

The Sabbath Recorder

Lest We Forget



The real mission of the Church is to bring men to God, to champion spiritually, to nerve men to combat temptation, to stir them to social service in the name of Christian love, to teach them that no idealism can be reconstructive that promises no sacrifice, and above all to bring them into saving fellowship with a God of Law as truly as of Love."



Eventually

100%

Why Not Now?

THE GOOD TEACHER

The Lord is my teacher,
I shall not lose the way.

He leadeth me in the lowly path of learning,
He prepareth a lesson for me every day;
He bringeth me to the clear fountains of instruction,
Little by little he showeth me the beauty of truth.

The world is a great book that he hath written,
He turneth the leaves for me slowly;
They are all inscribed with images and letters,
He poureth light on the pictures and the words.

He taketh me by the hand to the hill top of vision,
And my soul is glad when I perceive his meaning;
In the valley also he walketh beside me,
In the dark places he whispereth to my heart.

Even though my lesson be hard it is not hopeless,
For the Lord is patient with his slow scholar;
He will wait awhile for my weakness,
And help me to read the truth through tears.

—Henry van Dyke.

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SEVENTH DAY BAPTIST DIRECTORY

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

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(INCORPORATED, 1916)

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THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

For the joint benefit of Salem and Milton Colleges and Alfred University.
 The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

The Sabbath Recorder

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PLAINFIELD, N. J., JUNE 26, 1922

WHOLE NO. 4,034

Thursday Evening At Adams Center The first evening session of the Central Association was unique in some respects, and proved to be full of interest as regards the Sabbath question.

After a praise service led by Rev. Harold R. Crandall, the meeting was led by two ministers who had embraced the Sabbath of the Bible, and had come to us from the Methodist church. John Peter Klotzbach, pastor at Brockfield, preached on the seven thunders of Revelation. The story of the spies who went out to view the land, and of the faith of Caleb and Joshua had been read by Pastor Hurley, and Mr. Klotzbach's text was "Let us go up at once and possess it, for we are well able to overcome it." He spoke of the seven thunders in Revelation, comparing them with the thunders of Sinai, and applied them to seven evils of our day which should be overcome if God's people were to go forward.

Too many people see the giants and magnify their power. They say we *can not* overcome them. But God calls upon his people to go forward. He will give us the victory.

Rev. William Clayton, of Syracuse, then told of his conversion to the Sabbath and gave some interesting experiences regarding God's care over him in his efforts to obey. He thought he knew the joys of the Lord as a Methodist in his old home; but there was no comparison between the old joys and the peace that came when he yielded to the voice of conscience in regard to the Sabbath of his Lord.

The conference meeting which followed was given mostly to the telling of experiences regarding Sabbath-keeping.

We sometimes fear that many of our people are losing sight of the great importance of proper Sabbath-keeping and that we are thereby losing spiritual power.

The Second Day Central Association Sixth day morning was cool and pleasant at Adams Center, and everybody seemed in good spirits. The bracing influence of this northern atmosphere seemed to give new

life to some of us, and by the time for meeting to begin the people were in good mood to sing with the spirit:

I'm pressing on the upward way,
 New heights I'm gaining ev'ry day;
 Still praying as I onward bound,
 My prayer, my aim, is higher ground.

Lord, lift me up and let me stand,
 By faith, on Heaven's table-land,
 A higher plane than I have found;
 Lord plant my feet on higher ground,

After the formal business transactions an excellent letter was read from the little flock at Scott, N. Y., expressing appreciation of the efforts to aid them in matters of worship. Robert Wing, of DeRuyter, is to serve them in Sabbath services. For this they are very thankful.

After a solo by Rev. Harold Crandall, Rev. Edwin Shaw took charge of the Missionary Society's program.

This society is doing the work of the church as a whole. The problems are great. The field is the world.

The secretary held an open parliament upon the following six questions:

1 What can the Missionary Society do to stimulate a more liberal financial support of its work?

2 What method should the Missionary Society employ in giving aid to a group of small churches? What method in the case of one small isolated church?

3 What per cent of increase in annual expenditures will the Missionary Society be warranted in making in order to enlarge its work in China? Educational? Medical? Definite evangelistic?

4 What is the best method the Missionary Society can employ in giving assistance to Seventh Day Baptist mission work in Java?

5 How can the Missionary Society best promote definite evangelistic work among the churches?

6 What questions concerning the work of the Missionary Society would you like to have discussed?

Rev. E. A. Witter spoke upon the first question. He referred to the many calls for help from far distant fields. It is a hard problem for the board to meet these calls, with the heavy debt upon its hands.

The question of *continuing* work already in hand while the debt continues to grow causes no little anxiety, especially when the members are obliged to go into the bank and hire the money to pay missionaries.

Another hard problem is found in the matter of securing the right men for the fields.

The second question above was answered by Rev. G. H. F. Randolph, of West Virginia. He read from the Acts of the Apostles some accounts of apostolic methods of caring for little groups scattered over the land, to whom missionary help was sent.

He pled for the apostolic spirit in our churches which is all too feeble in this respect. We have lost the enthusiastic missionary spirit that is needed for real success. If we only had the apostolic spirit we could easily increase our mission work a hundred fold.

Men say we have not the money. But did the apostles have the money? The main thing is to have the consecrated missionary spirit. Then the money will come.

Miss Susie Burdick spoke on the third question. She commended the faith that prompted boards to send forth missionaries, assuring them that they would be cared for.

The work in China was set forth in a true missionary spirit; the fact was brought out that it is difficult to draw definite lines between evangelistic, medical, and educational work in the China field. Every line of this mission work is to promote the spiritual, evangelical, *soul-saving* service for the uplifting of China.

Secretary Shaw read the following statements on the back page of the last RECORDER and urged everybody to study it carefully until they sensed its full meaning as to what the Missionary Board stands for:

LEST WE FORGET

"The real mission of the Church is to bring men to God, to champion spiritually, to nerve men to combat temptation, to stir them to social service in the name of Christian love, to teach them that no idealism can be reconstructive that promises no sacrifice, and above all to bring them into saving fellowship with a God of Law as truly as of Love."

Several questions were asked and answered in the conference that followed.

This proved to be an excellent missionary

meeting. Could the prevailing spirit of this hour fill the hearts of all our people, the problem of funds for the work would be soon solved.

As a fitting close of this service the congregation sang, with enthusiasm, "On the Firing Line."

The Forward Movement was the next subject, and in the absence of the one appointed to conduct the service, Secretary Shaw served as substitute. After singing "The King's Business" explanations were made as to the real Forward Movement business. It is not merely a campaign to raise money. Its goal is to deepen and enrich the spiritual life of our people. To promote God's kingdom on earth and to encourage Christian stewardship. It looks to the unification of all our forces.

One of the greatest problems before the Commission was that of securing candidates for the gospel ministry. The Commission tried its best to remove some of the obstacles by establishing scholarships and fellowships, by arranging for funds to aid young people in preparing for the work and by assuring them of a proper salary. But the young men do not come.

Near the close of this session the congregation sang: "Faith of Our Fathers" with much enthusiasm. It was a good meeting—just such a one as is needed in some other places among us, to clear up false impressions regarding the Forward Movement and the spirit and purpose of the Commission.

In the afternoon Rev. G. H. F. Randolph preached a stirring sermon from the texts: "Let not your heart be troubled: ye believe in God, believe also in me" (John 14:1); and "Seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things" (Luke 12:29, 30).

This sermon was full of encouragement for the troubled world of today. Had we lived in the time of Christ we would have seen a more troubled and hopeless world. But God aided his disciples and established his church, keeping his people in good courage. Confidence in God sustained them

and it will do the same for us. This is the only cure for our misgivings regarding the outlook today.

One of the strong, helpful sessions of this association was called the Laymen's Hour. It was led by Mr. T. Stuart Smith, and laymen D. J. Friar and Robert Wing gave excellent practical talks.

Mr. Friar spoke of the relation of laymen to the Forward Movement. He thought we were in danger of regarding it as a program for raising money, when in fact it is a movement to bring men to Christ and to bring Christ to men. It should promote unity and augment spiritual power. It should strengthen the spirit of denominational loyalty. We need to pray more and more for broader spiritual vision, until we as laymen realize more fully our duty to Christ and the Church.

We as a people have entered a new life—a life that requires system and organization in our work. As laymen we are either the life or the death of this greatest movement ever undertaken by Seventh Day Baptists. The five-year program is more than half over. The work drags. It is not easy; if it were it would not be worth doing. Great things do not come in an easy way. Think of our great needs, believe we are able to carry out the plan, and let us go forward.

Robert Wing made a hustling address on the layman's relation to his pastor. It was a vivid description of the "Sabbath Day sickness" that keeps so many away from service, and a plea for laymen to live up to the church covenant. When we laymen are right, with hearts full of grace and Christian love, we will have very little trouble over the pastor. We will pray for him, sympathize with him, help him plan and carry on the work.

These talks were followed by a conference in which several spoke upon the work of laymen and what they can do if they will, to promote the welfare of the kingdom of God. When the laymen are consecrated and zealous, there will be little trouble about getting money.

Probably no session in this association will be more helpful than this laymen's meeting.

John Peter Klotzbach Ordination Services For several months the Brookfield Church has enjoyed the services of Brother John Peter Klotzbach, a licensed preacher of the Methodist Episcopal church, who had embraced the Sabbath some four years ago, and who later united with our church at DeRuyter, N. Y. The church at Brookfield sent this brother to the association with the request to the committee on ordination, that he be ordained at this meeting.

Sabbath eve was set apart for this service. The meeting was in charge of Rev. Frank E. Peterson, chairman of the ordination committee. A council consisting of the ministers and deacons present was organized and after listening to the statement of belief, given on another page, and to the story of Brother Klotzbach's Christian experience, voted unanimously to proceed to the ordination.

Rev. A. Clyde Ehret, a former pastor of this church and present pastor at First Alfred, gave the charge to the candidate. Secretary Shaw the charge to the church, the editor made the consecrating prayer, and Dean Arthur E. Main preached the sermon. He read from the fourth chapter of Ephesians in which Paul, "The prisoner in the Lord" besought men to walk worthily, with lowliness of heart, in meekness, with longsuffering, forbearing one another in love. The plea for unity of spirit in the bond of peace; for the exercise of God's gifts to men; for pastors and teachers and evangelists to prove true to the work whereunto they are called of God, was made strong by the simple and effective reading of the Scripture.

Brother Main's own words on the gift of the ministry were words fitly spoken. He referred to his own happy experiences as pastor, and paid a beautiful tribute to the minister's high calling with all its open doors to human hearts and its golden opportunities for comforting, helpful services to mankind.

Beautiful were his words on the "Ministry of Reconciliation". Here he paused and asked the choir to sing the second stanza of the King's Business:

This is the King's command: that all men ev'ry-where,
Repent and turn away from sin's seductive snare;
That all who will obey with Him shall reign for aye,
And that's my business for the King.
This is the message that I bring,

A message angels feign would sing:
 "O, be ye reconciled,"
 Thus saith my Lord and King,
 "Oh, be ye reconciled to God."

The effect of this song as Dean Main paused while it was given was very marked. Nothing could be more appropriate.

As the last notes died away the speaker went on to show that the minister must give evidence that he is himself reconciled to God.

We regret our inability to catch all the good counsels that fell from the Dean's lips; but those who have heard him when at his best can imagine something of their beauty.

This inspiring ordination service was closed with the song, "Where He leads I will follow."

Sabbath Morning A good rain during the night, followed by a cool clear morning, made an ideal outlook for a beautiful and happy Sabbath Day. Everybody seemed in excellent spirits as the people began to gather from far and near, and by the time the old Plainfield bell began its tolling, a good assembly was waiting for services to begin.

Several times while here we have heard friends explaining to visitors something about the splendid toned bell which calls us to worship day by day. They call it the "Plainfield bell," because it used to ring in the tall graceful spire of the old church in Plainfield, N. J.

When the new church was built in Plainfield, through the influence of Charles Potter the bell was given to Adams Center, Mr. Potter's old home church.

Standing next door to the church is the old home of Dr. C. D. Potter, who for years was the yokefellow of Dr. A. H. Lewis in publishing the *Sabbath Outlook*. We could not avoid a feeling of sadness whenever we passed this old mansion. It has gone out of the hands of Sabbath-keepers entirely and so far as we could learn, no church is helped today by this old Christian homestead.

When the old bell ceased to toll on the association Sabbath, the choir and congregation began the familiar song: "Holy, holy, holy, Lord God Almighty." What better song could be selected for the open-

ing worship, on this one hundredth anniversary of the church with which we met?

After the introductory services, a young man and a young woman took up the offering. When they had served the congregation, the pastor took one of the plates and served all the ministers on the platform. We liked the idea of having young lady ushers as well as young gentlemen. The morning offering for the three societies amounted to \$43.03 and the offering for the Woman's Board in the evening was \$29.17.

Dean Arthur E. Main preached the anniversary sermon. Adams was his boyhood home; he was baptized here, and when a young man, this church licensed him to preach the gospel. A centennial celebration always has a *general* interest; but in Brother Main's case this one had a special interest. In his introductory remarks, he told the story of a boy sawing wood who lost his temper when the saw did not go to suit, and in his anger, sawed his foot. His father was patient and reproached him not until the fit of passion had passed. Then he sent him for a pine board and had him drive a nail into it. Then he told the boy to pull it out. After this was done he told him to pull out the hole. This the boy could not do; and the lesson was impressed that in his anger the boy drove the nail which made the hole in character. But the *hole could not be pulled out*. So we by one wrong act can make the hole; but we can never pull that out. We can never be the same again. This illustration was very impressive and can not fail to have its effect.

