush that my persecutors did not see me as I walked quietly along in the opposite direction.

Then some one noticed me, and a yell arose, "Here he is." The auto stopped with screeching brakes, and its numerous passengers inside and on the running boards were the first to start for me, shouting: "Lynch him! Lynch him!"

The whole crowd surrounded me with threatening cries and movements as though about to commit the threatened murder. Respectfully taking off my hat, I simply said: "Gentlemen, do not hurt me because I am a peaceful citizen. I did not come here to cause disturbances." At this movement the prefect, Sr. Aristides Pereira de Andrade, seized me forcibly by the arms and said nervously: "Do not kill him, but let's ask him something. Will you promise to leave the city?" I answered that I would, because the Gospel commands us to do so in this case. The yells and insults continued, but several protectors surrounded me, among them the sergeant, Sizenando Arouca, who did everything that he could to deliver me.

In spite of the protecting circle I felt some hostile hands falling upon me. I was led directly to the police station while the mob followed and insulted me until I crossed the threshold. Then they returned to the bonfire at the church, where the depredations continued until late at night. They burned all of the furniture, the books, clothing, doors, windows, door-posts and sills, and even the back gate. The reason they did not burn the house itself was because the next door neighbor, a Syrian, Sr. Rachid, begged them not to burn down his store.

At the police station I found the two first believers in Aparecida, Sr. Firmino Soares Barbosa and his aunt D. Maria Magdalena

Figueira, had already been safely sheltered. Firmino had been dragged along and somewhat wounded in his arms. They had lost everything, because the mob had thrown all of their humble belongings on the bonfire. Nothing was saved except a new Singer sewing machine, that a friend, with considerable difficulty, succeeded in spiriting away.

We thanked God for his deliverance from the enemy and asked his pardon for them and their salvation through Christ, our only Savior. One person listening to this prayer declared that it was the moment of his conversion to Christ, as he had never up to that time truly abandoned the image of Apparecida. We remained three days in the police station and were treated with kindness by the authorities.

When the court inquiry was opened, we made our declarations in which we gave our testimony as disciples of Jesus Christ. We also preached individually to the other two prisoners in the jail, one of whom was a boy incarcerated for a robbery and Sr. José Motta de Sanches who had been arrested because of his extraordinary fury against us on the fateful night.

On the night train of November 10, accompanied by soldiers, we embarked for the federal capital, announcing that we would soon return to the town of Apparecida do Norte in order to inaugurate the church properly as soon as it could be repaired.

The authorities promised us every security for our return and for the prosecution of evangelical work in Apparecida.

The city of Guaratinguetá sympathizes with us and condemns severely the attack made upon us. A hall for services will be opened in that city at the same time that the church is inaugurated in Apparecida.—*Missionary Review of the World.*

#### LETTER FROM MIRIAM WEST

It has been some time since I furnished my supplement to this Bulletin, but various things have interfered and seemed to make it impossible. Now I am writing while the rest of the family sleeps for an hour longer on Sunday morning. I did not feel any great necessity for sleep this time. Our family has increased and changed since last I wrote. The long-looked-for Morrisses have actually arrived and it was certainly good to see them and to hear from our friends in Germany. Our Christ-

mas packages which they brought out of Germany with them are held up in Moscow. Stein, who is our traffic manager in Moscow and who tells every one what they can and can not do, told them that there would be no room for their various boxes in the carriage that they were coming down in. They got to the carriage and found plenty of room but the train did not wait long enough for them to get them. These packages included also some much needed office supplies. We may have our Christmas packages included when we go home by the way of Moscow. Mr. Kenworthy will, I hope, see his sooner for he is now on his way to Moscow. He will probably spend most of his time off this field for he has given it over into the hands of Mr. Morris. The Morrisses were held up in Warsaw for four weeks on account of passport difficulties. There are two trains a week from there to Moscow and each time they were told that there would be no difficulty and they could plan on taking the next train. They had reservations on every train during that time. With them were three other workers, Dunn, Paul, and Cornelia Young. Paul and Young came through to Moscow ahead of the Morrisses because Mrs. Morris was taken sick with tonsilitis the last minute, but Dunn was first granted permission to enter and then because of these delays, there was time for a telegram to come from America refusing him permission because he is on some black list I think. Now he is still sitting in Warsaw wondering whether he will ever get in. When Young got as far as Moscow, she realized that we had no American doctor and nurse and decided that her family would not approve of her coming without this protection so she remained in Moscow. She will probably come on soon for office work here where she will be quite safe from infection. Moreover a doctor and nurse are on the way. Paul, however, came and he is a fine addition to our family. He is a mechanic and has charge of warehousing and transportation. We are enjoying having him here but are loaning him to the English for a month or more while their man goes home because of the sickness of his wife. With these came two new interpreters so we are a family of ten at present, just about all that our large table will hold. We have taken another house

and that will soon be full as there are several other workers on the way. We all eat here together, however.

We have been much saddened since last I wrote by the death of Till who came with us from Germany. She was thoroughly tired out with the responsibility of trying to look after the health of a large family in Buzuluk besides doing visiting in the district, etc., and nursing one case of typhus for a time. In this condition she went out to visit in the country and spent the night in a peasant's house. She and her two interpreters were taken sick with typhus and she was only in bed two days when she became unconscious and did not rally. She was a rare person. Her sacrifice has made us all realize what she herself tried so hard to get across that the health of the workers here must be carefully guarded.

As for myself I have been on a very interesting trip since last I wrote. It lasted from Monday until Friday afternoon of week before last. Drucker went with me and we started at 5.30 in the morning, a very beautiful crisp moonlight night. While most of the country around here is quite level, nevertheless there are hills on one direction and it was in this direction that we went. We went slowly up until at sunrise we were at the highest point. There we stopped to enjoy the lonely beauty of such a sunrise over fields and fields of snow. Before this and after this we met sleigh after sleigh of people coming to market for Monday is market day. Some were on foot for many horses are of course gone. It was not until between nine and ten o'clock that we arrived at the first village. Here we saw the kitchen and then went to the room of the directors of the kitchen. These were two young teachers of about twenty years. The schools are for the most part closed and they had been sent here from the head village to do this work. Here we got our lunch basket and the samovar was heated so we soon had tea and were ready to start on to the next village. I should not say soon for these delays are always long. The resting of the horse and the heating of the samovar and the drinking of tea all take so long and one never stops without all of these.

