

# The Sabbath Recorder

## WE WILL GO FORWARD

"I believe that evidence of a turning tide is at hand, that greater evidence will be seen before this Conference closes, and that the completion of the present Forward Movement Program will mark the greatest stride yet made by the Seventh Day Baptist Denomination. Forward to Christ and to Victory!"—President M. Wardner Davis, in his address before Conference.

The historical setting and background of this Conference should help us to plan a greater future. This is a time for thoughtful discussion and for hopeful planning.

In the light of the past, we confidently face the future, and set our hands to its larger tasks, thanking God for our Forward Movement which calls for service and sacrifice and for consecration, and which is a challenge to our mettle and to our faith.

Trusting in the Lord Jesus Christ for strength, we will go forward.—Ahva J. C. Bond, Forward Movement Director.

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# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

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

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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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**General Theme** On the first page of the program was given the general theme: "The Ministry of Reconciliation". Around these thoughts was grouped much that was said on the first afternoon of Conference.

Pains had even been taken to select two Conference hymns appropriate for this two hundred and fiftieth anniversary: "Faith of Our Fathers" and "The King's Business".

There was a "keynote session" in which Professor Norwood spoke of the Mission of the Church. His address was practically the same as the one we reported as given by him at the Western Association. It was a strong plea for practical Christian service in present day methods. Professor Norwood closed with the beautiful thoughts which have been given in the RECORDER before but which will bear repeating here, and which we wish every one would learn by heart:

### THE REAL MISSION OF THE CHURCH IS:

- To bring men to God.
- To champion spirituality.
- 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 fellowship with a God of law as truly as of love.—Anon.

Two addresses followed in this keynote session, one by Pres. Alfred E. Whitford, of Milton, Wis., entitled: "Realities", and one by Rev. Samuel H. Davis, of Westerly, R. I., entitled: "The Mission of Men". Both of these addresses will be given in full in the SABBATH RECORDER.

### Memorial Services of Departed Ministers

Six ministers have passed to their reward since our last General Conference, and special memorial services were held in their memory at five o'clock on the first day of Conference. The program was in the hands of Secretary Edwin Shaw who spoke as follows:

Six ministers of the gospel, members of the Seventh Day Baptist Denomination, since our last meeting one year ago, have fallen out of the ranks, called home from the service of earth to their rest in heaven: George C. Tenney, September 24, 1921, Battle Creek, Mich.; John H. Biggs, November 21, 1921, Bethel, N. C.; George W. Burdick, February 6, 1922, Milton, Wis.; Jerome S. Kagarise, April 13, 1922, Salemville, Pa.; Joseph J. Kovats, May 14, 1922, Chicago, Ill.; Frank O. Burdick, May 18, 1922, Boulder, Colo.

It is eminently fitting that we as a Conference should meet in special session to honor the memory of these men, and pay our tribute of respect to these leaders and workers of former years. Our Committee on Obituaries has prepared suitable records of the lives of these departed brothers to be incorporated in the minutes of the General Conference, a report which will be presented at some session.

We are glad and thankful that these laborers in the service of the Master were all of them given long lives of usefulness here among us, and were like sheaves of grain and ready for the harvest. We are glad for the influence of their lives, for the strong upright steadfast Christian character which was theirs. None of them were called to hold outstanding prominent positions in the denomination; but all those of us who were privileged to know them personally, intimately, are well aware that in the places where they served, they ever manifested the spirit of Jesus Christ, and like him, said daily by their actions and their good deeds that they were not here to be ministered unto but to minister.

It is but little that we can do or say here at this time; but as a General Conference, to which they belonged, and which they loved, and to which they were loyal, we can, by this service, give an expression of our appreciation of their lives and their labor; and in loving memory of what they were and what they accomplished, for us as personal friends, as churches, and as a denomination, let us emulate all the noble virtues which they possessed.