Brother Main's Scripture reading from Paul's introduction to First Corinthians, and from Ephesians, was, in itself, as good as a sermon. It is wonderful sometimes what impressive effects can be secured by careful reading of the Scripture lessons, when wise and careful emphasis is given to the thoughts expressed in the text.

Brother Main's text was: "The church of God," an expression that occurs in Paul's writings several times.

After explaining the different senses in which the word "church" is used, he said it was both an *organization* and an *organism*.

The automobile was used to represent an organization, and a tree to represent an organism. The church is both, if it is a *real church*. There is an *unseen* energy, an indwelling that makes it an organism, and so a *unity*. Christ prayed for oneness. He wants his disciples to be one so the world may believe.

We were not able to catch for our readers all the excellent thoughts about the divine Christ, the Word made flesh, building his church, against which the gates of hades could not prevail; conquering the tempter and establishing a kingdom that shall last forever; but we know the deep impression of Dean Main's sermon will abide in the hearts of those who were fortunate enough to hear it.

The Church today represents lofty idealism in our troubled world, and under God has a mighty work to do.

"How firm a foundation ye saints of the Lord" was a song well chosen to follow the sermon.

The Pageant The first part of the evening after Sabbath was given to a historical pageant in which old and young united in a unique representation of characters and conditions in the Adams Church for one hundred years. A large company took part. A white cross stood in the background upon the platform and in front of it stood a young woman appropriately clad as an evangel with Bible in hand. She represented the church all the way through. Then, one by one, or by groups, the representatives marched on until the pulpit and choir platforms were crowded, each one telling the audience who he or she stood for. The oldest living member came first; then as the others came on each named the person he represented—"my grandfather or great grandfather so and so; my uncle or aunt who lived at such a time." Each one was dressed in the style that prevailed in the time of the person he represented.

The last was a goodly company of young people representing the church today. They gathered around the cross, crowded the platform and floor clear to the side door. Several little recitations were given and the whole exercise was most appropriate and very suggestive.

The Woman's Work As usual the woman's hour was well filled with good things. The main feature being a lantern talk by Miss Susie Burdick, who showed and explained the pictures used in our last General Conference concerning China and our Shanghai and Lieu-oo missions.

This closed the work of a great day in the Central Association. Whoever witnessed such a Sabbath—full of most excellent Christian work by old and young, must be impressed with the difference between the all-around activities of the church today and the limited work of even fifty years ago.

Many of us can remember when women and young people had no work in our annual gatherings, and when the denomination did not give for missions one tenth as much as they are giving today.

The Closing Day After the few items of business were disposed of, the Young People's Board presented a strong helpful program, with Miss Hazel Langworthy presiding.

Miss Susie Burdick gave a helpful talk on the only life that is worth while. She showed that opportunities for good work await us on every hand in the homeland as well as in China.

Brother Ehret urged young people to push the local home work in our churches; to prepare for religious service at home. There is no limit to your opportunity excepting that which you place upon yourselves.

C. E. FOURSQUARE
 MRS. HOWARD DAVIS

(Tune: Brighten the Corner)

We are workers for the Master in this world of sin,
 Sending out the gospel everywhere.
 There are many souls around us we must try to win,
 Christian Endeavor, yes, foursquare,

Chorus

Christian Endeavor, yes, foursquare,
 Christian Endeavor, everywhere,
 Working for the Master, trusting him to do and dare,
 Christian Endeavor, yes, foursquare,

Jesus asks us to be faithful in what e'er we do
 So we strive to win by faith and prayer,
 For we know that he will help us ever to be true,
 Christian Endeavor, yes, foursquare,

Won't you come and join our band, endeavoring
help to give,
To the ones who heavy burdens bear,
Ever leaning on the Master as we try to live,
Christian Endeavor, yes, foursquare,

Mrs. T. J. Van Horn gave a practical talk on "Outpost Work" in neighborhoods surrounding our own homes and churches. A religious day school offers a chance to consecrate our little powers to the work of getting the children to attend. If we do what we can with our little powers Christ will increase them.

After the male quartet had sung "Launch Away," two papers were read; one on the benefits of attending Conference and one on the benefits of the Christian Endeavor society. Both of these, and a message from President Johanson will appear in due time in the Young People's page.

IN THE CHRISTIAN ENDEAVOR

MRS. EVA HORTON

(Tune: Marching through Georgia)

We bring young and willing hands to do what
we can do,
Helping serve the Master in humble tasks, but
true,
We'd like to have you join us and start in work-
ing too,
For the Christian Endeavor

Chorus

Hurrah! Hurrah! for work we organize,
Hurrah! Hurrah! the church on us relies,
To do our duty faithfully, it can't be otherwise
In the Christian Endeavor.

When we're asked some work to do, we're not
the kind to say
"Dear I can't! Let someone else," but try with-
out delay,
And if you only knew us I'm sure you'd want
to stay
With the Christian Endeavor.

The church must not be hindered in the tasks
that must be done,
We're glad to do our level best, to see good
work begun,
Now pastors you must try us, for we're willing,
every one,
In the Christian Endeavor

In the Tract Society's hour, good interest
in the work of the Tract Board was mani-
fested, and every one seemed glad the pub-
lishing house is so well on its way toward
a completed denominational building.

Rev. Edgar D. Van Horn represented the
Sabbath School Board and was delegate

from the Northwestern Association. His
talk was full of good cheer and expressed
something of what the board is hoping to
accomplish by the Religious Day Schools,
and by its graded lessons for Sabbath
schools. His address will appear in the
RECORDER soon. We hope our readers will
enjoy it as much as his hearers did.

The association was closed with a stirring
sermon by Rev. E. Adelbert Witter on the
power of God's love to reach the sinner's
heart, followed by a closing conference led
by Rev. T. J. Van Horn. "What More
Could He Do?" sung by the male quartet
made a good beginning for this conference
and a large number spoke of their love to
God and interest in the work of the king-
dom.

CONFESSION OF FAITH AND CHRISTIAN EXPERIENCE

JOHN PETER KLOTZBACH

(Read at Ordination Services, June 9, 1922)

I believe that the Commandments of God
and the faith of Jesus, as witnessed to by
the Bible and by the Holy Spirit, are the
essentials in living the Christian life. This
includes the following of Jesus in keeping
the Seventh-day Sabbath, as well as follow-
ing the example of Jesus in our general
conduct and service among men. A true
Christian loves God with all his heart,
strength, soul and mind, and his neighbor
as himself. He practices the Golden Rule,
"Do unto others as you would have them
do unto you."

From my earliest recollection I accepted
Jesus as my Savior, and I accept his salva-
tion as his free gift, not basing it on my
own merits. While I have experienced
many trials of faith, consecration, devotion
and character, yet through all God has
brought me with greater faith, devotion, con-
secration and adherence to his laws of right
and his revelation of duty than ever before.

I felt the call to the Christian ministry
while I was yet a small boy. And that call
became ever clearer and stronger until I
accepted it and dedicated my life to God for
that ministry. Since doing so, I have the
witness of God that I was called of him to
take the step, and that he is blessing me to
continue that ministry.

I believe in one God, and that there are
three persons in the Divinity:

1. I believe in God the Father, Almighty,
Creator of the universe. He is the Spirit,
all powerful, eternal, everywhere present.

2. I believe in Jesus Christ our Savior
and Lord, the only begotten Son of God,
conceived by the Holy Spirit and born of
the Virgin Mary but pre-existent, so that
through him God created the world and all
life on the earth.

3. I believe in the Holy Ghost, who is
given to all who are born again, writing
God's testimony in the mind and on the
heart; and leading, teaching and empower-
ing Christians for life and service such as
Jesus lived among men, and enabling us to
continue to conclusion the work which
Jesus began. I believe that man was made
in the image and the likeness of his Divine
Creator.

Man has two natures, the physical and
the spiritual. These two natures are ex-
pressed in the heart, strength, soul and
mind of the man, in his activities on earth,
in the expression of his physical and spir-
itual faculties. I believe that man has a
nature above the brute creation, and that
he does not die and become non-existent as
does the brute creature. Redeemed man
has eternal life abiding in him; and he is
granted immortality at the resurrection of
the just.

I believe that Jesus Christ is coming
again visibly, in great power and glory, to
judge both the living and the dead. I be-
lieve in a resurrection of both the just and
the unjust. When Jesus comes he will
purge his kingdom from all evil and reign
forever with the redeemed, giving reward
unto the servants of God.

I believe in the one holy Church of God
in Jesus Christ, organized upon earth into
congregations of Christians to promote
Christian living among the followers of
Jesus Christ, and to carry on the evangeli-
zation of all the people of the world who
have not yet become Christians. Members
of the church are to exercise in the con-
gregations and in their daily lives the gifts
which God has given them individually and
severally by the baptism and filling of the
Holy Spirit.

I believe in the communion of saints, ex-
pressed in the Lord's Supper which Christ
instituted in memory of himself, and ex-
pressed also in brotherly help and fellow-
ship among Christians.

I believe in the baptism of Believers by

immersion in water. Baptism is the out-
ward ceremony signifying the new birth,
and our entrance into the family of God,
the body of the redeemed.

These doctrines, I believe, are all taught
in the Old and New Testaments and are
witnessed to by the Holy Spirit in the lives
of Christians.

"There is a Persian fable which says that
the earth was created a great barren plain,
without tree or plant. An angel was sent
to scatter broadcast the choicest seeds on
every spot. Satan, seeing the seeds on the
ground, determined to destroy them. So he
buried all the seeds in the soil, and sum-
moned sun and rain to make them rot away.
But while with a malignant feeling of
triumph he smiled on the ruin he had
wrought, the seeds which had been buried
away to rot germinated and sprang up,
clothing all the earth with plants and
flowers, and in beauty undreamed of be-
fore."

PATHS

We can not take our paths away;
They linger when our feet are gone;
Bordered with green, yet trodden gray,
With here and there a smooth-worn stone,
I know the ways of little feet,
And those of others, older grown;
And oft, as o'er these paths I beat,
I muse with wordless thoughts alone.

I follow now a presence swift;
A tire is fluttering in the wind—
Or gentler breezes softly lift
Her curls—and I am just behind;
I hear the frolic in the laugh,
And then the shouting words of glee,
As, running half and halting half,
• The player cries, "You can't catch me!"

Sometimes I meet in memory's way
The stretching hand, the glance of eyes;
My lips seem parting, as to say
Some words of welcome and surprise;
Or, on my ear there sweetly fall
The words of old-time tenderness;
My arms are thrilled to hear the call,
And rise all ready to caress.

Ah! how they mock me—these old ways!
And yet, I would not lose their thread;
These hallowed paths of other days
Lead from my heart out to my dead.
Sleep on! I tread where you have trod;
Your goal may soon arrest my feet;
Till, breaking from the tangled sod,
In everlasting joy we meet.

—J. Albert Libby.

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.

OUR NEW MISSIONARIES

REV. GEORGE W. HILLS

At about 10 o'clock p. m. May 27, our missionaries, Brother and Sister William Robinson, with smiling, bright-eyed Mary Ellen, whom we all love, sailed from Los Angeles Outer Harbor, on their six weeks' journey, to their work at Cerró Cora, province of Misiones, Argentina. They sail down the west coast to Valparaiso, Chile, from which port they complete their journey by rail.

Many earnest prayers had been offered, asking the "God of Missions" to send suitable workers, who could speak the Spanish language, that the needs of that field might be met. It seems that those prayers of faith have been answered and the missionaries are now speeding down the great Pacific on their way.

When it was ascertained that our Missionary Board was financially unable to take up this added burden, this Pacific Coast Association decided to forward the work. Sufficient funds are provided to support the work for "at least two years." At the expiration of that time, we doubt not that

provisions for its continuance will be just as willingly and promptly supplied.

Very great unanimity of thought and concert of action throughout the association have characterized this movement. Another very marked characteristic has stood out very prominently from the first. It is this: the young people have co-operated, in advocating and assisting in the undertaking, with all the zeal and enthusiasm of consecrated young life, for which we can not be too thankful, when we consider their relations to our future religious work and needs; for they will soon be called upon to take the steering-wheel in hand.

At this early date, that zeal is finding still another channel of expression. There is a goodly number of them already studying the Spanish language and the customs and social, political, religious, and economic conditions of Spanish-speaking America.

We are hoping that in the not distant future, additional workers will be needed on the South American field. Should there be such need, there will be a class of prepared young people here from whence to draw the needed recruits.

Before Brother and Sister Robinson went on board ship, a good sized company of their friends from Riverside, Los Angeles and Pasadena, gathered with them on the pier and held a "good-by service," consisting of singing, remarks and prayers, followed by handshaking and expressions of good wishes and high hopes. This was a very deep, spiritually impressive occasion.

They go from us with bright hopes and great anticipations. We are asking for great things, and expecting much from the "God of All Grace," to come as fruitage from this movement. The work and the field and the workers are his. He is great and wise and loving, and abundantly able to accomplish great results through this feeble instrumentality.

We are confident that all S. D. B's are believers in prayer and will join their petitions with ours, asking that the Divine smiles and blessings may rest upon this work, for "Christ's sake," "Whom not having seen ye love."

Los Angeles, Cal.,

June 11, 1922.

"To the unwilling, duty is what one ought to do; to the wise, it is what one wants to do."

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, June 11, 1922, at 2 o'clock p. m., Vice President Clarence W. Spicer in the chair.

Members present: Clarence W. Spicer, Alexander W. Vars, Asa F. Randolph, William M. Stillman, Orra S. Rogers, Jesse G. Burdick, Edward E. Whitford, James L. Skaggs, Willard D. Burdick, Roy E. Titsworth, Arthur L. Titsworth and Business Manager Lucius P. Burch.