About four o'clock that afternoon we arrived in Keelovka where we knew the

doctor who had charge of the hospital. We went to his home only to find that he was at Sorochinsky but we asked his wife to take us in and she did. A little later the doctor came home. We were very pleasantly entertained there and I had my first invitation into the home of a Russian family. Fortunately they had enough food to eat so we only brought out food to supplement what they had. It is embarrassing to be entertained by a family in these days of scarcity. They lived very simply. The main meal of the day is between two and three o'clock in the afternoon. First was brought on a big iron kettle of soup and placed in the middle of the table. Each one serves himself. The husband and the wife ate out of one dish. I did think that the man got the best of it. After the soup we had a course of meat and vegetables or "Skaaeha" which is a thick pudding made out of cereal. Then followed the samovar with tea. We furnished the tea as it is practically impossible to buy it here, I think. They seem to drink the tea without trimmings but eat something sweet with it. They had sugar boiled into a sort of hard candy and this a person could hold in his mouth while he drank the tea. Tea was usually served in a glass, and often poured into the saucer to drink it. Rum was also served with the tea. No one ever waited to be served but each one helped himself to what he wanted and when he had finished he thanked the hostess and left the table. At night the two of us were given the living room for our sleeping room. Indeed it is nothing unusual. We slept here two nights and at the home of another doctor for two nights and the same thing happened in both places. We could be thankful that the places were quite clean, entirely free from insects, which was true.

In another village we visited the schools. They have only the one school open in the volost. In fact now most of the schools are closed for they have nothing with which to pay the teachers. In this school they had 300 children and these came in three sections and were so delighted with being in school that they hated to go home when the time came. The equipment was pitiful and the room left much to be desired but we liked the teachers. They would have a larger school if they only had food for the children.

This is a rather disconnected letter. I did not get it finished before breakfast yesterday. Shortly after that meal we started for the hills to ski and coast. We were all very inexperienced but we had grand sport and came home with no bones and no skis broken. The day was wonderful with the most unusual light, making the appearance of a sea in the distance, much like a mirage. We came home tired but happy. This is the second Sunday in succession that we have spent on the hills and in the snow. This we have to do in place of a vacation. Vacations are so impossible because it is so hard to get anywhere.

Still we are held up on account of transport of food and any day we expect the thaw to begin when roads will be impossible for weeks. In fact it did melt one day last week to such an extent that we were worried.

We are having our cellar filled with ice at present, great big thick cakes out of the river here. We intend to have some way to keep cool this summer.

I have had no letters from America since those written on Christmas Day. It is certainly a long way over here, with much interference in the way of letters. I only hope that you get my letters better.

Lovingly,

MIRIAM.

March 5, 1922.

I think once more two weeks have gone by without my writing. I really do not know how the time slips by so fast. This time I can report having received the bulletins from home for January 15-29 but the two from Christmas Day until then are missing. I wonder when I will see them. It is good to hear about the clothes that you are getting ready for these children and the money that is being collected and then to think that I do not even manage to write regularly. It was so good to have mother's note added to the two bulletins and a letter direct from China. This letter from China arrived here with the bulletin from China of the eighth while the letter was of the twelfth. But one trial attempt is really no test. If you really want to make a test, better try sending me a letter by regular post addressed to me here in Sorochinskoye. Address it Internation-

al Friends Service, Quakers. It will probably reach me all right and may quite possibly come through quicker than by courier. You people are mistaken if you think that I am undergoing any hardships. I live quite comfortable and work in Russian fashion, which takes all day to do a thing but means working at a very low rate of speed with no special nervous strain. I have plenty to eat and wear, etc. When I travel, I go in a private car to avoid all danger of contamination and the general travelling public. You see how aristocratic we are. I wish that you would really see how we live and then you would understand that what I say is true. Of course the conditions around us are terrible, but one has to harden one's heart to these or one would never be able to work at all. So while we are really in the midst of it we may be really far away from it. I suppose that may not seem like the right thing to do but it is perhaps the only way to conserve one's strength for what one has to do.

Just now I am having an opportunity to run the office once more as Drucker is sick with typhus. He had just about taken this off my shoulders and with the new workers coming in I thought that I was going to see an easy time of it. It did not turn out that way you see. In addition to just taking sick, he left his books not fully made up which was due to several unavoidable causes. That causes me a little difficulty because I want to issue all the food and practically empty the warehouse during the coming thaw period. It is hard to be sure of the balance with the books not written up-to-date but that is the purely technical side of my work which does not make very interesting reading. There are a number of things that would make quite interesting reading that I do not care to write and only hope they will remain fresh in my memory until I get back to the States.

We have just received word that we can expect corn from that bought by the money appropriated by Congress, in the next few days. It has been very slow in transport across Russia (this came in at Odessa) and consequently we are receiving in the first shipment only half the amount expected. This is whole corn and we should receive enough to give 60,000 adults 30 funts a month. (A funt is 14.4 ounces.) Instead of that we are giving only 15 funts

a month for the first month. This corn comes in bulk and will have to be sacked here. For the lack of four iron rings the grain elevator will not work. A man was sent several weeks ago to Samara to get these rings and after arriving there found he could not get them. Then he had great difficulty in obtaining permission to ride on the trains home. After three weeks he returned with no rings. They have now sent another man to Samara with instructions to make the rings. After he returns it will take some ten days to get the elevator to running. It has not run for four years, so one can not tell just what might be wrong then. In the meantime we have to receive the grain and sack it by hand and get it out before the thaw. I hope that it can be done.

This week three new workers have arrived, Anne Herkner, Cornelia Young, and Merle Lampson. The first is a very capable woman, of Scheclo-Slovakian origin, I believe, though she was born in the United States. She speaks Russian and was here in Russia in 1904 or thereabouts. She will be sent off to some outpost the first of the week where she will look after the feeding in a district that none of us have had a peek into although we have been feeding there since the first of January. Cornelia is our English language stenographer and she is a great boon to us for we have needed one for so long. She brought the much longed for files with her and is getting our filing into shape. We will soon have a real civilized office, I fear. The Russian end may continue to be done according to Russian methods. We have moreover two rooms now for the office, whereas before we only had one so you see we are enlarging. Merle Lampson is a youngster of 22 who has been sick ever since he arrived with possibly ptomaine poisoning.