President Davis, of Alfred, then read appropriate passages of Scripture, Miss Alberta Davis, of Salem, W. Va., sang "Crossing the Bar", and Rev. C. A. Burdick, of Westerly, R. I., led in prayer.

This was a very impressive meeting. After the prayer, instead of usual benediction, the service closed with appropriate music by the organ, at the close of which the people walked quietly out.



## REALITIES

ALFRED E. WHITFORD  
(Conference Address)

We are accustomed to think that the realities in our everyday life are the material objects which we can touch with our hands or see with our eyes. They are real to us because they become, through the senses, a part of our experiences. We do not question the reality of the food which we enjoy eating, the homes in which we live, or even the hard cash which comes to us in return for our labor. But we have other experiences than those which come to us through our senses. Such expressions are even more real than the objects which we see and feel. Who does not enjoy the reading of a good story, or is not stimulated by a stirring address on a timely subject. An increasing number of people manifest abnormal interest in the photoplays to be seen at the theaters. Others with greater opportunities for culture find great satisfaction in reading books, in studying the literature and history of other nations, or in understanding the wonderful progress in scientific achievement. All of us have been thrilled by a beautiful sunset or impressed by the panoramic view of the country as we stand on an eminence. These are greater realities to us because they appeal to our intellects and satisfy our minds. The most abiding realities then are those of the mind, our joys and our sorrows, our successes and our failures, our ideals, our pleasures. Only those things are real to us about which we habitually think.

It is clear, therefore, that education, especially that of high school and college, intended primarily for the purpose of training the mind, has much to do in determining our realities. Education unlocks for the student the unseen realities of life. It makes real to him the great characters of the past, and leads him to become familiar with the progress of thought and achievement in the world of today. Education that merely makes a man a better breadwinner is as material and unsatisfactory as the realities of the senses are when compared with the realities of the mind. A cultural education is essential to the broadest appreciation of the highest and best in life.

Our friendships are our most delightful realities. What is more vivid to the mind or more lasting than a true friendship? At

certain periods of our lives these human relations become the most absorbing realities that we experience. All else seems to sink into insignificance in comparison with the human relation known as friendship or love. What will not a person sacrifice for it? That divine institution, the family, where father and mother and their children cling together in love and unselfish helpfulness, is to each one a reality that transcends all common experiences of life.

These subjects of habitual thinking, these ideals upon which the mind dwells, become the elements of our personalities which persist and live through eternity. "As a man thinketh, so is he." As a man thinks, so is his character. What a man thinks in his life determines what he carries with him after death into the eternal life. John the writer of the Revelation meant just that when he said, "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."

At this keynote session of the General Conference as we have come from many different communities to enjoy the fellowship of others of like faith, to receive inspiration for the tasks that are ahead and to plan together for a larger service in the "ministry of reconciliation", it is well that each one of us ask himself, What are my realities? Am I satisfied with them? Do the realities that engage my mind coincide with those that I exhibit apparently to others? Ought I to cultivate better and more worthy realities?

As a general answer to these questionings, Christians individually should have two fundamental realities in their experience, namely, a personal relationship with God and a desire for the advancement of his kingdom. These two fundamentals are summed up in Christ's answer to the lawyer when the question was asked which is the great commandment. Christ replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind", and "Thou shalt love thy neighbor as thyself."

Is God a reality to you? Men sometimes say that they do not pray because to them God is not real, but a truer statement generally would be that God is not real because they do not pray. The practice of

prayer is necessary to make God not merely an idea, but a living reality of the mind. To stand afar off and say, "O God," is easy, but to exclaim with the Psalmist from the heart of personal religion, "O God, thou art my God", indicates an inward and vivid reality.

Harry Emerson Fosdick in his book on the Meaning of Prayer relates this incident:

"One day in Paris, a religious procession carrying a crucifix passed Voltaire and a friend. Voltaire, who was generally regarded as an infidel, lifted his hat. 'What!' the friend exclaimed, 'are you reconciled with God?' And Voltaire with fine irony replied, 'We salute, but we do not speak.' That phrase is a true description of many men's relationship with God."