Visitors: Mrs. David E. Titsworth, Mrs. William Seward.

Prayer was offered by Rev. James L. Skaggs.

Minutes of last meeting were read.

The Committee on Distribution of Literature reported the distribution of 251 tracts or 2,623 pages on 30 different subjects during the month. The committee also stated that several requests for literature have been coming in and these opportunities are being improved to supply the literature.

Report received and ordered placed on file.

The report of the Budget Committee was presented and it was voted to consider the same item by item.

Several officers and members of the Board being unable to be present at the meeting today, after an informal discussion of the report, the following action was taken:

WHEREAS, The report of the Budget Committee as presented recommends a reduction in several items of distinctly Sabbath Reform work, and an increase in several items of Denominational Publications, especially the Sabbath School Board publications, therefore be it

Resolved, That the report be referred back to the Budget Committee with the suggestion that it be considered by the committee at a meeting to which the members of the Board be invited to be present.

Correspondence relating to the report was presented from Esle F. Randolph, Willard D. Burdick and Frank J. Hubbard. The following report was received and adopted:

REPORT OF COMMITTEE ON PROGRAM FOR TRACT SOCIETY HOUR AT GENERAL CONFERENCE WEDNESDAY, AUGUST 23, 1922, AT 2.30 O'CLOCK P. M.
Address—President Corliss F. Randolph, L. L. D., Newark, N. J.

Annual Statement—Report of Treasurer, Frank J. Hubbard, Plainfield, N. J.

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

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

Address—"Review of the Life and Work of Rev. Abram Herbert Lewis, D. D.—Rev. Theodore L. Gardiner D. D., Plainfield, N. J.

Open Discussion—

Respectfully submitted,

ARTHUR L. TITSWORTH,
THEODORE L. GARDINER,
JAMES L. SKAGGS,

Committee.

The Treasurer's report was presented, which noted a balance of about \$1,000.00 needed to complete the payment for new equipment at the Publishing House.

The Supervisory Committee in their report stated that the two linotype machines now in use, one of which has been in service a long time, are not sufficient to meet present demands in getting our publications out on time, and recommended the purchase of a new linotype machine.

Recommendation adopted.

Voted that we authorize the issue of \$3,500.00 more in equipment notes, as needed, to finance the purchase of the new linotype machine and to pay the balance of the cost of the new equipment for the Publishing House.

Correspondence was reported from Mrs. Thomas W. Richardson.

A copy of a communication to the Common Council of the City of Plainfield by Treasurer Hubbard was presented relating to an assessment of \$42.00 for street paving against our East Fifth Street frontage of twelve feet, and a reply thereto from City Engineer Alex. W. Vars was read, stating that the council through its Street Committee, considered the assessment a just charge and that it is out of the question to cancel the assessment. By vote the Treasurer was authorized to pay the assessment.

The report of the Advisory Committee relating to Sabbath observance, laid on the table at the last meeting for one month, was called up by the chairman of the meeting, and by vote was laid on the table.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

MISSIONS AND THE SABBATH

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

RUTH AND BENJAMIN

THE BLIND HORSE

Now when Benjamin had pushed the lawn mower back and forth across the lawn in front of the house till the perspiration had made little see-saw rivulets across the wrinkles on his forehead, and was running in trickling streams down his spinal column, he sat down for a moment of rest on the front steps; and when the clatter of the mower ceased, Ruth came to the door, and seating herself by his side she said, Thou hast never yet told me about that lame horse which thou didst see down at Penn's Grove in Pennsylvania in the pasture with the mule which had a yoke on its back. While thou art resting here in the shade, tell me, I pray thee.

At first Benjamin was silent, and then he replied, It must be that you mean Pennsboro, West Virginia. But that was not a lame horse, and it was not in a pasture with a mule, and the mule did not have a yoke on its back. The horse I fain would have told thee of the other day was a blind horse, in Pennsboro, West Virginia, and was pulling a plow in a garden.

Well, anyway, said Ruth, it was a horse, was it not?

And Benjamin said, Yes, it was a bay horse. While I was waiting for the train I took a short walk about the town. I saw a man plowing a small garden plot. On one side of the garden a street had been cut down through the hill to the depth of fifteen to twenty feet. The man would drive this blind horse right up to the brink of that deep cut, again and again, nearer I believe than he could have driven a horse whose eyes were good. He told me he could get on the back of the horse and ride at full speed anywhere he wished to go. And the horse was stone blind. And Ruth said, I wish that the children of God could have the faith and confidence in the leading and guiding power of God, that that blind horse, possibly unconsciously, has and uses in the

wisdom and directing power of its owner.

And Benjamin continued, I asked the man if the horse could find its way back to the gate if it were turned out into the pasture. And the man said, See yonder steep hillside with its trees and brush, its rocks and ravines? In that rough pasture field this horse goes anywhere and everywhere, slowly to be sure, but never falling down, and with unerring step finds the brook when thirsty, and the gateway to the barn for shelter and for grain. Now Ruth, what dost thou say to that? And she replied, Just how the horse without its vision could find its way in safety about the field I may not understand; but doubtless it learned the places little by little; and then too there is a sense which guides the blind that others know not of. But however that may be you remember what is said of those who walk by faith and not by sight. How hath the Lord led us, even thee and me, blind though we are in so many ways! But come now, finish the task of mowing the lawn, the table will soon be set and we shall have supper.

THE NATIONAL CHRISTIAN CONFERENCE

J. W. CROFOOT

The great conference held at Shanghai May 2 to 11, 1922, will not be likely ever to be forgotten by any one who had the privilege of being present. And yet it is not easy to give in a short article such an account of it as shall be valuable to the readers of the SABBATH RECORDER.

In the first place it may be said that though the results of the conference are likely to be far reaching, it hardly seems likely that they will affect the work of our mission very much directly. In indirect results, however, it is probable that the conference will prove to have meant much to us.

The conference was great in numbers. The grand total of delegates and visitors was 1,189, of whom 568 were Chinese and 624 foreigners. There was some complaint that more were not admitted but this is as many as could be contained in the largest hall in Shanghai. A complete statement of the numbers and their classification is interesting but only a few words about it can be said here. Of the regular delegates 455 were Chinese and 468 foreigners; 33 Chinese and 97 foreigners were co-opted; there

were 45 representatives of Home Boards; and 75 classified as visitors.

In a meeting of this size, of course, anything like general discussion was impossible, and some of the delegates were made restive by this fact. It was also very tiring to have to listen to the interpretation of everything, and even at that Chinese delegates from the South and from this vicinity failed to follow much that was said. One wonders whether the next conference will not be conducted entirely in Pekingese.

The conference was great in its leadership. The chairman, Doctor Chen, proved worthy of the position in which he was placed. Others of the Chinese leaders viewed the subjects under consideration with a broad statesmanship that was perhaps a revelation to their best friends. The work done by the China Continuation Committee in preparing for the conference is beyond all praise.

The conference was great in its personnel. The basis of representation—one in 25 of missionaries and one in 250 of Chinese Christians—ensured some care in the choice of delegates. Of course the delegates from the Home Boards were of the very highest type. These included John R. Mott, J. H. Oldham, J. H. Franklin, and Dr. Henry T. Hodgkin who led the daily devotional exercises.

The conference was great in its restraint. Perhaps it was as remarkable for some of its omissions as for anything that was included. There was a real danger of an unfortunate break (if nothing worse) between two schools of theology, but it did not come. In a time of civil war in China there was almost no reference to the political situation.

That the conference was great in its addresses goes without saying perhaps, but it may well be emphasized that the report when printed will be an excellent textbook of China missions. The reports of the five commissions which had been preparing for the meeting for a long time—some of them for years—were in the hands of the delegates previous to the meeting. They will be included in the printed report and they are well worth the careful study of all who are interested in China missions.

That great results for the Church of Christ in China will follow from the conference one can hardly doubt. The outstanding result,

and the subject that took more time and attention of the conference than any other was the formation of the National Christian Council. This body of one hundred persons, about half of them Chinese, is to succeed the China Continuation Committee and is to have in charge the task of promoting co-operation among the Christian forces in China. In the Constitution there are 13 different functions assigned to the Council, so they are too many for quotation. It may well be noted however that, "It is understood that matters of doctrine and ecclesiastical polity lie outside the province of the Council." The Council was elected by the conference on nomination by the denominational groups, and as the basis of representation is about one member of the council to 3,000 church members, it is evident that we have no direct representation. I met with the Baptist group when they met to nominate their seven representatives.

The best guarantee of what the Council can do is in the work that has been done in the past. And while the task before the Church is one of incomprehensible difficulty, the progress that has already been made is such that we have reason to "thank God and take courage".

OPEN LETTER NO. 14

MY DEAR FOLKS:

It has been so long since you heard from me that you may think I have either gone out of business or that I am asleep. Neither "think" is right. No, I am not like the little girl who, when asked how she liked keeping a diary answered, "It takes so much of my time to write about the things I do that I don't get time to do anything to write about." I have been so busy doing things that I have had no time for writing about them.

I spent a week in Milton, Wis. The rest of the time I have been in Michigan. I spent one Sabbath in Detroit, several Sabbaths in Kalamazoo, and a little time in Muskegon besides some time in Battle Creek. Office and correspondence work have consumed no little time.

Our state missionary, Brother M. A. Branch, has found some more Sabbath-keepers fifteen miles from White Cloud. We have a few people living in Kalamazoo, twenty-three miles from Battle Creek, be-

sides several students who are attending the summer Normal School there. We have found two women there from a Baptist home who have been keeping the Sabbath for years. Our Detroit people are very anxious for some special work to be done in that city this summer.

But I was going to tell you a little about Lacey Spring, Virginia. It is a little less than a hundred miles south and a little west of Harper's Ferry, W. Va., in the heart of the beautiful Shenandoah Valley, in Rockingham County, one of the three richest agricultural counties in the United States. It is a lovely country to look upon with great splendid farms with large houses and barns and orchards and fine herds of dairy cows seen on every side. You are in plain view of the Blue Ridge mountains on the east and the Alleghenies on the west.

It is all historic ground. Lacey Spring is on the famous "Great Valley Pike" running from Winchester to Staunton. This Pike was chartered in 1837. But long before the Pike was there this section was the seat of Indian wars. Here the Colonies in their frontier experiences came to understand the horrors of the Indian massacres. Here were fought bloody battles of the French and Indian War. Here Daniel Morgan led his forces against the British in Revolutionary days. Here Stonewall Jackson waged his famous Valley Campaign, and Sheridan made the great ride of his life turning apparent defeat into a great victory for the Union cause.

Now, on this same historic ground, another battle is being fought. At Lacey Spring are about a dozen Sabbath-keepers, old and young, who have been observing the Sabbath several years. Two of these are members of a Seventh Day Adventist Church a few miles away. The others are not connected with any Sabbath-keeping organization. Still others in the community are thoroughly convinced of the Sabbath truth, and are strongly advocating it.

During the few days I was there I was entertained most royally at the home of William R. Sellers. It was through Mrs. Sellers that we learned of this company of Sabbath-keepers and that plans were made for my visit there. Because of special evangelistic meetings in progress in the United Brethren church in Lacey Spring at the time of my visit we held no meetings

there. But Mrs. Sellers arranged for me to speak in the Bethlehem Christian church in Tenth Legion, three miles north of Lacey Spring. The people of this church were reluctant at first about allowing a Seventh Day Baptist to use their church. But they soon warmed up toward us, and were most cordial indeed. Although I did not preach on the Sabbath question I told them plainly what I was and why we observe the Fourth Commandment. After the third service we conducted in their church their church trustees and others of the congregation came to me with urgent requests that I should visit them again, declaring that their church would always be open to my use whenever I might be in that community. Some of them wanted me to conduct an evangelistic campaign right then and there. But the time seemed inopportune. They hope that I can return for such a work at a later date.

I was the first Seventh Day Baptist in these parts. I called upon all the Sabbath-keepers in the community. Much interest in the Sabbath cause was evident. No little prejudice against this interest exists. This is the battle that is being waged there today. Let us pray for these valient ones who are standing for this great Bible truth that victory may crown their Christlike deeds. To know the Sellers' family is to love them. May the blessing of the Lord rest upon them.

Sincerely yours,

D. BURDETT COON,
Field Secretary.

124 Ann Avenue,
Battle Creek, Mich.,
June 15, 1922.

LOVE A LITTLE

Live a little, love a little, as you pass along;
Cheer the hopeless and the weary with a friendly
word, a song;
Smile the more when clouds are lying low upon
the misted hills;
Soothe the souls all sadly sighing; love will heal
a whole world's ills.

Live a little, love a little, laugh at fancied pain,
Close your eyes and dream of flowers, sweet
and fragrant after rain;
Ease the load of burdened shoulders, do the very
best you can;
Sure, 'tis love that breaks the boulders, love of
God, and love of man.

—J. Albert Libby.

EDUCATION SOCIETY'S PAGE

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

MABEL ARBUTHNOT TAKES FIRST HONORS AT MADISON

This year in the tenth annual State Latin Contest the highest honors come to Milton. Miss Mabel Arbuthnot is to be congratulated on the fine accurate scholarship which has enabled her to bring back these honors to the school and secure for herself the gold medal and the prize of \$250.00. In fact, there is a kind of completeness about this victory which gives genuine satisfaction, since Miss Arbuthnot had previously won the bronze medal and the silver medal. Consistent work and the infinite capacity for taking pains are what brings mastery.