Last week end I spent in Buzuluk at a conference of the district workers. Homer Morris and I took the "taplouschka" (our freight car de luxe) from here leaving about five o'clock in the afternoon on a freight train. We got about 10 miles out when we came to a hill. The engine made six attempts to get up the grade, each time taking us back further towards home to get a start. Each time we failed so the train was divided and we went up the grade

and on for another ten or twelve miles to Totskoye, where we picked up Nancy Babb about 9 o'clock in the evening. The locomotive then went back to get the remaining cars. We proceeded to make up our berths and prepare for bed. They made much fun of me for bringing a mattress but I preferred it to the hard board and it is really no trouble travelling as we do. Moreover I had to sleep three nights in the car. We had no more than gotten comfortably settled for the night when the engine came back and began bumping us around a bit. We were headed in the direction of Buzuluk but it seemed to me that most of the motion was up and down. The others insisted that they slept peacefully through it all. Homer says that he has travelled about so much that the motion of the train is conducive to sleep. That reminds me of what one of our interpreters said. He was given a room and a bed in what looked for a very nice house. The bed looked very comfortable and inviting but after trying it for some time he preferred the floor because of the inhabitants that were all ready occupying the bed. The hostess came in in the morning and was much distressed to find him sleeping on the floor and when she questioned him, he hated to hurt her feelings, so he said that he had traveled about so much that he had quite gotten out of the habit of sleeping in a bed. To return to our trip, I imagine that we arrived some time about three o'clock in the morning and after some time of switching us about they left us to sleep in peace.

We found the house so overcrowded at Buzuluk that we were forced to sleep the next night in our car in preference to sleeping on dining-room tables. I told Homer Morris that the only difference between overcrowding at the house and at the car was that in the car they put men and women in the same room. The man is now departing for Buzuluk so I must bring this to an end.

Lovingly,

MIRIAM.

March 19, 1922.

No sorrow is too great to endure if it reveals to us some new beauty in Christ, or brings out in us some new feature of Christlikeness.—J. R. Miller.

## YOUNG PEOPLE'S WORK

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

### CHRISTIAN ENDEAVOR TOPIC FOR SABBATH DAY, JUNE 10, 1922

#### DAILY READINGS

Sunday—A common purpose helps (1 Chron. 12: 37-40)  
Monday—Jesus' teams (Mark 6: 7-13)  
Tuesday—Humility helps (Phil. 1: 27-30; 2: 1-5)  
Wednesday—Vainglory hinders (Luke 9: 46-50)  
Thursday—Selfishness hinders (Hag. 1: 1-11)  
Friday—Murmuring hinders (Acts 6: 1-7)  
Sabbath Day—Topic, Teamwork: Helps and Hindrances (Neh. 2: 17-20; 3: 28; 4: 6)

#### TEAMWORK

L. H. STRINGER

The best example of teamwork that I ever saw was at a sawmill in southern Illinois several years ago. A team of large, black horses drew a heavy log to the mill, but, when they started up the incline which led to the place where the log was to be unloaded, one of those fine horses "flew up", as the loggers say, and the other one jerked him back against the wagon. Then, when the driver tried to start them again, they simply would not pull together. First one would lunge forward and then the other. Several lumbermen came up to help the driver but none of them succeeded in getting those two powerful horses to pull together.

Then there came a man with a team of little mules whose weight was scarcely half that of the big team. The man said, "We will pull it up for you." Some laughed, but those who knew the little mules and had seen them pull together, said nothing. The big team was taken from the wagon and the little mules were brought up and hitched to it. Then the driver tightened up on the lines and talked to the little mules. They seemed to understand and they leaned slowly forward, each one careful to keep even with the other. They knew how to help each other and they just *loved* to pull. The muscles of their legs began to swell up into hard knots—their eyes glistened—their nostrils

spread—their little hoofs cut into the hard road, and, finally the big wagon, creaking and groaning under its heavy load, started forward and those little mules fairly *ran* up the incline with it while the men cheered.

What would happen in Christ's work if all who own his name would pull together as those little mules pulled. Just suppose every Christian had their spirit of co-operation.

Christian Endeavorers, we are hitched up to a mighty load. We have a common purpose. With humble, hearty and willing hands let us take hold of this work and *pull*. Above all, let's not "fly up".

#### C. E. NEWS NOTES

ADAMS CENTER, N. Y.—As you have not heard from the Adams Center Christian Endeavor Society in some time, it might be of interest to know a little bit of what we are doing.

The average attendance at our Christian Endeavor prayer meetings is not as large as we wish it was, yet interesting and helpful meetings are held each Sabbath afternoon at three o'clock.

During the month of March, the First Day Baptist people held evangelistic services at their church for two weeks. Our Christian Endeavor society voted to attend in a body as often as they could. Three evenings of each week they went in a body and several of our members attended oftener. Pastor Hurley conducted the services one evening, using for his text Pharaoh's answer to Moses, "And he said, Tomorrow."

We have a class of Christian Endeavor Experts which meets immediately after our prayer meeting each week.

We have had two socials during the fall and winter. The first one was an Original Social at Thanksgiving time, and the other was an Automobile Social. Both socials were held at the church, the Social Committee aiming to have the games and program meet the requirements of a Standard social. A silver collection was taken each time, the results of which showed the appreciation of our efforts by those present.

A committee of four was appointed to canvass the society for the SABBATH RECORDER Drive. A few new subscriptions besides renewals were secured.

A missionary play was written by Mrs. Loyal F. Hurley and given by Pastor Hur-

ley and four members of the Christian Endeavor a few weeks ago in place of the regular Sabbath night prayer meeting. This was free to all, the same as if it were only a regular prayer meeting. It was indeed a worth while play and gave each one present something to think about besides just entertainment for a little while.

It might be interesting to know that a young lady in the play who decided to become a missionary, had already signed one of the Life Work Recruit cards, stating her desire to become a foreign missionary in the future. Her sister since then has also signed one of these cards. These two young people have been keeping the Sabbath for only about a year and are the only ones of quite a large family who are Sabbath-keepers.