"Thou shalt love thy neighbor as thyself" is an expression of the second fundamental reality of a Christian's mind. This means that he should habitually think of an other's welfare in preference to his own. It means that every true believer in God is devoted to the cause of the advancement of God's kingdom. The true Christian will see that as far as possible his home is a place where God is worshiped and Christian service is taught. He will help to make his church a live center from which radiates influences that build up the social and religious life of the community. He will believe that the people of foreign lands, as well as those of enlightened America, need the uplifting and saving power of the gospel of Christ, and believing this, he will do all in his power, by his friendly interest and his financial support, to accomplish these ends.

As Seventh Day Baptists we are celebrating the two hundred and fiftieth anniversary of the founding of the first church in America. We have had an honorable history during these years. Two realities have dominated and must continue to dominate the minds of loyal Seventh Day Baptists.

The first is, *a sense of the burden of the common task*. What is our common task? It is the upholding of the banner of Christ in the world. It means sending the good news of Christ's salvation through the missionary to the foreign lands as well as to our own land. It involves the education and training of our young people in Sabbath schools, Christian Endeavor societies, religious day schools, and colleges. It re-

quires that we provide the printed page for ourselves and for those whom we wish to reach with God's truth. It means that we become so intensely in earnest in our denominational work that we shall create an atmosphere in our homes and our churches which will cause our young people to think seriously of entering some form of religious work. Our common task should put a burden on our hearts at this time because there are so few who are ready to make the gospel ministry their life work.

In addition to men and women needed to volunteer for service in the denomination, machinery and money are needed to accomplish our common task. Some are inclined to belittle the need of machinery in church and denominational life. We hear occasionally that organizations and committees hinder rather than help the real progress of our work. It is said that if we will keep in touch with God, the source of power, then our work will go on without failure, however few may be the details of organization. Doubtless this criticism is sometimes justified; nevertheless, in our present complex form of civilization efficient machinery in our denominational organization is essential. This fact is illustrated by two examples. Forty years ago in the city of Milwaukee the largest number of people carried on the street cars in a single day was 6,000; now with electricity and improved machinery the traffic exceeds 500,000 in a day. The power that drives these street cars comes 100 miles from the Kilmour Dam on the Wisconsin River. The Wisconsin River possessed just as much power forty years ago as today, but the machinery has been improved for utilizing and transmitting this power. The power has not increased but the machinery has been developed and improved.

Twenty-three years ago when I attended the Conference in Ashaway, we used to ride back and forth between Westerly and Ashaway in large busses called "barges". Not an automobile was seen. The automobile had been heard of. I remember seeing one of the so-called horseless carriages at Newport while spending the day there during that summer. Now cars are everywhere and Conference can probably never again secure reduced railroad rates because the majority of our delegates come hundreds of miles in their own machines. Gasoline



was made twenty-three years ago, but the machinery had not been devised. The power was here then but we lacked the machinery. Both are necessary. So it is in our denominational life.

A sense of the burden of our common task will cause us to unite in making our Forward Movement a greater and greater success. It will stimulate us to strive to be truer and more unselfish men and women. We will not rest until we have given of our means to the extent of our ability. Above all we will co-operate with others in promoting the Forward Movement program. We shall be found enthusiastically doing teamwork with others wherever we can find a place. We shall ever keep in mind the saying, "United we stand; divided we fall."

The second fundamental reality for Seventh Day Baptists is the *Sabbath*. I am willing to acknowledge that people of our denomination may honestly differ as to the proper mode of keeping the Sabbath and as to its relative importance in our program of denominational work. Historically our denomination has never taken a narrow holier-than-thou attitude toward other Protestant denominations that do not observe the Sabbath. We have maintained the attitude of friendly co-operation with people who observe the first day of the week and have regarded them as sincere followers of Christ. Such an attitude has not and does not prevent one, however, from believing thoroughly that "the Seventh day is the Sabbath of the Lord" or from finding joy and happiness in the duty and privilege of obeying God in this particular.