EDNA SUNBY RECEIVES HONORABLE MENTION

Miss Edna Sunby, '24, won fifth place with "Honorable Mention," in the recent State Latin Contest. Miss Sunby is the third student of Milton College to secure such "Honorable Mention." A similar honor was gained by J. N. Daland, in 1913, and by Miss Mabel Arbuthnot in 1919. Last year also, as a freshman, Miss Sunby represented the college on the Latin Contest, and the improvement she has made is worthy of commendation. To attain excellence—*hic labor hoc opus est*, and Miss Sunby is to be congratulated on the quality of excellence in her work.

MILTON IN FORMER CONTESTS

In the ten years just closed by the recent contest Milton College has been represented by nearly twenty students. In the years 1914 and 1915, William Bonnell, George Thorngate, and Miss Stephanie Daland, in 1918 Miss Knuth and Mr. C. O. Whaley were sent. Particular mention is to be made of the worthy work done on this contest by Miss Stephana Shaw and Miss Catharine Shaw. One year Stephana made seventh place, another year she received sixth place, in both of which years over twenty candidates took part.

In recent years the college has also been

represented by Mr. Chang, Philip Marquart, Miss Greatsinger, Miss Pepper and Miss Burnett.

In the contest of 1919 Miss Pearl R. Gaarder won third place. This was the first medal that any Milton student had brought home up to that time.

TEN YEARS OF THE LATIN CONTEST

The State Latin Contest has been held annually for the last ten years. The first contest was in 1913 in Milwaukee, at which Milton was represented by J. N. Daland and R. W. West. One contest was held at Fond du Lac, but in general the contests have been held at Madison under the supervision of Professor Slaughter. For the last ten years the first places have gone as follows: Ripon, 3, Lawrence 2, Milwaukee-Downer 2, Carroll 1, Beloit 1, and Milton 1. Milton, Lawrence, Carroll, and Beloit have each secured one second place, while Ripon and Milwaukee-Downer have each received three second places.

The list of champions for the ten years is as follows:

- 1913—Helen Sawyer, Downer.
- 1914—Elsie Kopplin, Lawrence.
- 1915—Henry Ackley, Carroll.
- 1916—Cora Smith, Ripon.
- 1917—Mildred Silver, Lawrence.
- 1918—Paul Rodewald, Ripon.
- 1919—Mildred McConnel, Ripon.
- 1920—Helen Hoppin, Downer.
- 1921—Mr. Herrick, Beloit.
- 1922—Mabel Arbuthnot, Milton.

The Latin Contest is held under the auspices of the Latin League of Wisconsin Colleges. This League consists of the Latin departments of Lawrence, Ripon, Milton, Milwaukee-Downer, Carroll, and Beloit. The president of the Latin League is Miss Lena B. Tomson of Milwaukee-Downer College, the vice-president is Prof. J. N. Daland of Milton College, the secretary-treasurer is Professor Arthur H. Weston of Lawrence College.

The League was founded largely by the tireless efforts of the late Dr. E. D. Wright, who was for many years at the head of the Department of Latin at Lawrence. It is safe to say that without his energy and enthusiasm and self-sacrifice the League would never have come into existence.—*Milton College Review.*

WILDROSE

CLARA LEWIS

I

A slim, boyish figure came out from the cabin beside Roaring Water and stood hesitant upon the stone threshold. It was Sabbath morning in the Alleghenies. The mountains seemed wrapped in a blessed peace. Now and then a woodthrush trilled or a gentle breeze disturbed the stately quiet of the black and silent pines. The girl seemed suddenly animated by determination. She turned away from the faint tones of the church bell. Up the winding path beside Roaring Water she tripped. No longer did the stream roar. In mid-summer even the streams of the Alleghenies grow smaller. Now, instead of Roaring Water, the stream should have been called Laughing Water.

Far up the mountain side, under a giant conifer, the girl found the object of her search. Here, racked at times by a fearful cough, sat the violinist, who, months before, had come to the mountains for healing. The girl had never dreamed when the "big doctor," once her father's chum in college, had sent the violinist to them, that this tall, silent man would come to play such an important part in her life. How could she have dreamed it? He was a man of the world, the idol of music lovers; and she, an unsophisticated mountain girl. What mattered it if her parents had once moved in society? She was unstudied in her ways as any of her mountain friends, among whom she had lived ever since her father came as missionary to this remote district.

As the girl came up the mountain path toward him the violinist raised his eyes.

"Why, little Wildrose, what are you doing here? Don't you know that it is time for preaching? And if I remember, you are to sing today?"

Rose bowed her head. As she began to speak a ray of sunlight fell through the branches and made a halo of her golden hair.

"Yes, I know it's time for preaching, and that is the reason I have come to you. I want you to come with me to the meeting-house. Father has hoped and prayed that your heart would incline to come, some day. But today I'm going to bring you."

For a long time the man considered

her words. Then slowly, sadly he said:

"There is no reason why I should go to a Christian service, I of all persons. If there is a God, why should he afflict me with this horrible disease? I was doing what little good I could to elevate men through music. Yet, because you, who have done so much for an afflicted man, desire it, I will go with you today."

The doomed man painfully raised himself to his feet. As he walked beside Rose down the mountain path the wood-doves cooed, the tall pines waved their boughs in the breeze, as if to whisper, "Peace, peace," and Roaring Water sparkled over the mossy boulders in the sunlight.

When they reached the church the violinist dropped down on one of the rough pine benches nearest the door. But Rose walked calmly up to her seat beside the organ. The time came for her to sing. Standing beside the wheezy old organ, in her simple white lawn dress, she sang the *Child of a King*. A critic would have said she sang without art or technique, but she put her whole self into the song. Her childlike face almost shone from the faith within. It was as if a bright angel from heaven had come down from heaven to tell the glad tidings to men. Her song ended. The violinist sat with bowed head and closed eyes, as if asleep. The minister opened his Bible to read his text:

"I will lift up mine eyes unto the hills from whence cometh my help."

And on to the end of the Psalm.

But before he had finished, the "stranger within the gates" had fled through the open door. Back up the mountain he fled, and dropped, completely exhausted, beneath the giant pine. For a long time he sat in thought. Then as if to some invisible thing he said:

"Once again I will try to play. And if this time I succeed, I shall be led to believe. Oh, if I could only have a portion of Wildrose's faith."

Slowly, but with determined step, he retraced his steps back to the cabin in the valley. And the birds of the mountain seemed to be repeating Wildrose's song.

II

The mountain stream tinkled merrily over the mossy green boulders. Wood thrushes trilled far up the mountain side.

The winds of late afternoon whispered through the giant pine trees. But the tall, thin man humped up at the foot of the largest pine noticed none of these beauties. He seemed lost in meditation. Now and then his fingers caressed the strings of the violin beside him. Suddenly his lax figure became animated. He raised the violin to his chin and began to play the opening strains of *To a Wildrose*. After a few notes his bow wavered; he let the violin fall to his knees and covered his face with his hands.

A rosy, childish face peeped out at him from a clump of rhododendron across Roaring Water. Then like the notes of the wood thrushes, the girl repeated the strains of the violin. The lump of man straightened. A wan smile crossed his features; a glad light lit his eyes.

"Wildrose," he called. "Come sing to me."

The face disappeared. Then a slim figure, barefooted and clad in a straight garment of faded pink calico, tripped daintily across the water. She paused on the nearer bank and shook back her curly yellow hair.

"What shall I sing?" she asked.

"The song you sang in church last Sabbath," the man answered.

Rose poised herself on a rock beside the stream, stretched her lithe figure to its extreme height, and sang. Roaring Water laughed a gentle accompaniment. The rays of the declining sun shone round her like a glory. She sang "The Child of a King." The violinist listened thoughtfully to her singing. When she had ceased he spoke:

"Do you really believe, little Wildrose, that there is somebody who cares for us poor human things?"

He paused and looked in question at the girl. She was staring at him with tear-wet eyes. As if to comfort her, he continued:

"Yes, I know child of the mountains, that you've tried to make me see things as you do. And sometimes, when your preacher father reads that Psalm, 'I will lift up mine eyes unto the hills,' or when you sing for me, I almost believe. But then the old pain comes back and I doubt again. If I could only play once more as I used to play—then I might believe."

The girl dropped to her knees beside him. "But you don't try to play any more," she said. "You just start to play. Come,

try the song mother loves. Why look there, anybody could play *Sunlight on the Hill* now."

She pointed to the valley below, already filled with the evening dusk, then to the mountain above, still golden with the last rays of sunlight. Then for a second time that afternoon the man raised his violin. This time his fingers did not falter. He lifted his bow and began to play. The girl caught up the song of the violin and gave it words. She carried the violinist along by her intense will. He played as he never had played for the critics.

The notes rose and fell in cadence to the end. With a sound like a gentle sigh the violin fell from his fingers. The player slipped down upon the piney carpet and was still. As Rose bent over him his eyes slowly opened. She followed his gaze. It was bent upon the far-off mountain-tops now nearly shadowed. Rose bent closer. His lips whispered, "I will lift up mine eyes until the hills." Then, with a look of ineffable peace upon his face, the violinist fell asleep. For him the sun had set.

The Salvation Army has had to make over its "Boozers' Day" because the supply of "bums" has run short. On that day the Army used to collect all the besotted men and women from the park benches and give them a good meal, clean clothes, and a prayer. This year instead of sots the Army gave a dinner to 5,000 boys in New York. What did it? The Volstead Law, which is doing more than anything else in the world to answer the Lord's prayer, "Lead us not into temptation." Commander Evangeline Booth recently said that there was now rarely a drunken man among the two million who slept in the Army lodgings last year. "In one hostelry it was reported that 120 men who have never been known to keep a dollar more than twenty-four hours now have banking accounts of considerable size. In another hotel twenty-five men of the sort who before prohibition could not keep a dime now have deposits ranging from \$100 to \$500."—*Christian Advocate*.

Failure in the past is no doom for any man. It is only a challenge for us all to find the true self that has not yet been quite discovered.—*John Kelman*.

WOMAN'S WORK

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

A LETTER FROM MIRIAM WEST

Spring has really come at last. Today has been a wonderful day with warm sunshine. One can still walk on the ice on the river as I did yesterday but in a day or so that will be gone. A little green begins to show here and there on the hills. Now that the snow is gone one can see how last fall the ground was divested of every bit of growing thing. We saw one piece of plowed ground this morning. Most of it is still too wet to plow. In many places the frost can not be out of the ground. I wish you could have a picture of the place where we live just now. The sky is beautiful both day-times and nights and especially so at sunset. I think the colors are perhaps the most wonderful I have ever seen anywhere and the hills in the near distance lend added beauty to the scene, but one can not be forever looking up to the hills or the sky above for if one did there would probably be instant disaster in the shape of a seat in the mud. I do not think you could picture the mud of the streets through which we walk.

Those between our two houses seem to be almost, if not quite the worst in town. It is as near like the barnyard in early spring before the manure is carried away of anything I know. To add to the dirt and filth that accumulates over winter the streets also seem to be used as a dumping place for the barnyards. Down the middle of the street flows a stream of water that has to be crossed. This is better than thick, sticky mud that there is in spots. Once or twice I thought I was in danger of losing my boots, but I managed to pull them out. The other morning Jessica Smith started for breakfast but had not gone very far before she sat down in a puddle of mud and filth. She had to go back home and change all her clothes. Her dress is such a sight that she hates to touch it to do anything with it. We all live in fear of similar accidents for mud is almost more slippery than ice.

We had to go to the station the other eve-

ning on an errand and it was too dark to pick our way so we went slipping, slopping along through thick and thin and such a trip as it was. I came back with my coat splattered up the back almost to my neck and haven't got it cleaned yet. I have to get up early these days in order to clean my clothes and boots to start the day right. Have I told you about my leather boots? The tops are made out of one piece of leather and are water-proof. Probably father wore such when he was a boy on the farm. They come to my knees. We have a little tub of water at the door in which we wash our boots when we come in. The boots are truly a blessing. Others have rubber boots but I like mine fully as well or better.

I think that when I wrote last Beulah was sick in bed and we were waiting for a nurse. Miss Swithinback came just before the fever began to decline. Beulah has been up and dressed now for three days and today she had a walk out of doors for the first time. She could get out more if it were not for the mud. Her strength and energy come back rather slowly as is usual.

The thaw came upon us before two volosts were able to get their corn for the adults. One of the men who had been in here seeing about getting the food walked back home through the mud 75 versts. We knew that he had no food to eat himself so we gave him some from the household and asked him not to mention it. He said "No, that it came from heaven." We do not dare to give food out to individuals or we would be besieged all the time. For a week the children here in Sorochinskaye had no food because we had to give the food out first to the outlying volosts which would be cut off by the thaw. Women came to us each day asking why the children did not get any food. I might explain that we had every reason to think that food would come before they were out, but transport was more than ever delayed just then. One thing that has helped to block transport just now has been the transport of seed grain into all this part of the country. The grain warehouse was near ours and there would be several hundred sleds a day around the warehouses for a week or more before the thaw.

It is so good to see the children and others out enjoying the warm sunshine. They have been cooped up for so long because of insufficient wearing apparel. I hope that

the sun will put a little color into the pale cheeks of the children. Of course food is necessary for this also and I do hope more comes this month. Homer Morris is in Samara now, seeing about our prospects in this direction and bringing some with him.