We all enjoy so much having a pastor again. Pastor and Mrs. Hurley have won a big place in the hearts of our young people here, and we know the church and community from which they came must miss them as keenly as we enjoy having them with us.

We are looking forward with pleasure

to our coming association at Adams Center, and hope that we may have a large delegation of young people from our sister Christian Endeavor societies to enjoy the "feast of good things" with us.

ANNA SCRIVEN,  
Corresponding Secretary.

Our pledge requires us first to "do whatever He would like to have me do". Now

"If suddenly upon the street  
My gracious Savior I should meet,  
And he should ask, 'As I love thee,  
What love hast thou to offer me?'  
Then what could this poor heart of mine  
Dare offer to that heart Divine?"

"His eye would pierce my outward show,  
His thought my inmost thought would know;  
And if I said, 'I love thee, Lord,'  
He would not heed my spoken word,  
Because my daily life would tell  
If verily I loved him well.

"If on the day or in the place  
Wherein he met me face to face  
My life would show some kindness done,  
Some purpose formed, some work begun,  
For his dear sake, then it were meet  
Love's gift to lay at Jesus' feet."

—Record of Christian Work.

## Country Life Leadership

A timely book on a vital subject is just  
given to the public by Boothe Colwell  
Davis, President of Alfred University

It deals with the one side of the Rural Problem which is most important, but least often attacked; viz. the religious. America is fast approaching a food famine stage through rapid city growth and depletion of the rural population. But spiritual famine has already begun in many rural sections where the country church is disappearing and religion is neglected.

#### AS VIEWED BY OTHERS WHO HAVE READ IT:

From F. L. Wright, Stockbridge, Mich.

"Recently my son, W. J. Wright, sent me your book, 'Country Life Leadership'. I have read the book carefully and with a great deal of pleasure, and wish I could tell you how much I appreciate it. It is the most interesting and helpful book I have read in a long time. I hope it may have a large sale, for such books will do a world of good among those who read them."

The book is now ready for distribution. Size 6 by 8¼ inches, bound in cloth of a rich brown color, gilt lettering on the front cover and on the back. 158 pages, portrait of the author as frontispiece, price with postage prepaid, \$1.50.

AMERICAN SABBATH TRACT SOCIETY  
(Seventh Day Baptist)

510 Watchung Avenue

Plainfield, N. J.

### QUARTERLY MEETING OF THE MEMORIAL BOARD

The regular quarterly meeting of the Trustees of the Seventh Day Baptist Memorial Fund was held Sunday, April 9, 1922, at 10.30 a. m., in the church parlors. Present: Henry M. Maxson, William M. Stillman, Frank J. Hubbard, Clarence W. Spicer, Asa F. Randolph, Orra S. Rogers, Edward E. Whitford, Holly W. Maxson and William C. Hubbard. Visitors: Pres. Boothe C. Davis of Alfred University, Rev. A. Clyde Ehret, pastor of the Alfred Seventh Day Baptist Church, and Rev. Erlo E. Sutton, pastor of the Shiloh Seventh Day Baptist Church.

The minutes of the January meeting were read.

The Treasurer read an application from Mr. Lester C. Osborne, of Riverside, Cal., advising that he had decided to study for the Seventh Day Baptist ministry and requesting financial aid.

The Treasurer also reported:

Re sale of the Hornell Seventh Day Baptist church property to the First Church of Christ, Scientist, for \$4,000, advising that the transaction was agreed to and the sale will probably be concluded during the ensuing weeks.

The request from the Board of Trustees of the Plainfield Seventh Day Baptist Church that the Treasurer of the Memorial Fund turn over to the treasurer of the church whatever surplus there may be above the original \$1,500 of the Clark Rogers Bequest after the sale of the Liberty Bonds, in which the bequest is now invested and re-invest it in bond and mortgage, as required by the will.

Correspondence with Mr. Grant W. Davis, of Milton, Wis., regarding the half share in the Business Men's Association, valued at \$50.00 which association furnished a suitable post office for Milton, and which stock is not paying dividends, at present. There is no sale for this stock and it seems questionable whether this Fund should be obliged to carry this as a live asset.

The committee is investigating the application of Mr. Lester C. Osborne, same to be reported at a later meeting.

The receipt of a letter from Dean Main, of Alfred, asking financial aid to enable Rev. E. A. Witter, of Berlin, to pursue supplemental study at Alfred, which letter was

circulated among the members of the Board, between the last meeting and this, all the Board but Mr. Stillman, who was in Florida at the time, approving of the request and the sum of twenty-five dollars being sent for the purpose.

An inquiry from George M. Clarke, Plainfield, regarding the attitude of the Board toward accepting Mutual Insurance Policies, and asking the wishes of the Board re same.

An amendment to the By-Laws to read: Amend Section 1, Article 12, by adding the words, "Nothing herein shall prevent the administering of any fund in accordance with the instructions of any court having jurisdiction thereof, or in accord with the terms and provisions of any gift, bequest or trust committed to this Board, or in accord with the requirements of laws governing any such gift, bequest or trust."

The receipt from the Riverside, Cal., Church of an insurance policy for \$1,200, to cover the church property.

The Treasurer also submitted a form of note to be signed by those receiving help from the fund for Young Men Preparing for the Ministry.

The bill of Herbert G. Whipple, covering services re sale of the Hornell Seventh Day Baptist church property, amounting to \$152.37, was approved and ordered paid, with the thanks of the Board to Mr. Whipple for his interest in this matter.

The Treasurer was requested to communicate with Milton College in re to one half share in the Business Men's Association stock, and ask them to purchase it or release the Board from liability.

The action of the Treasurer in forwarding \$25.00 to Rev. E. A. Witter to enable him to take some special work at Alfred, was approved.

The Treasurer was instructed to investigate the matter of accepting Mutual Insurance Policies as insurance on property on which this Board holds mortgages, and report to the Board.

The following amendment to the By-Laws was voted, previous notice having been given:

"Article 12, Section 1, by adding the following—Nothing herein shall prevent the administering of any fund in accordance with the instructions of any court having

jurisdiction thereof, and in accord with the terms and provisions of any gift, bequest or trust committed to this Board, or in accord with the requirements of laws governing any such gift, bequest or trust."

The Treasurer reported that the Riverside Seventh Day Baptist Church had been insured in favor of the Board. Approval of transferring the \$1,000 interest we have in the Riverside, Cal., Church to apply to their new edifice—if and when they decide to erect their proposed new building in a more convenient location in Riverside.

The Board voted approval of the form of note submitted to be signed by all students who are helped financially when studying for the Seventh Day Baptist ministry.

Regarding the request from the Plainfield Church asking for the profits from the sale of Liberty Bonds, over the original \$1,500 from the bequest of the late Clark Rogers, it was voted to approve this refund.

The Treasurer read his report showing changes in securities during the past quarter, which report was approved. He also read the quarterly report for the three months ending February 28, 1922. The Board voted to receive and approve this report. It was voted to distribute the Delos C. Burdick Bequest, \$121.82, one half to the American Sabbath Tract Society, and one half to the Seventh Day Baptist Missionary Society.

A word of appreciation for services performed by this Board was expressed by our visiting brethren, and was much appreciated.

Minutes read and approved. Board adjourned.

WILLIAM C. HUBBARD,  
Secretary.

#### DISBURSEMENTS

Alfred University .....	\$698.10
Milton College .....	334.04
Salem College .....	105.57
Tract Society .....	327.50
Missionary Society .....	166.96
Education Society .....	52.78

### HARROWING EXISTENCE LED BY WAIFS IN CHINESE DETENTION HOMES

Tragedy—grim and unrelenting—is the most frequent visitor in the many so-called Detention Homes that are to be found throughout China. Into these institutions utterly devoid of sunshine and light, are gathered all the little lost children, those who have been stolen and abandoned by

robbers, and lonely orphans. Many of them are crippled and diseased by long exposure, but one and all they are herded into an existence that is peculiarly without happiness.

"No one ever visits them," writes Miss Elsie R. Anderson of the Young Women's Christian Association of Canton. "No one ever gives them the care that all childish hearts hunger for. Yet even in such distressing conditions, Ambition finds root, for many of these children of Despair are eager to learn to read and write. Twice a week, a native Y. W. C. A. secretary goes out to the home near Canton to teach."

However the problem of teaching girls who have grown up in atmosphere of this sort, is not always an easy one. The misery in their lives has too often had a paralyzing effect upon their minds. Particularly is this true of the older girls—many of whom have lost all interest in study and are only feebly interested in handcraft. In addition, a most appalling method is resorted to by those in charge of the Detention Home to reduce the numbers of inmates so that the girls are constantly coming and going.

"Pictures of the girl waifs are hung on the outer walls of the home," concludes Miss Anderson, "where any man who is hunting for either a wife or a slave may take his choice. The unfortunate girl is then carried away—often to an existence infinitely worse than the one she has left behind."—*National Board, Y. W. C. A.*

### NOTICE TO DELEGATES TO EASTERN ASSOCIATION

All persons planning to attend the associational gatherings at Berlin, N. Y., June 15 to 18, are requested to send their names to Arlie Bentley, chairman of the local committee.

We are looking for, and hoping to see a full delegation from the churches of the association. With the present railroad arrangements it would probably be best for all to come by way of Troy. The train from there leaves soon after noon, arriving here about 3.30. The bus for Berlin leaves the depot at Troy at 4.30, reaching here at 6.00. The committee would like to know at what time to arrange for those coming.

A. C. BENTLEY,  
J. D. VARS,  
Committee.

## CHILDREN'S PAGE

### AN EMPTY NEST

MARY S. ANDREWS

Half hid in a bush in a shady nook,  
Reposes an empty nest,  
On a little knoll by a quiet brook,  
In a place of peaceful rest.

Who can tell the joy of the happy pair  
When the nest was made complete,  
And tiny eggs, with the tenderest care,  
Were hovered, with hopes so sweet?

Who can tell the hopes that were cherished  
there  
As the parents cared for their young,  
In the dainty home they had built with care,  
Which by every breeze was swung?

That once happy home is desolate now,  
But tender thoughts round it cling;  
Where, who can tell, have its occupants gone,  
Carrying joy as they sing?

### AUNT MARY'S NATURE STUDIES— FLICKERS

DEAR LEOTA:

In April or May if you see a lot of very fine chips on the ground under a dead tree or a dead limb, you will be very likely to find that a flicker has a nest started in the tree. Sometimes the nest is rather high up, but I have studied one that was only two feet above the ground, one that was five feet, and one seven feet from the ground.

You will notice that the opening to the nest cavity is very nearly round. One authority says that the opening is four inches across, but all that I have measured have been two and one-third or two and one-half inches across, which seems to be just the right size for the bird.

So far as I have observed, the male flicker does the work of hollowing out the nest, which is about sixteen or eighteen inches deep, with the bottom rounded like the inside of a bowl. The inside of the cavity is about six inches across in one direction and about four inches the other way. The flicker spends two weeks or more hollowing out the nest, and may leave a few chips inside to make a soft bed for the eggs, which are a little larger than a robin's egg, and nearer round. In color they bear a

strong resemblance to a china nest-egg. In all the nests I have studied there were seven eggs, though they sometimes lay more than that number. They all hatch at the same time, which shows that the mother does not begin brooding until all of the eggs are laid. This is a wise provision of nature, for if she commenced to incubate after laying the first egg, as a canary bird does, the younger offspring would have no chance for their lives in a nest so deep.

When the young are hatched their light-colored skin is entirely bare, without any down, as no down is needed to keep them warm in their deep nest. Their eyes are closed, and do not open for five or six days. About that time pinfeathers begin to show under the skin, for wing and tail quills; soon the ends of the pinfeathers push out through the skin and begin to open and spread and become quills. Then feathers begin to appear on head, neck and throat and other places. The red patch on the head shows plainly when they are less than two weeks old, also the black crescent on the throat.