I wonder if I have told you about our plans for the spring. We want to do something in a medical and clean-up campaign. We have a doctor here making an investigation and he with one or two others are to propose several plans with estimates of the cost of each. We start, anyway, with sticky fly paper, possibly fly swatters, and a month's soap ration for the entire population. I hope that they can continue the soap ration. Then the next step will be an inoculation campaign against typhoid and cholera and certain disinfection centers. In connection with this there will probably be a propaganda on health campaign for which the government has posters. H. Morris is bringing with him from the ARA some medical supplies and we hope much needed bedding for hospitals and children's homes. The children's homes have almost nothing in this line and we get very little in the bales that can be used for this purpose. Within the last two weeks children's homes have been opened up in our district for 800 or more children. This has been partly due to the fact that we decided to close the kitchens and give out food in dry form once a week. With the closing of the kitchens some provision had to be made for the orphans who were many of them finding places to sleep with strangers and eating in the kitchens. Concerning our others plans: We are expecting tractors with which to plow ground. On this ground is to be grown wheat and garden products for the children's homes for the next winter. We plan that the children themselves will help in the vegetable garden. They certainly need occupation for they are crowded together in the house with too little space for play nor is there much ground outside the houses.

The people are having their first taste of corn bread these last few days since the 15 funts have been distributed to some 40,000 adults. I think I told you a funt a day is the ration but this month we are obliged to give out only half the amount because of lack of corn coming in. They say they like the corn bread and pancakes which they make. It must taste better than weeds, but imagine

having only 15 funts for a month and probably nothing to go with it in the way of fat or anything of that sort. But it is helping and we are only too glad to have it and get out as much as we did before the thaw. The conditions were getting so dreadful and the death rate was increasing so. I hope it is a little better now. At any rate I haven't heard quite so much about it these last few days.

I must tell you what we did today. We thought that when the snow was gone that traffic on the railroad would get better, but a day or so ago it was announced that there was a washout on the track between here and our source of supplies, in fact only about 12 miles up the line. This morning we started out for a walk up the railroad and found an engine just starting to carry bread to the people working to repair the road. We asked permission to go along. There is a little place to stand on the engine alongside the boiler with a hand rail to hang onto. Here we stood in a row, six of us, and great fun it was to see the country go by and the staring and astonished Sunday population. Arrived at the washout we saw the people get their pay for the day's work. Men and women both were working and there were some who seemed hardly able to hold a shovel. Their pay consisted of about 2 funts of bread apiece for the day's work. (This is less than two pounds.) We were invited into the private car of the commissar of the road. He had been living in this car for three months and is rejoicing that he is going home to his home in Moscow in a few days now. He had a nice clean little compartment with remarkable linen and we had a jolly little ride with him to town, for the road was now ready for trains to pass over it.

The last bulletin which came through was that of February 12. I am so glad to hear about the clothes that are being made and the interest in the work. Clothes will be appreciated whenever they arrive. If you could see the rags and filth here you would realize how true that is.

April 9, 1922.

First I must tell you all about the arrival of the Christmas packages just a few days before Easter. I do not know whether you know the history of them up to date or not, but will repeat it if you have heard before.

They arrived in Germany presumably in time for Christmas and were held there until the Morrisses left there on the ninth of January. They then were packed with other things in a large wooden box and traveled with the Morrisses to Warsaw where these people were held up for four weeks on account of passport difficulties. From there the box was carefully convoyed still as personal baggage of the Morrisses to Moscow. When they attempted to leave Moscow with it Stein, a very positive and determined person who looks after all matters of transport for the mission, said that they could not take the box with them in the car for there would not be room, this despite the fact that they had a special car. Arrived at the car they found they had plenty of room and sent back for the boxes they were not allowed to take, but it was too late and they had to come on without them. The next thing we heard of them they were said to be in a certain freight car on a certain train headed for here. Train and car arrived, but when the car was unloaded no boxes were to be found. We telegraphed several times inquiring and at last they turned up in Buzuluk and Homer Morris coming through in a tapluschka picked them up and brought them home. First to be mentioned is a loose-leaf diary note-book from home which reminded me of how remiss I was about writing daily notes of things that happen. I am delighted to have the book for it will prove very useful. I am really getting ahead of my story. Beulah and I rushed downstairs the minute that we heard of the arrival of the box, Beulah forgetting that she was just recovering from typhus and her heart was not yet strong enough for such exercise. Some strong men carried the box upstairs where a hammer was produced and we stood breathless until the box was opened. Then Homer called off the packages which were divided between the two of us and Nancy Babb who was not here. Everybody else had celebrated ages ago. With arms full we proceeded to the living room, and where we each selected a trunk, the most comfortable seats in the room, and unwrapped the packages while the rest of the family looked on with envious eyes until the supper was called, and thus we were diverted from our packages. To go back or to continue, there was a lovely lavender pink sweater from Norton which is going to be worn when the

weather warms up a bit. I shall have to find a white skirt in the bales to wear with it for I have none. You see the bales of clothing are our possible source of supply. You may be sending clothing for our mission workers when you think you are supplying the destitute Russians. At present I am wearing a much darned Jersey suit and a middy blouse, both of which the bales supplied. They are both becoming and look as though they were made for me. The person who sent the suit sent with it darning cotton for future holes and a needle. I am quite the proud possessor of the suit. I know now something about what it is to be clothed from missionary barrels, only I think we have a much better assortment. I ought not to have mentioned the fact of the suit being darned for the darns scarcely show. To return after the digression, the birthday and Christmas package from China arrived with an embroidered garment so beautiful that I don't really know what I should do with it. It really belongs to a trousseau. I am happy to have it to look at, and as I never believe in having anything that isn't used I shall have to use it in order to keep it, but sister better plan to use it later.

With this was a lace collar, of which I never could have too many. I will always wear the one sent me a number of years ago from China. Will you all accept my thanks for the belated Christmas. It was great fun. I carried my presents to bed with me like brother and sister. I forgot to mention the soap that came all wrapped up in the sweater. It smells so sweet that I am keeping it for perfume.

Since I wrote last Beulah started in to work after just about four weeks out of it. She had not worked more than a day or so when we decided to pack her off for a vacation. We sent her to Moscow. We do not know how far she has gotten as we have no word since she left Buzuluk. I was to have gone with her as far as Samara. I have been trying to get away for weeks for a few days change. The day we were to leave I arose early and packed my bag and rolled up my bedding all prepared to start. After breakfast I went to the office to make the necessary preparations there for my departure only to find that Mike and Rolf were both sick. They are my right-hand men and do all my work. Just the day before we added a young Rus-

sian stenographer to our staff. For the next two days (you see I could not go) the two of us had to try to do the work for the four, and then Rolf came back but Mike did not return to work that week. It was providential that I did not go for the tapluschka has not returned and what they would have done without me these past few days I do not know. You see how essential I consider myself. I doubt if I am quite that essential. If I am it is bad management on my part.

I must introduce you to the new member of our staff. His given name is Demetria. I asked him what we should call him and he said "Metya" which is the name he is called in the family. He is a dear and we are all very fond of him. He is Drucker's brother-in-law and was sick with typhus at the same time as Drucker. It is his third case of typhus in the past year or so. He has had all three kinds. Just now he walks with a cane, his hand shakes like that of an old man, and he has lost all of his beautiful color. I did not know who he was the first day when he came, because he had changed so. He is 17 years old I think. About two years ago he ran away from home to join the Red army to fight against the Poles. He was taken captive, and escaped across the border into Germany where he was held for some time.

We are at last able to increase our feeding program so that we will be feeding something over 60 per cent of the population this next month. The day the orders were to be made, after all allotments had been determined and everything, a telegram came bringing the good news, but bringing this work of changing ration, allotments, etc.

I went down one day this week to the warehouse to see the corn unloaded. Around the cars are a crowd of wretched people picking up every kernel that drops. The guard tries to keep them away with a gun but that is not successful. When the car is empty they come in and pick up what little is left. A boy brought a much needed sack needle to the warehouse the other day and when asked how much he wanted for it he asked the privilege to clean out one car. There is precious little left in the car after the sacks have been filled but that little he wanted. A boy came to the warehouse today who has been hanging around for some time off and on. He is the last of a family

of eight. Today he looked very bad indeed, and said that he had not been able to pick up anything at all to eat. He asked Norosky to take the guard's gun and shoot him as he had seen him shoot a dog to put it out of its misery the other day.

Today Kusminovkaya Volost came to get food. They have lost about one-fourth of their population during the famine. We have food for them now to feed about 90 per cent of those who remain but they could only bring horses enough to haul 65 per cent of the children's food for one week and no food for adults. It will take 400 wagons to haul their month's food and they had 30 here. The horses and men have not the strength to make the trip. They were only able to get a small part of the April food and about 2,000 persons out of 17,000 died.

It is time to go to bed but not before I tell you that our table is decorated these days with lovely little butter-cup-like flowers that we gather on the hills. When we go we bring home a little sand also so that we can plant them firmly in such vases as we have. The walk to the hills is a wonderful diversion. There is scarcely anything to equal the coloring of these skies: Love to all,

MIRIAM.

Sorochinskaye, Russia, April 27, 1922.

MINUTES OF WOMAN'S BOARD MEETING

The Woman's Executive Board met on the afternoon of June 5, with Mrs. H. N. Jordan at Milton. The members present were: Mrs. A. B. West, Mrs. H. N. Jordan, Mrs. J. W. Morton, Mrs. J. H. Babcock, Mrs. A. E. Whitford, Mrs. G. E. Crosley, Mrs. L. M. Babcock, Mrs. E. D. Van Horn. Visitor: Mrs. A. C. Davis, of Shiloh, N. J.

Mrs. West read Psalm 121 and offered prayer.

The minutes of the last meeting were read.

The Treasurer reported receipts for April, \$274.28; for May, \$216.15; disbursement \$5.00. The report was adopted.

The committee appointed last month, to confer on matter of yearly report blanks, reported that blanks had been sent to all Associational Secretaries for distribution. This report was adopted.

Letters were read from Mrs. Francis Ferrill Babcock, of the Young People's Board, and from Miss Fucia Fitz Randolph, of

Fouke, relative to the work of the Fouke School. Letters were received from Mrs. T. J. Van Horn and Rev. A. L. Davis concerning the Conference program.

Motion made and carried that we pay the expenses of Mrs. T. J. Van Horn to Conference as directress of the pageant she has written.

A letter was read from the Woman's Board of Foreign Missions.

Voted to give the Recording Secretary one dollar for expenses.

Mrs. Davis, of Shiloh, told of the work of the three organized women's societies in their church.

Minutes of the meeting were read and approved.

Voted to meet the second Monday in July with Mrs. E. M. Holston at Milton Junction.

MRS. A. B. WEST,

President.

MRS. E. D. VAN HORN,

Recording Secretary.

REPORT OF THE WOMAN'S BENEVOLENT SOCIETY, LEONARDSVILLE, N. Y.

Again I am called upon to report the work of the Ladies' Society for the year 1921 and '22, and how short the time seems since I gave my last one.

Our active membership still remains about as last year with 26 active and 6 non-resident members. One has passed away during the year and two have been added.

During the year we have maintained our usual custom of holding monthly meetings at the homes of our members the first Wednesday of every month. A good attendance has made these most interesting. Articles from our study book, "The Kingdom and the Nations," have been read at each of these meetings with one exception, the week we had the pleasure of hearing Susie Burdick tell about her work in China.

At the annual meeting last year it was voted to appoint a committee for each month to plan for the activities of the month. This has been carried out fairly well. One committee held a bake sale following the Union Thanksgiving Services in our church and in December a sale of fancy goods and supper was successfully carried out.

The February committee secured an entertainment from Unadilla Forks to come

to us and give their program in the hall. Two bake sales have been held in the Post Office Block which have proven very popular on Friday afternoon.

We have received through the work committee \$14.40 from comfortables, aprons, etc. From our monthly entertainments we received \$182.86 aside from \$47.30 receipts from "The Old Peabody Pew" given by the young people of the church.

Our mite boxes netted us \$8.69 this year, not a large sum to be sure, but just a few pennies saved here and there with no labor involved.

We have given \$200.00 this year to the Forward Movement and spent around \$24.00 for Christmas baskets, flowers, etc., to the "Shut-ins" and Year Books for the year.

Although our activities may not seem varied and exciting we have been faithful in a few things.

As I glance over our membership list I find only four young people in the society. Our present treasurer has held the office since the organization of this society in 1886, making 36 years of service, and several of our members are older than she.

So in a way we have been quite successful financially in doing the simple things, and yet is the financial success all that we aim for?

Edgar Guest's little poem on "Simple Things" will answer this for me.

I would not be too wise—so very wise
That I must sneer at simple songs and creeds,
And let the glare of wisdom blind my eyes
To humble people and their humble needs.

I would not care to climb so high that I
Could never hear the children at their play,
Could only see the people passing by,
And never hear the cheering words they say.

I would not know too much—too much to smile
At trivial errors of the heart and hand,
Nor be too proud to play the friend the
while,
Nor cease to help and know and understand.

I would not care to sit upon a throne,
Or build my house upon a mountain-top,
Where I must dwell in glory all alone.
And never friend come in or poor man stop.

God grant that I may live upon this earth
And face the tasks which every morning brings
And never lose the glory and the worth
Of humble service and the simple things.

MRS. F. M. CROOP,
Secretary.