The next day after they leave the shell they are able to stretch their necks up to a surprising height, as they open wide their bills for food. When the young birds are twenty-four hours' old they are about twice as large as when just hatched, and they continue to grow with remarkable rapidity. After a few days one wonders how seven young birds can survive in a nest so crowded, but they soon begin to form themselves into layers, three in the lower layer, three above them, and one or more on top of the squirming mass. However, they all seem able to stretch their mouths up to the opening of the nest for food.

Very soon after hatching they begin to make a babel of sound, especially when being fed. A friend who heard them thought the buzzing sound came from a swarm of bees. Sometimes they remind one of the sound coming from a bumble bees' nest which has been disturbed. I have also heard the sound likened to the squealing of young pigs.

When they are three weeks old, or a day or two before that, they leave the nest, all leaving on the same day, and one can not help feeling that they must be vastly more comfortable outside than in the nest where they have been gasping for breath, with

bills wide open at the opening of the nest.

Before leaving the nest they begin calling like grown flickers, and for a week or more they stay around in the trees near the nest, calling for food, and the parents are kept busy going the rounds to feed them. Apparently they remain together as a family all summer, for a number of times I have counted eight or nine flickers in a flock about our place in the summer; and other people have told me of seeing them in flocks about their homes.

Flickers remain here the entire year, and one can hear their call almost any day. They sometimes begin making their nest the last of March, but more often in April or May. People think that they sometimes use nests that have been made at some previous time by other birds, but all that I have observed have made their own nests. Three flicker nests that I have studied have had the top broken off by a storm or by other means, making it easy to observe the development of the young.

The parent flickers do not seem to resent observation so much as some birds do.

It is interesting to study the nesting

habits of any bird, but the flicker's nest is especially interesting because it is so different from the nests one commonly sees.

Flickers may often be seen eating from the ground, especially in an orchard. They also eat seeds and berries. I have seen them eating berries of the coral honey-suckle growing on the front porch of a neighbor's house.

This ends this series of letters. Possibly I may write more at some future time, if you wish.

AUNT MARY.

When a Japanese mother brought her two daughters to the mission school to be entered as pupils, among the questions asked by the principal of the school was this:

"What do you expect us to do for your girls?" To this the woman answered: "I live in this city and have often watched the faces of your pupils. They seem to shine more than my children's do. I want you to put some of that same polish on the faces of my girls."—*Record of Christian Work.*

## ANNUITY BONDS

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For particulars write

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

## Lone Sabbath Keeper's Page

### LETTER TO ANGELINE ABBEY FROM AN L. S. K.

DEAR SISTER:

Have been thinking of writing to you for some time. I hope you have not forgotten us here at Berlin.

The old church still stands and is much in my thoughts, and perhaps yours also. I told some black people in Africa once that a church was not made of brick or stone or wood but of Christian people.

The situation here remains about the same as far as I can see. I have been to one meeting out in the country which was last summer conducted by a speaker of the Anti-Saloon League. There was a good crowd and we had a chance to size up the people of the neighborhood. Of course there was some evidence of a rough element, but most of the people seemed very nice. By the way the speaker is a believer in our Sabbath. I also found a man in the Baptist Church of Berlin, who is a strong believer in the Sabbath of Christ. To return to the Sabbath I might mention that certain ones have suggested from time to time that I should look after the Sabbath interests here while I am here, but it seems to me some have overestimated my power and influence. . . . However, I do not give up hope of helping the situation in some way.

It may be necessary to have meetings in the building in order to hold it for the people of the neighborhood, some of whom are anxious to retain it. I told Mr. Ernest Hill that it all depended on the sentiment of the community. . . . If you will make out a list of the meetings you have held here I will enter them in the church books. . . . I hope and wish that you can visit us again. . . .

Although I am not very optimistic about the near future, I am confident that a great crisis is not very far away. The Christian Church must decide sooner or later whether it will walk in the statutes of God or no. We know that the world does not love the law of God. Satan seeks to corrupt man by teaching him disobedience. It was so from the beginning. Does the church wish to be judged with the world and also punished

with it? Is God's grace sufficient to receive a disobedient church fallen into error, divided and apostatized apparently beyond redemption?

Satan says to the church: "Tempt the Lord by asking him to receive you without observing his laws." But Christ said: "Thou shalt worship the Lord thy God, and him only shalt thou serve." I think that time has proved that the Lord will not accept such a church. Many trials are still in store for her.

The temperance question is annoying our Antinomian Christian friends. The church is asked to actually enforce a law as a test. The day of decision is here. If the Christians who do not keep the moral law refuse to enforce any law, they aid the lawless element of the world, and they will be absorbed in the world as there will be no distinction between them and the world. They will find themselves hopelessly caught in the Devil's net of disobedience, for they will not repent of any sin when they do not admit of any law; consequently no transgression for sin is transgression of the law (1 John 3: 4), or some law. "Except ye repent, ye shall all likewise perish" (Luke 13: 3).

The Jews in accusing Christ were compelled to shift their position from a question of fact or evidence to a question of law, in order to impress Pilate with the justice of their course. First it was a question of whether Jesus was trying to make himself a king. They were compelled to bring up a legal question, however. Because Jesus said he was the Son of God, therefore divine, the Jews sought to convict him under the law of blasphemy.

God made the law, and he alone had the right to interpret that law. Now some people calling themselves Christians are compelled to shift their position from grace, which lies wholly with God, to that of law according to their own twisted interpretation in order to escape their own net, but that is only staving off the evil day. There is no way for them to escape the judgment. Those that hate the law will perish without law. Those that live by the law but with a false interpretation of it, are putting themselves in place of God and therefore are anti-Christ.

Some ministers take Romans 10: 4, "Christ is the end of the Law for righteous-

ness", and deduct from that: "If we know and love Christ we have fulfilled the law." All well and good so far, but if they go on and lay down a law of their own, contrary to the law of God, "strange doctrine" (Heb. 13: 9), then they make Christ a minister of error and sin, a false prophet. Those who are upholding the so-called "Blue Laws", are certainly in this class. We oppose them, not because they keep not the law of the Jews, but because of the error they teach; not because they do not keep the law, but because they do not keep the Truth. Falsehood and Truth can not agree, I know by experience.

Our church will stand for the Truth, though it may be a mute witness, as long as men remember the consecrated ground on which it stands.

In the commandments of God, and the faith of Jesus,

Yours fraternally,

WALTER COCKERILL.

Berlin, Wis.

### DEACON C. J. YORK

Charles James York, son of Dennison and Loriania (Thompson) York, was born in DeRuyter, N. Y., October 21, 1845, and was called home May 9, 1922, in the seventy-seventh year of his age. The house in which he died stands only a few rods from that in which he was born.

He enlisted in the service of his country August 9, 1862, and served in Company H, 114th Regular New York Volunteers, until the close of the war, being honorably discharged in July, 1865.

In 1866 Brother York accepted Jesus as his Savior and was baptized by Rev. J. E. N. Backus, uniting with the Cuyler Hill Seventh Day Baptist Church. He transferred his membership to the DeRuyter Church in 1876, and was ordained deacon about four years later.

He was united in marriage with Elsie C. Irish September 13, 1868. Mrs. York survives him and also several nephews and nieces.

Deacon York's life has been spent in DeRuyter and vicinity, where he has engaged in mercantile business and farming. He was a man of integrity and true to his convictions. He was a staunch supporter of the church whose services he loved and

faithfully attended as long as he was able. He was a member of the choir for many years, and chorister for a long term. He was always active in the Sabbath school, having been superintendent, and was one of the faithful teachers at the time of his death. Verily he was a pillar of the church, and his words of counsel and encouragement and his cheerful personality will be greatly missed. His oft-expressed and heartfelt desire was that he might be instrumental in the heavenly Father's hands in bringing souls to him. DeRuyter, the local church, the Central Association and the Seventh Day Baptist Denomination sustain the loss of an interested and loyal member.

Farewell services were held Friday noon, May 12, in his late home, which, commodious as it is, was filled to overflowing by relatives and friends. Pastor Crandall was assisted by Rev. T. J. Van Horn, of Verona.

Just a few days before the end Brother York was speaking of hymns and said that he believed "One More Day's Work for Jesus" was his favorite, and sang the hymn. This was sung by a quartet during the farewell service.

H. R. C.

Did you ever think how many of our sorrows are baseless or useless, and how many of our burdens we have bound upon our shoulders by our own acts? God never intended us to bear them. Are we bearing burdens and difficulties that Jesus Christ comes to rid us of? Ah, "Cast thy burden upon the Lord"! But instead of casting them we begin to heap them up. There is no reason why we should be downhearted today. God is ours. The Son of God has given hope to us. Jesus came, "the fulness of the Godhead bodily," to reveal to us our ability to know at least something about who God is. And we are carrying burdens!—*Bishop Denny.*

The most comfortable result of a life of prayer is the security which fellowship with God imparts. His kind and cheering counsels come darting into the soul like rays of light into a dark room. Good desires increase in multitude and vigor. Unlooked-for succor rushes in to support us in moments of trial. Life expands until its branches are aflame with the sunny blossoms of hope.—*Bishop Brent.*



## MARRIAGES

**EHRET-DAVIS.**—At the home of Mr. and Mrs. Thomas B. Randolph, Salem, W. Va., on May 17, 1922, by Rev. George B. Shaw, Deacon Flavius J. Ehret and Mrs. Vena Davis, all of Salem.

## DEATHS

**YORK.**—Charles James York, son of Dennison and Loran (Thompson) York, at his home in De Ruyter, N. Y., May 9, 1922, in the seventy-seventh year of his age. Extended obituary on page 701.

**BURNETT.**—Lucy Delcena Crandall was born in Fulton County, Ill., September 19, 1860, and passed away at her home near Milton on May 19, 1922.

Mrs. Burnett's parents were Charles and Rebecca Crandall. In the spring of 1869 her parents moved to Farina, Ill., which was her home until her marriage to Gaudentia D. Burdick which occurred on March 22, 1884. Mr. and Mrs. Burdick then came to Wisconsin to make their home in the vicinity of Milton. Mr. Burdick was deceased November 6, 1888.

On January 22, 1895, Mrs. Burdick was married to Mr. Ernest O. Burnett.

For a long time Mrs. Burnett had suffered, severely at times, from an incurable malady. But she bore her sufferings uncomplainingly and few outside her immediate family knew of her ailment. Recently she became more seriously ill and passed away Friday morning, May 19, 1922. Besides her husband she is survived by three sons, Lee Burdick, of New York City; Charles Burdick, who lives at home; George C. Burnett, of San Francisco, Cal., and a daughter, Jessie Burnett, who lives at home. She also leaves one sister, Mrs. R. J. Maxson, of Gentry, Ark., and three brothers, William and Lincoln Crandall, of Farina, Ill., and Clark, of Milton.

Mrs. Burnett was a Christian believer who tried to demonstrate in her daily life the virtues of sincerity, integrity and generosity and neighborliness. She made a public profession of faith in Christ while living at Farina and was baptized into the fellowship of the Seventh Day Baptist Church by Rev. Charles M. Lewis who was pastor. Her membership was transferred to the church of like faith at Milton in whose fellowship she remained loyal till the time of her death.

Memorial services were held at the church on Monday morning, May 22, conducted by her pastor, Rev. Henry N. Jordan. Interment was in the cemetery at Milton Junction.

H. N. J.

## THE LIFT OF LOVE

"Thou hast loved up my soul from the pit"; so sang the Psalmist. (Marginal reading.) And so he phrased the truest and mightiest form of redemption. Ordinarily, redemption means a process of "loving up." Sometimes, indeed, a man may be pushed up by scorn or pride; sometimes he may be thrust up by remorse, but most times he must be loved up if he shall reach the heights of safety. Love at its best is the holiest lifter in the world. Whoso can not be raised by an exalting and sanctifying love is sodden material. But the process takes time. It is never explosive nor catastrophic. It is like the pull of the tide: quiet, unobserved, irresistible almost. Did not the divinest Lifter of all say: "If I be lifted up I will draw all men"?—*George Clarke Peck.*

If I am speaking to any man or woman who in going through life has encountered that which is hard and difficult, and has found it most difficult to say to God, "My God and Father, do with me what thou wilt," I beseech you to yield yourselves to God, to trust in him as One who is not capricious, but One who is a God of loving-kindness and of tender mercy. He means to make something of you; he means to win; he means to make the best possible. But it is wise to let him do it now rather than to put it off and be less than the best that you know to be possible for yourself.—*John Gardner.*

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

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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.