YOUNG PEOPLE'S WORK

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

HOW TO GET THE BLESSINGS OF FREEDOM

AUGUST E. JOHANSON

Christian Endeavor Topic for Sabbath Day,
July 8, 1922

DAILY READINGS

Sunday—Real bondage (Rom. 6:12-20)

Monday—Christ the liberator (Gal. 5:1-6)

Tuesday—Fighting for freedom (Judges 7:1-8)

Wednesday—Religious freedom (Exod. 7:14-18)

Thursday—Praying for freedom (Neh. 1:1-11)

Friday—Using freedom aright (1 Pet. 2:11-20)

Sabbath Day—Topic, How to get the blessings of freedom (John 8:31-36)

There is still a want of freedom in our living, public and private. In our social conduct, our political action and religious service, we plainly show the evidences of a task-master's hand. And of slaves there are still three types:

1. There is a man who believes in a principle. He believes in it sincerely, and he believes in it fully, but, alas, he believes in it privately. It would be inexpedient, or indiscreet for him to let the world know his convictions. The world would not understand or appreciate his viewpoint. His opinion would be received with hostility. He might be the object of scorn and calumny; he would meet bitter and possibly unanimous opposition; the enmity would perhaps be organized. Therefore he continues to believe in the principle; but he continues to believe in it privately. This man is afraid of the verdict of the crowd. He lets the fear of the multitude over-awe his own conscience. *He is the slave of society.*

2. And again, there is a man who believes in a principle. But he doubts his own capabilities. He has neither the confidence in his God nor in his own self to enter the battle for right. For, peradventure, the circumstances are against him. Perhaps the battle may be won by delay. Let a moment more favorable present itself, then will he throw himself eagerly into the con-

flict. When the odds are favorable he will trust his God, and will have confidence in his own abilities. But he awaits the moment of opportunity in vain, for the moment which to his own mind is most opportune, never presents itself. And so to God and circumstance he lays the blame, as though Providence had prevented him from defending the right. *He is the slave of circumstance.*

3. And finally, there is still another man who believes in a principle. But he does not believe in it fully, for he makes reservations. He compromises and makes concessions with his own conscience. He does not enter the fight whole-heartedly, with united energies and abilities. He allows the enemy a stronghold within his own camp. His very heart is traitorous, for he does not give all unselfishly for the cause. He reserves consideration for his own interest and glory. He permits personal interests and personal concern to have part control, whereas the principle's welfare deserves full sway. Consequently there are mutinies; he dare not trust himself nor his motives, for they are selfish. *He is a slave of self.*

So then, to gain the blessings of freedom, we must win freedom from society to this extent, that wherein society and conscience, wherein God and the crowd, do not coincide in purpose and interest, we shall choose for God and conscience; wherein circumstances obstruct the carrying out of God's will in our lives, we shall have the faith to surmount these circumstances; and wherein self crosses Christ, we shall have the spirit of the Nazarene, which shall enable us to crucify self for his sake.

And the blessings of such a freedom are these: a greater usefulness to God and our fellow-men, a clearer conscience, and a more complete spiritual life.

A LIST OF TENTH LEGIONERS

[The Tenth Legion superintendent has secured this list of Tenth Legioners from the societies. If the record is not correct please notify him of any changes.—R. C. B.]

Church	Tenth Legioners
Adams Center, N. Y.	10
Alfred, N. Y.	16
Ashaway, R. I.	15
Battle Creek, Mich.	65
Hebron, Pa.	2
Dunellen, N. J.	11

Farina, Ill.	9
Fouke, Ark.	14
Garwin, Ia.	4
Hammond, La.	9
Independence, N. Y.	18
Jackson Center, Ohio	9
Middle Island, W. Va.	7
Milton Junction, Wis.	29
Milton, Wis.	15
New York City	4
Salem, W. Va.	20
Waterford, Conn.	5
West Edmeston, N. Y.	8
Albion, Wis.	7
Walworth, Wis.	5
Exeland, Wis.	4
Nortonville, Kan.	4
Shiloh, N. J.	7

O. LYLE CRANDALL,
Tenth Legion Superintendent.

BENEFITS DERIVED FROM CHRISTIAN ENDEAVOR

DOROTHY WORDEN

(Paper read at the Central Association)

The Christian Endeavor society of today reaches out to include all young people, extending to them many benefits. It teaches them a better meaning of the word co-operation, for it is a society where all of the people are working together for a great and common cause. The older ones work with the smaller ones, teaching them Bible verses and songs; and, when they are old enough, helping them to lead the meetings. They sing, study, and pray together and a greater unity of feeling grows up among them.

The society helps the young people to get a better understanding of the Bible. It helps them to grow closer to God and to love and trust him more. The lives of the Old and New Testament leaders are held before them as examples by which to guide their lives and discussions are held about the shamefulness and folly of sin and of the joys that come from Christian living.

Self-confidence in oneself is gained by the meetings. The young people lead the meetings, sing and play, give testimonies and prayers. And that helps them to take part in large meetings and to help others more.

The one great aim of the Christian Endeavor society is to help boys and girls to live better Christian lives and to grow up and become noble, God-fearing men and women.

Brookfield, N. Y.

ORDINATION AT HEBRON

In response to the invitation of the First Hebron Church delegates met in council with this church, Sabbath afternoon, June 10, 1922, for an examination and ordination of Mr. LeRoy Kenyon, Mr. Willis Brock and Mrs. Alice E. Dingman to the diaconate.

The council was called to order by Don Stearns, clerk of the First Hebron Church, and at the roll call of churches delegates were reported present as follows:

First Genesee, Rev. J. L. Hull, O. M. Burdick, Mrs. Vina Burdick; Independence, Rev. W. L. Greene, E. W. Clarke, C. M. Crandall, Miss Elrene Crandall; Friendship, Rev. J. F. Randolph, Mrs. M. J. Jordan, C. R. Voorhees, Miss Mabel Jordan; East Portville, Mr. and Mrs. F. O. Langworthy, Miss Gladys Baker; First Hebron, E. G. Burdick, George J. Dingman, Mrs. Minnie Miller, Mrs. Ella Stearns, Clifford Beebe; Hebron Center, Mr. and Mrs. J. W. Hemphill, Mr. and Mrs. W. B. Hemphill.

The council organized by electing Rev. W. L. Burdick, chairman, and Rev. W. L. Greene, secretary.

Prayer was offered by Rev. J. L. Hull. The candidates were called upon by the chairman to relate their Christian experience and give a statement of their belief. After remarks by members of the council it was voted to approve the statements of the candidates and the action of the church in calling them to the diaconate. The council voted to proceed with the ordination, which was carried out according to the following order of service:

Hymn, "I'll go where He wants me to go"; Scripture reading, Rev. J. L. Hull; prayer, Rev. J. F. Randolph; hymn, "Where He leads I will follow"; sermon, Rev. George P. Kenyon; hymn, "Take my life and let it be"; consecrating prayer, Rev. Walter L. Greene, assisted in the laying on of hands by the ordained elders and deacons present; welcome to the diaconate, Rev. J. L. Hull; charge to the church, Rev. J. F. Randolph; charge to the candidates, Rev. W. L. Burdick; benediction.

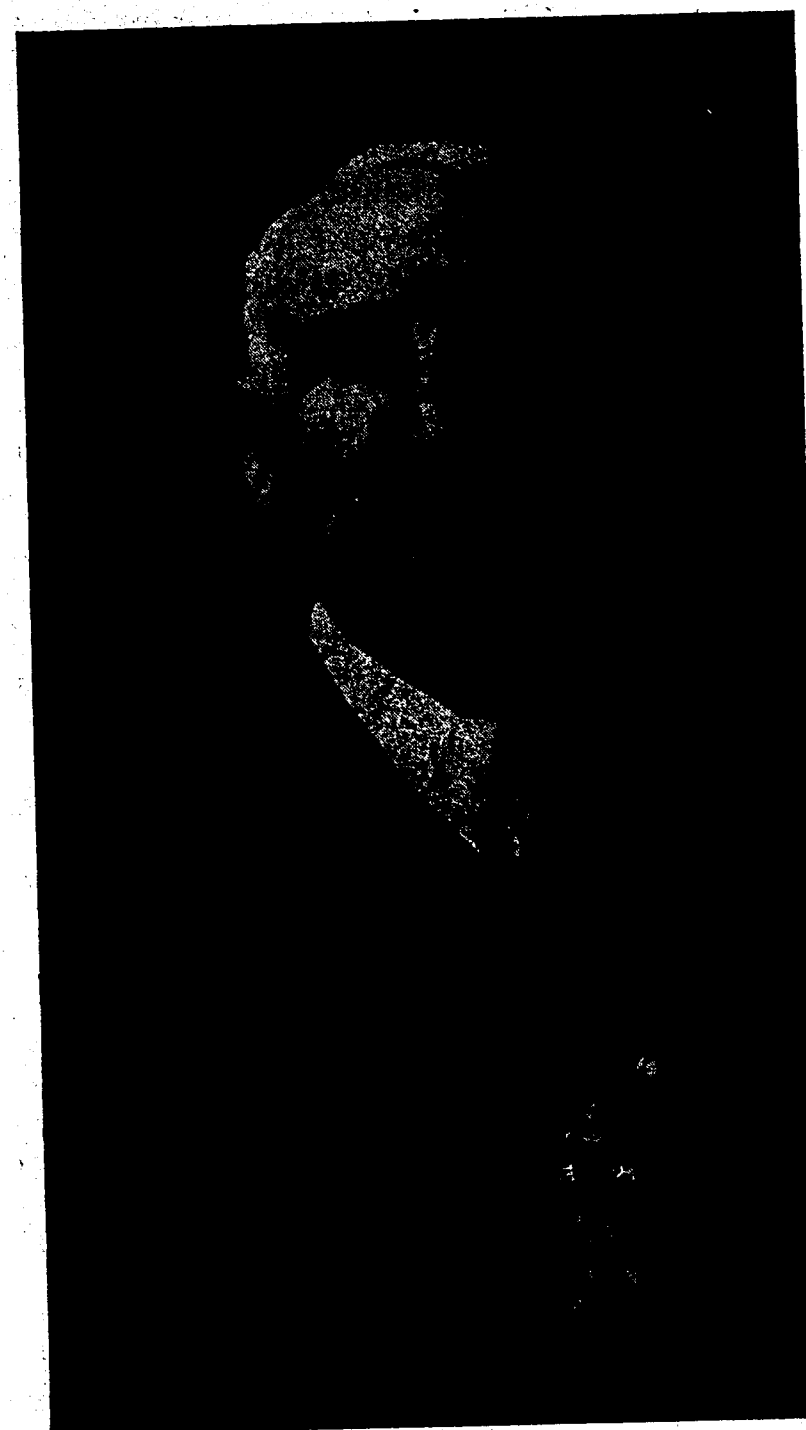
W. L. GREENE,
Secretary.

"He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake."

IN MEMORIAM

I have been asked to write a few words of tribute, in behalf of the Boulder church and society, to the memory of Dr. F. O. Burdick.

It is no easy task to express the love and esteem which we, as a church, feel for our fallen leader. Our hearts were heavy indeed, when the word came that the "Doc-



tor," as he was lovingly known, had been stricken with paralysis. For a year he had not been as well as usual—for a year we could see that he was failing. But he could not be prevailed upon to spare himself in the least. Of late, his heart had given him trouble but he went about his work as usual. The last few days had been busy ones—too busy for the tired heart and in the early morning, April 26, the stroke came. He was taken at once to the sanitarium where everything possible was done to relieve the

high blood pressure. After a few days he seemed to rally; then gradually grew weaker and about nine o'clock Thursday morning, May 18, passed on to the higher and better life.

When the word came we were fairly stunned, and could not be reconciled. But after a few hours we felt that it was better that he should be taken and spared years, perhaps, of suffering and infirmity.

The sudden summons seemed, in a way, a fitting end to the active, helpful life he had lived.

The funeral was held at ten o'clock Sunday morning, May 21, at Howe's Parlors. It was the largest funeral ever held at the place and was a beautiful service. We had rather dreaded it, feeling that we could not endure the grief connected with it. But one look at the doctor's face—calm, peaceful, even smiling—eased the pain. Lying among the masses of beautiful flowers—emblems of the love and esteem in which he was held by his friends and associates in all parts of the city—with the flag, which was so dear to him, on his breast, he seemed only sleeping and we left him so, feeling that somehow it was all for the best.

Mr. Wing had charge of the service and used for a text: "I have fought a good fight, I have finished my course, I have kept the faith." In well-chosen words he spoke of the usefulness, the faithfulness and the richness of the life just ended. The church choir furnished the music. The G. A. R., W. R. C., and I. O. O. F. each took part in the service. Burial was made in beautiful Green Mountain Cemetery, in the shadow of the hills which were so dear to the doctor.

Although somewhat reconciled, we can not recover from the great sense of loss caused by his death. From the time that he first came among us, nearly twenty years ago, he had been our natural leader.

No matter how busy he was with outside interests, the church came first in his heart; and he let nothing interfere with his church duties. He was always in his place at the Sabbath morning services, as moderator at church business meetings, as superintendent and teacher in the Sabbath school. With all his manifold duties, with all his cares and obligations, he was always ready to help in any part of church work. No matter what he was called upon to do, he put into it his

best efforts. He was always ready to serve, faithfully and conscientiously. We always knew that when a thing was left to him it would be done promptly and thoroughly.

We knew, too, that he would never fail us in an emergency. That whether he was presiding at a church meeting or at a public meeting from the platform of the Curran Theater, everything would pass off smoothly and in order. We could rest in perfect security that he would know just what to say and do under any circumstances that might arise. He had infinite tact—his courtesy never failed, his judgment was sure and accurate. We leaned upon him more than we should have done for he had too much on his mind and heart at all times.

After years of association with him as clerk, the impulse is still strong, in any little matter of perplexity, to call him on the 'phone and ask him what to do.

This is what he has been to the little Boulder Church and this is why we wonder how we are to get along without him.

But we are glad to have had him all these years, in a way the richest, fullest years of his life. Tender hands have laid away the tired body, but the influence of his genial, useful life—the example he has left us of good and honorable living—these are still with us and will remain with us through the years to come.

In behalf of the Boulder Church,

CLERK.