## LET THEM RETURN TO THEIR LEGITIMATE WORK

When a minister of the gospel enters the arena of politics and arrogates to himself the powers and privileges of a boss, he must expect to be the target for attack.

There are many highly paid professional reformers in Washington and in other cities of the country who have been tempted from their legitimate fields of labor by the lush grass of specialized activities. They have deserted the drudgeries of parish work, with its penury, its sick calls, its funerals, etc., to become censors of public conduct. They toil not, neither do they spin, but they hold conventions, collect funds, issue impressive manifestoes, and browbeat Congress. Yet they demand for themselves the same public respect that is willingly and spontaneously vouchsafed to the humble priest of religion who trudges in the path of the lowly Nazarene.

It is they, not the clergy, who are made the butt of jokes and the target of the artist's humor. They should not complain, for the remedy is in their hands. Let them return to the duties for which they were ordained.—*Washington Post, Jan. 6, 1921.*

## LIFE'S HELPERS

Some people are gifted with the power of doing the right thing in the right way, and at the right time. They are kind, gentle, sympathetic, and responsive. They think of others. They anticipate danger

and point it out. They are on the lookout for service, and ready to perform it. They make it easier for those about them to be good and to do good. They hesitate not to lend a helping hand at every opportunity. They speak the encouraging word. They straighten out the tangles that perplex and annoy companions. They smooth rough places. They go out of their way to relieve distress or to supply a need. In their presence the day passes pleasantly. Away from them things look drearier, and burdens grow heavier. Welcome and blessed are life's helpers.—*Selected.*

### Sabbath School. Lesson XI.—June 10, 1922

JEREMIAH CAST INTO PRISON

Jer. 37: 1—38: 13

*Golden Text.*—"Be not afraid of them; for I am with thee to deliver thee, saith Jehovah." Jer. 1: 8

#### DAILY READINGS

June 4—Jer. 37: 1-10. The Prophet's Warning  
June 5—Jer. 37: 11-15. The Prophet Accused and Imprisoned  
June 6—Jer. 37: 16-21. The Prophet Appeals to the King  
June 7—Jer. 38: 1-6. The Prophet Consigned to the Dungeon  
June 8—Jer. 38: 7-13. The Prophet Rescued from the Dungeon  
June 9—Luke 3: 15-20. John the Baptist Imprisoned  
June 10—Psalm 40: 1-8. Jehovah's Deliverance  
(For Lesson Notes, see *Helping Hand*)

I am come that they might have life, and that they might have it more abundantly (John 10: 10).

## A THOROUGHLY RELIABLE 6% INVESTMENT

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

## 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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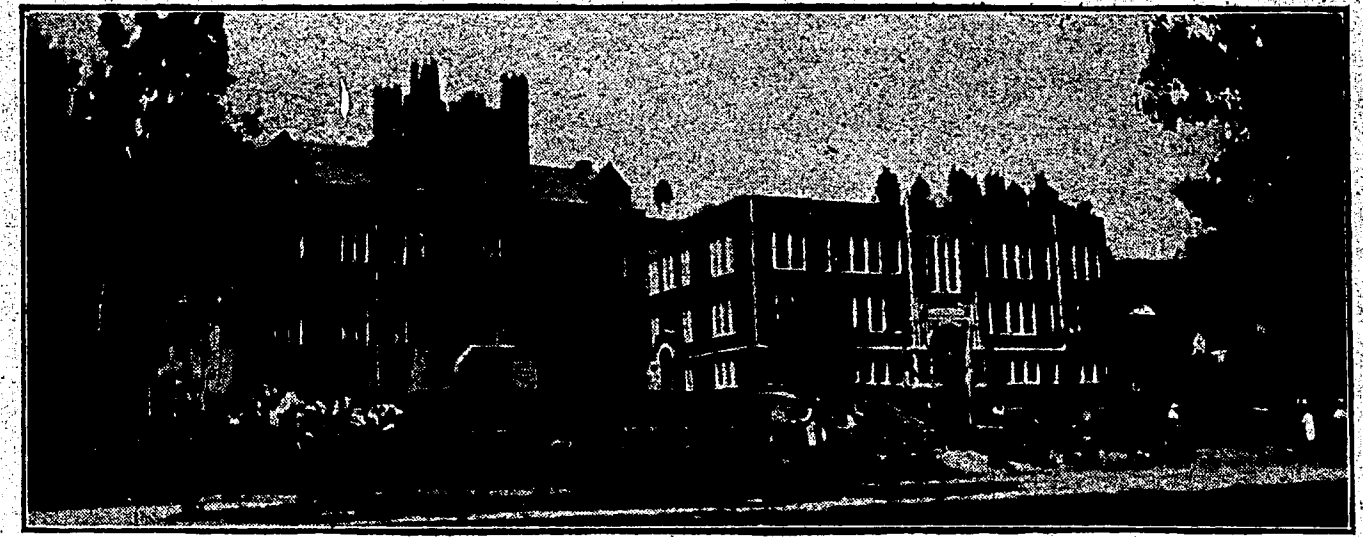
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I gave you a life to live for Me,  
I made you brave and strong;  
I gave you courage and liberty  
To battle against all wrong.  
Have you lived this life as you should have done?  
Have you striven your very best?  
Are you ready for your great reward,  
A home in My heavenly rest?

I gave you a soul to bring to Me;  
It was bought with your Savior's loss,  
By His life of pain and cruelty,  
And the strain of the heavy Cross.  
Have you kept it free from the marks of sin  
By the help of the Holy One?  
Have you kept the faith and leaned alone  
On the strength of My Risen Son?

I gave you a task to do for Me  
When you lived in My world below,  
To speak a word of sympathy,  
A seed of love to sow.  
Have you brought your task, a finished one,  
To lay at your Master's feet?

I gave you a child to keep for Me,  
A little stainless soul,  
As pure as the snow that falls from Heaven  
To grow for Heaven's goal.  
Where are the gifts I gave to you,  
With a Father's love so true?  
What have you done as a help to Me  
Who has done so much for you?

—Rosa H. Gray, in Christian Observer.

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