Boulder, Colorado,
June 13, 1922.

HOME NEWS

GENTRY, ARK.—I have been requested to write something for the RECORDER about our little band of workers here. Though our numbers are few we are glad to report a good interest in all the appointments of the church. We rejoice that we have had the privilege of welcoming a family of four into our little circle this spring.

Our prayer meetings are well attended, seldom less than twelve being present; and the children count it a privilege to join their young voices in the prayers that ascend to the throne of grace.

The "Junior Christian Endeavor," consisting of both the children and young people of the church and so-called because we always try to give our children first place, is held every Sabbath afternoon and is well attended.

Our Sabbath school observed Sabbath Rally Day. A program, consisting of readings, recitations and music, rendered by the children and young people, was much enjoyed by all.

We are earnestly striving to hold up the banner of light and truth in this place and we ask your prayers that our efforts may not be in vain and that we may have the courage to ever press onward and upward.

M. S. S.

NOTICE

Graded Lessons—Junior and Intermediate—Year II, Part 4, are ready for distribution.

AN UNUTILIZED OPPORTUNITY FOR PASTORS

A correspondent of the Federal Council of the Churches, a devoted church woman in New England, calls attention to the apparent tendency of wealthy people at the present time to give fewer large bequests to the churches and religious organizations than formerly. She quotes case after case, in that part of the country, of wealthy church members who have died and have left practically their whole estates to members of the family, without making any provision for Christian work, although their relatives were already independently rich. The following cases are described as typical:

"Our mayor's mother recently died, leaving almost three million. She was a member of the leading Congregational church here. To it she left \$1,000; the remainder, the entire estate besides, goes to her five children, all well off and well placed in life."

"In December a wealthy woman at the age of eighty-five passed away, a member for many years of our richest church, whose pastor, noted all over the State, speaks almost on every important occasion. He knew her very well and she was a most valuable member of his church, yet she left nothing at all to the missionary boards and over \$400,000 to two sons in the fifties, one a rich bachelor and the other a richer Californian. I could have wept. Why couldn't Doctor — have gradually laid upon her heart a sense of responsibility for starving Armenia, for our Board of Foreign Missions, for the school for Negroes doing such wonderful work in the South, for the struggling churches in France?"

The pastor, as the correspondent suggests, has the key to the situation as the spiritual advisor of church members and the one who enters most intimately into their personal lives he has a unique opportunity to influence them to make bequests to the missionary and benevolent work of the churches. The secretaries of missionary boards seldom have the same free access or intimate approach. No doubt the pastor hesitates often to deal with this question in his contacts with his wealthy parishioners lest he should seem to be laying undue emphasis upon the material side of the Church's work. To regard the matter in this light, however, is wholly to misunderstand the question. If

discipleship to Christ involves the dedication of one's substance to his cause, it is a distinct spiritual service to people of means to influence them to consecrate their wealth to the purposes of the kingdom of God.

The emphasis upon stewardship in recent years has resulted in far more generous giving on the part of the rank and file of church members. Many denominations report an increase of one hundred per cent in the benevolent offerings of the last three years. It can hardly be doubted, however, that those who could make the largest gifts have been less effectively reached than those of more moderate means. In developing support for an expanding missionary program there is now need for our best attention to reaching those who could, if their sense of stewardship were as fully developed as that of more humble Christians, make possible great advances in the establishment of the kingdom of God.

A FRIEND OF MISSIONS.

If we are going through life closing our eyes to the needs about us and refusing to make any response to the manifold appeals ever addressed to our lives, if we come to the close of life's journey and the end of the day with the great word *Guilty* written over the opportunities which life at this present time, in the past and future, holds, then we have missed the purpose which God has given to each one of us here.—*John R. Davies.*

A little stream had lost its way
Amid the grass and fern;
A passing stranger scooped a well,
Where weary men might turn;
He walled it in, and hung with care
A ladle at the brink;
He thought not of the deed he did,
But judged that all might drink.
He passed again, and lo! the well
By summer never dried,
Had cooled ten thousand parching tongues
And saved a life beside.

A nameless man, amid a crowd
That thronged the busy mart,
Let fall a word of hope and love,
Unstudied, from the heart;
A whisper on the tumult thrown,
A transitory breath—
It raised a brother from the dust,
It saved a soul from death.
O germ! O fount! O word of love!
O thought at random cast!
Ye were but little at the first
But mighty at the last.—*Charles Mackay.*

FIVE YEAR 6% EQUIPMENT NOTES

OF THE

AMERICAN SABBATH TRACT SOCIETY

Some of our people were disappointed that they did not avail themselves of this

FINE INVESTMENT OPPORTUNITY

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They are as sound as the Seventh Day Baptist Denomination.

They run for five years and interest is paid semi-annually.

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

OUR WEEKLY SERMON

A GREAT DECISION

PASTOR J. L. SKAGGS

(Preached in the Plainfield Church, June 3, 1922)

Text.—“I will arise and go to my father.”
Luke 15: 18.

This text gives the decision of the son of a rich Jew, hungry, destitute and seated among swine troughs. He is wretched beyond description, and in his wretchedness he meditated on the contrast of his condition with the home which he had forsaken. He may well have meditated and have said to himself: “Why should a son of my father be clothed in these rags, be without friends, and perish with hunger? Feeding swine is no job for a Jew! Even the servants at home have better jobs than this and they have more good food set before them than they can eat. I have forfeited my right to be a son: I wonder if I might go back and become one of the servants?”

At this point he makes his decision. There are several elements that enter into it. There was utter disgust with the conditions in which he found himself; he was ashamed of the way in which he had treated his father, he felt his guilt before God; and he was homesick.

Talmage once said: “If his employer had set him to tending flowers or to training vines over the arbor, or to keeping an account of the pork market, or to overseeing the other laborers, that young man never would have gone home to his father’s house. If he had had salary enough to clothe himself even moderately; if he had had salary enough to get on ordinarily, he would have said: ‘I can get along without these splendid things; I can rough it just as a great many other men have roughed it.’ If he had had money in his pocket he never would have started home.” A consciousness of need opens up the human heart. This same thought was expressed by Jesus when he said: “I came not to call the righteous, but sinners to repentance.” “They that are whole have no need of a physician, but they that are sick.” Suffering stirs a man’s soul sometimes when nothing else would move him.

This young man had started out with the idea of having a good time; of seeking every possible luxury and pleasure. But at every turn he had been cheated. His money had slipped away and his momentary pleasures had faded into misery and wretchedness. He is disgusted and evidently truly penitent; for he turns back toward the old home not to seek the station of a son, but that of a hired servant.

It is clear, too, that he was ashamed of the manner in which he had treated his father, for he resolved to say: “I have sinned against heaven and before thee; and am no more worthy to be called thy son.” He had reason to be ashamed. For what is there that is more heartbreaking for a parent, after love and care have been lavished for a score of years, than for a son to scorn that love, the kindly discipline of a godly home, and to waste himself and his inheritance in unholy living? “A foolish son is grief to his father, and bitterness to her that bare him” (Prov. 17: 25). And Shakespeare exclaimed: “How sharper than a serpent’s tooth it is to have a thankless child.” And this is one of the very familiar illustrations of how through suffering and destitution a son came to see the enormity of his sin and to confess it with shame.

This young man had come to sorrow and grief and shame. The “far country” had lost all its attractiveness to him. The desirability of home was borne in upon him from every angle. He must have had a real case of homesickness! He seems to have been deeply conscious of all that had happened: his father’s faithfulness and love; his own selfishness, disgrace, and shame!

Now as we see the young man in the text, there is something noble and touching about him. He has at last come to the point of doing something that is wise and right. He is ready to confess his guilt, to quit his wrongdoing, and to accept the place of a humble servant in his father’s house. That was a wonderful day for the boy, and, oh, how it changed the whole situation—even the whole atmosphere! The great message of this story is undoubtedly found in its revelation of the heavenly Father’s love: A love that does not fail; a love that is universal; a love that saves to the uttermost. But there is much of interest for us in the young man whose case is used to illustrate that love. Our interest broad-

ens as we reflect that this is a teaching for universal application: that the prodigal anywhere who penitently turns toward God, willing to become his humble, obedient servant, will be the recipient of his love and forgiveness.

We are undoubtedly all glad for the way this story ends. Our judgment is that the boy made a great decision when he resolved to go back, confess his sins, and offer himself as a humble servant. We are glad, too, that the father ran to meet him, took him back as a son, replaced his rags with a beautiful robe, and rejoiced at the real change he found in his son.

The trouble with this world has always been, and is yet, that there are too many prodigals. There are too many who have turned away from God and are seeking luxury, pleasure, and the enjoyments of the material world. There are too many who believe that the supreme enjoyments of life are to be found in a country far from the Father’s house. That has always been true. The old deception still works. It matters not how many have come to grief, there are others ready to try the experiment. The

testimony of the ages is that peace and heart satisfactions are not found in that far country, and yet the multitudes insist on going to see. And behold the misery, the discontent, the wretchedness, heart-hunger of humanity!

After I began writing this sermon a stranger came into my study. Nearly all our conversation was on the subject of religion. He said that he had traveled over much of North and South America and Mexico as a representative of a large corporation. He had been impressed everywhere with the heart-hunger of people. They want peace, but they do not know where or how to find it. And he expressed the conviction that it is to be found nowhere except as men seek God, the way of righteousness, and a relationship of brotherhood, and that the greatest need that this world has is for the proclamation of the gospel of Christ. The same testimony is coming from every land, and even from men who are not professing Christians. Surely, peace is not to be found by riotous living in the “far country”, but only in the Father’s house. Only as men follow

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

the example found in our lesson will they find that help, for want of which the world is perishing.

Now we would all agree that any one who has done as this prodigal son ought to make a corresponding decision: "I will rise and go to my Father."

We can look out over the world and see a multitude whom we are sure ought to make such a decision. There are the gamblers, the bootleggers, the white slavers, the prostitutes, the murderers, the robbers, the swindlers, the profiteers, the home-deserters! What a wonderful thing it would be if all these could get the vision and could say from the heart: "I will arise and go to my Father." Then there are down-and-outers, the inhabitants of our jails and penitentiaries! Poor prodigals, probably some who are innocent victims of circumstances. Oh, that these could get the vision and say: "I will arise and go to my Father!" Then there are the Bolsheviks, and the scheming politicians in every land; there are the heartless kings of finance and the selfish, dishonest laborers who will not give a day's work for a day's pay. It would seem that the whole realm of humanity would come under our critical judgment. But this is going far-a-field and into realms where we may be able to have no direct influence. There is no question as to the world's need, and we are deeply and rightly concerned about it. But as Christian people we can do the most good by making sure of our place in the Father's house—by making sure that it is a place of love and humble devotion.

Jesus had little to say about the wicked and debauched classes of human society. He made reference to them and told self-satisfied hypocrites that they would all perish together. Jesus did not seem to be so much concerned about the tremendous evils of the world. He did not spend his time talking about the wickedness of the Syrians, the Egyptians, or the Greeks and Romans. True, his vision of the Kingdom included the whole world, but he centered on his immediate task and on the people who were present with him. His chief concern seems to have been that his professed disciples should have a clear vision and a true devotion. Just that little group! He said: "I pray for them: I pray not for the world, but for them which thou hast given me." He

knew that if they were true to him the message would be carried and the whole lump of the world be leavened.

The prodigal son went away from home because he was out of sympathy, out of accord, with that home. Had he stayed at home he would have been a trouble-maker. Perhaps it is better that he went away and stayed until he had a change of mind and heart. Perhaps the home was happier and more efficient in its ministry to all concerned than it would have been had he stayed there with a rebellious heart and a discordant spirit. He would have been in a "far country" from his father even though he had stayed under the same roof. He would have had to come to that moment when he could say in true humility and earnestness, "I will arise and go unto my father," before a reconciliation could have taken place.

The lesson is a spiritual one. God is the great-hearted, loving Father. Any one out of fellowship with him is the prodigal son. He may be a debauched criminal or he may be a cultured member of the church. Men look upon the outside and make comparisons; but God looketh upon the heart. If a man refuses to recognize the sovereignty of God and to take his place as a humble servant to do his will, he is a prodigal, he is wandering from the Father's house, whether he is in the church or out of it. He has dishonored the Father and is far enough away so that he hath need to say: "I will arise and go to my Father." "God be merciful to me a sinner." "I am unworthy, but I want to come home and have the place of a humble servant."

It is a wonderful thing in human experience when a man recognizes the disgrace and shame of a rebellious life, and makes the "Great Decision". It is too often the case that men are living according to their own will and admit it to fellow-men, but are unwilling to go back to the Father's house and offer themselves as humble servants to do his will. But the man who turns away from God and rejects love's appeal to go back and repent, will some day, in this life or in that to come, drink the bitter cup of his sins. He will be dismayed by his undone condition. He will burn with shame that he has wasted his inheritance in selfish and unholy living. He will be homesick for

(Continued on page 832)

MARRIAGES

BURDICK-BROOKS.—At the home of the bride's parents, Mr. and Mrs. B. A. Brooks, at Waterford, Conn., on Monday, June 12, 1922, at two o'clock in the afternoon, by Rev. Edwin Shaw, Miss Hancy Rogers Brooks, and Rev. Paul Stanley Burdick, of Rockville, R. I., pastor of the Rockville and Second Hopkinton Seventh Day Baptist churches.

CAMPBELL-HODGE.—At the home of the bride's parents, Mr. and Mrs. Homer B. Hodge, near Berea, W. Va., on Sunday, April 24, 1922, at 4.00 o'clock p. m., by Pastor W. L. Davis, Mr. Hubert D. Campbell and Miss Myrtle Mae Hodge, both of Berea, W. Va.

DEATHS

DAVIS.—Amanda Harris died in Shiloh, N. J., June 5, 1922, in the fifty-seventh year of her age.

Amanda Harris was the daughter of Lawrence F. and Louisa D. D. Harris. She was born near Shiloh, N. J., October 26, 1855, and grew to womanhood in the Harris homestead about one mile from the village of Shiloh.

On December 23, 1883, she was married to Walton E. Davis. To them were born two daughters, Irene, who was married to Mulford Ayars, and Franceil who is still at home. Irene and her husband are both dead, leaving two children who have been cared for in the home of the grandparents by them and their aunt Franceil.

Besides the husband, daughter and grandchildren, Celia and Rex, Mrs. Davis is survived by three brothers, Rudolph, Hoover and Deacon John T. Harris, and two sisters, Mrs. Charles Lupton and Mrs. John Tomlinson, all of Shiloh.

Sister Davis united with the Shiloh Seventh Day Baptist Church February 20, 1869, and has tried all these years to take her place in the work of the church and community. In her death the church has lost a loyal supporter, the community a good neighbor and the home a devoted wife, a loving mother and grandmother.

Funeral services were conducted in the home on the afternoon of June 8, 1922, by her pastor, Erlo E. Sutton, and the body was laid to rest in the Shiloh Cemetery. E. E. S.

BABCOCK.—Charles Irving Babcock, youngest son of Ellery and Fannie Burdick Babcock, was born on Rock Prairie, Wis., May 11, 1850.

When he was four years old he, together with his parents, moved to a farm two miles

north of Albion and there he lived for sixty-four years. His education was obtained in Albion Academy and Milton Academy. When Charles was fourteen years old his father died. From this time on his life was made harder as many cares were thrust upon him that are unusual to a boy of that age.

On November 11, 1873, he was married to Clarissa J. Wilcox, of Angelo, Wis., and they lived together for forty-eight years until her death, January 1, 1922. To them four children were born: Lillian, now Mrs. W. E. Babcock, of Waupun, Wis., in whose home he lived after the death of his wife; Henry, of Milton, Wis.; Grace, who died in 1915; and Fred, of Wauwatosa, Wis. In 1918 he sold his farm and purchased a home in Albion Center where he lived until the death of his wife last winter broke up their home.

While visiting his son Fred in Wauwatosa, on May 21, he was suddenly taken ill and was hurried to his daughter's home in Waupun where everything possible was done to bring about his recovery but it was of no avail and he passed quietly away at ten o'clock Sunday night, June 4.

For many years he has been a member of the Modern Woodmen of America. He enjoyed the fellowship which came from belonging to this fraternity and took great pleasure in attending its meetings.

Early in life he was baptized and joined the Albion Seventh Day Baptist Church to which he remained a faithful member until the end. Especially when he lived in Albion he took great interest in church work there and was a regular attendant upon both church and Sabbath school.

Charles' life was full of hardships. The health of his wife was never very good and she often required his care. His mother, who made her home with him, was sick for many years before her death, and his daughter Grace was an invalid for seventeen years. All of this, together with hard work on the farm, gave him little time for pleasures but he still found time for deeds of kindness. He was always willing to sit up with a sick friend, and many are the well filled Christmas baskets which have found their way from his home to cheer the needy families of the community. His cheery smile and bright word of greeting were always an inspiration to his friends and will be greatly missed now that he has gone.

He loved the beautiful things of nature and only a few days before his last illness walked a long distance to pick a bouquet of wild flowers. He had great faith in God and said that he was ready to leave this world for the better world above. And so while his friends and relatives will mourn his loss they will have the assurance that he has passed on to a larger life where he can be once more with his beloved wife for whom he has never ceased to mourn.

"A little while to weep for those we cherish
As one by one they near the river's brink,
A little while to catch their sweet assurance

That we in heaven shall find each broken link.
A little while and then the glorious dawning
Of that fair morn beyond the swelling tide,
When we shall wake in our Savior's likeness,
Perfect and pure we shall be satisfied."

Brief funeral services were held in the home at Waupun on Wednesday morning, conducted by Rev. R. E. E. Harkness, and more extended services at the Albion Seventh Day Baptist church Wednesday afternoon in charge of Rev. C. S. Sayre. Interment was made by the side of his wife in Evergreen Cemetery.

C. S. S.

LOOFBORO.—Tamar Forsythe was born at Jackson Center, Ohio, February 1, 1840, and died at the home of her daughter, Mrs. Orpah Wells, of Riverside, Cal., September 19, 1921.

She was one of six children born to Eli and Tamar Bond Forsythe,—three sons, Levi, John and Austin; and three daughters, Sarah, Susan and Tamar. Her father's family went to Welton, Ia., in 1862. Here Tamar met Lewis Alexander Loofboro to whom she was married July 8, 1862. To them were born five children, Chase A., who was deceased September 19, 1920; Stella; Amelia who died December 31, 1887; Sadie and Orpah.

In her girlhood Tamar, during a revival meeting at Jackson Center, Ohio, made a public profession of faith in Christ and joined the Seventh Day Baptist church. On her re-

moval to Welton she entered into the Christian fellowship and activities of the church at that place and continued a devoted member so long as she lived. Her loyalty to the Bible, the church, and to Christian principles was a beautiful characteristic in her life and furnished a striking example of those whose ways are ordered of God and who delight in his precepts. Her quiet, dignified, genial manners made friends for her everywhere she lived.

Since 1916 she made her home with her daughter at Milton, and it was during a visit to her daughter at Riverside that she passed away. She is survived by her daughters, Mrs. Stella Boss, of Milton; Mrs. Sadie West, of Nortonville, Kan.; and Mrs. Orpah Wells, of Riverside, Cal. There remain also an aged sister, Mrs. Susan Loofboro, of Milton, and a brother, Austin Forsythe, of Welton.

Memorial services were held at Riverside conducted by Mayor Porter. Her remains were brought to Milton for interment. Brief services were held beside the grave, June 9, 1922, conducted by Pastor Jordan.

H. N. J.

DARLING.—Amelia Larson died May 22, 1922, aged 60 years.

Mrs. Darling was the daughter of Peter and Eliza Larson and was born in Scott, N. Y. She was twice married, her first husband being James Fenton. After his death she married Isaac Darling who also died some years ago.

She was baptized and united with the Scott Seventh Day Baptist Church December 3, 1892, remaining a member until her death. She was a member of the Ladies' Aid Society, and in this and for the church was ever ready and willing to do what she could. It is also said of her that she gave of her means to the Lord's work, seemingly more than she was able. She leaves no relative nearer than a cousin.

The farewell service, attended by a large number of friends, was held in the Scott church on Thursday afternoon, Rev. H. R. Crandall, of DeRuyter, officiated. Interment was made in the cemetery near the church.

H. R. C.

WHY SOME LABOR LEADERS OPPOSE PROHIBITION

The recent startling revelations of the greed and criminal brutality of many big labor leaders at Chicago in causing the shooting down of policemen in cold blood who tried to protect the public, has shocked the whole country. However, this is not the first time that such conditions have prevailed. The public has not forgotten the similar crimes committed at Los Angeles, a few years ago, as a result of which a number of labor leaders were sent to State's prison.

Such labor leaders have been among the loudest mouthed in their attacks upon the greed and selfishness of capital; but while capitalists at times have been selfish and heartless, yet their selfishness and meanness has never exceeded that of some labor leaders of this country, as the present daily dispatches from Chicago are showing.

SOME LABOR LEADERS IN EMPLOY OF BREWERS

This is a good time to tell some facts which the newspapers of this country have never told, although some of them have known the facts in the case, and if they would, they could have told why certain great labor leaders have been so indecently active and over zealous in defending the liquor traffic and opposing prohibition on every possible occasion. There is but one explanation; they were well paid by the liquor interests for their services.

During the World War the United States Brewers' Association was proven to be largely under the control of the German-American Alliance whose treasonable disloyalty to the American Government was so thoroughly exposed that Congress revoked its charter, thus forcing it to disband. In that investigation the Government seized a

carload of the books of the United States Brewers' Association containing its accounts and reports of its activities, and on the payroll of that Brewers' Association was found the names of some of the most prominent labor leaders of the United States.

Some of those same labor leaders went from State to State when the ratification of the Eighteenth Amendment was pending and spoke at many legislative hearings, pretending to represent the labor unions and the labor people in opposition to the ratification of that Amendment, while, as a matter of fact, they were really representing the United States Brewers' Association, as its paid agents or hirelings, rather than representing the heart and spirit of the great mass of labor union people of this country, millions of whom are total abstainers and are strongly opposed to the sale of beer and wine and the whole liquor traffic.

Some members of the United States Congress who saw those original books of the United States Brewers' Association, with the names of some of the labor leaders on its payroll, tried hard to have all those names published, together with other incriminating evidence revealed by these books; but powerful influences at Washington at that time finally prevented the bringing out and publishing of those names.

Therefore, whenever we hear of a National or State labor organization, dominated by a few strong wet leaders, passing a resolution in favor of the return of beer and wine, let us remember that those wet labor leaders who got such a resolution passed are doubtless still trying to earn some big money through their efforts to commit the labor unions against prohibition.—*The Reform-Bulletin, New York Civic League.*

Sabbath School. Lesson II.—July 8, 1922

DANIEL INTERPRETING NEBUCHADNEZZAR'S DREAM
Daniel 2.

Golden Text.—"The kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign forever and ever."
Rev. 11: 15.

DAILY READINGS

July 2—Dan. 2: 31-35. Nebuchadnezzar's Dream.
July 3—Dan. 2: 36-45. Daniel's Interpretation.
July 4—Gen. 32: 24-30. Jacob and the Angel.
July 5—Gen. 41: 1-7. Pharaoh's Dreams.
July 6—Gen. 41: 25-32. Joseph's Interpretation.
July 7—Acts 10: 9-15. Peter's Vision.
July 8—Isa. 11: 1-10. Isaiah's Vision.

(For Lesson Notes, see *Helping Hand*.)

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.

The following estimates of *Country Life Leadership* indicate the hearty reception which the book is receiving:
From Archie E. Champlin, Director of the New York State School of Agriculture, Alfred, New York:

"By reason of his sympathetic understanding of rural life, together with long service in the interests of rural and agricultural education, the author is eminently fitted to write in this field. A central theme running through the lectures makes them a unit. This theme is the full life to be attained by character building through social and personal service."

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.

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SPECIAL NOTICES

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

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

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

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

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

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

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

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

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

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(Continued from page 828)

the Father's house and the Father's love.

Social or economic standing among men has little to do with it (Luke 16: 19-31). We might have a corresponding story of a rich righteous man and a wicked beggar. There is no virtue in being either rich or poor; the important thing is that a man be right with God and that he live as a humble servant in the Father's house.

The great outstanding thing in our lesson is the Father's love that reaches out for every one that seeks the Father's house. That love waits for the returning prodigal.

The great decision: "I will arise and go unto my Father," means for us as individuals and as a church a new consecration, holy living every day, a readiness to do any service that God wants us to do.

A CORRECTION

In the RECORDER for June 12, 1922, on page 753, in the fourteenth line from the top, for *though* read *the*. This is not a mistake of the printer.

A. E. MAIN.

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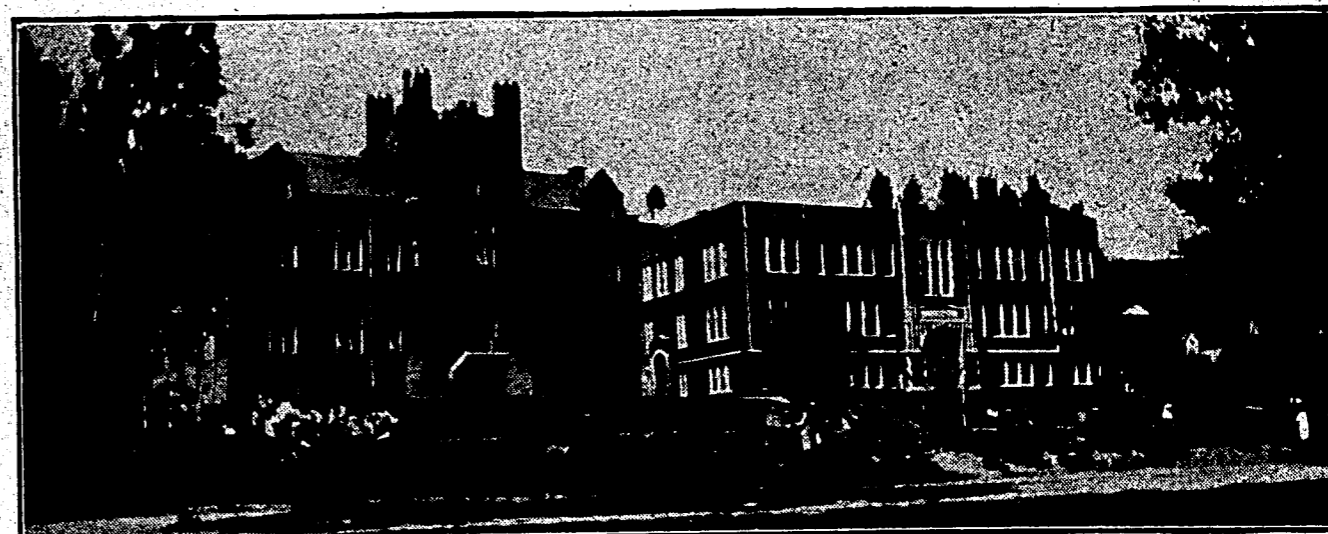
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