Just as it is common for a man to hold to an intellectual theory that God rules the universe without knowing God, so it is too common for men to accept the truth of the Sabbath as they would any other ordinary belief which a busy life relegates to some forgotten place. To such men neither God nor the Sabbath is a reality. God intended the Sabbath to be a blessing to men. It can not be unless they give it a real place in their lives.

Has any one stopped to consider what the religious life of a community would ultimately become without any Sabbath? In the mind of many Sunday has lost its sacredness. It is regarded by most people

as a day for recreation. This generation of non-church goers may retain their reverence for God and religion, but what of the next generation and the next after that? No, the time is coming when men realizing how far from God they have drifted, will seek for his truth. They will learn that only by living in harmony with the teachings of the Bible and by observing and keeping holy God's Sabbath can the world attain the highest moral and spiritual level. Has not God preserved our denomination for such a time as this? Has he not committed to us his truth and shall we fail him at such a time of need? For the sake of the present and of the future, Seventh Day Baptists should find the blessing in store for them by making the Sabbath a reality.

In closing let me emphasize the four points I have tried to make. God should be a living personality, a veritable reality in our consciousness. The advancement of his kingdom should be our greatest desire. As members of our denomination we need a deepening sense of the burden of our common task, and the keeping of God's Sabbath should by belief and practice be our privilege and delight.

Let us in the following days of this General Conference and in the year that is to come devote our hearts and minds to the service that is open to us and thus have opened to our vision unseen realities of God's spiritual kingdom.

#### ANNUAL MEETING

The annual meeting of the members of the American Sabbath Tract Society of New Jersey, for the election of officers and trustees, and the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, September 17, 1922, at 2.30 o'clock p. m.

CORLISS F. RANDOLPH,  
*President.*

ARTHUR L. TITSWORTH,  
*Recording Secretary.*

Next Board meeting, September 17, 1922.

"In war we give all we possess, all our lives, all our resources, everything, to make sure our national survival; our preservation in peace is no less important."—*President Harding.*

## THE COMMISSION'S PAGE

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



EVERY CHURCH IN LINE  
EVERY MEMBER SUPPORTING

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

#### THE MISSION OF MEN

(Address of S. H. Davis at Ashaway Conference,  
August 22, 1922)

When the invitation came to me to have a part on this program it was suggested that I speak on the "Influence of the Christian Citizen in Politics". When the provisional program appeared in the *SABBATH RECORDER* I found the topic assigned me was "Victory Through Grace". Then when I saw the timely theme of Doctor Norwood, "The Mission of the Church" I decided to talk about "The Mission of Men"; and the more I have thought about it the more I am convinced that the one great mission of men, like unto the mission of the Master, is to teach righteousness.

When the crippled beggar, lying at the gate of the temple, expected alms of the apostles, Peter said: "Silver and gold have I none, but such as I have give I thee." In this simple declaration we find a truth that is universal. Men can not give that which they do not have.

Observant educators have carried the logic of this truth a step further and declare that those who give instructions can only teach what they are. The newborn

babe opens its eyes to a strange world, a wholly ignorant and helpless being. Every particle of knowledge that it acquires must be received through its five senses, seeing, hearing, feeling, smelling and tasting. There is no other channel for communication or instruction. The teacher can only impart to the child knowledge which he himself has acquired through the same channels, and the knowledge thus acquired must be freighted with the personality of the instructor. If as an instructor of young people your physical, mental and spiritual vision is clear your pupil seeing through your eyes will behold the truth as you behold it. But if your physical, mental and spiritual vision is myopic or astigmatic your pupil seeing through your eyes will get a near-sighted or warped impression of the truth which you seek to impart. Fathers, mothers and teachers of the young should look well to their own vision.

If your physical, mental and spiritual ears are accurate, and alert to the messages and the music of your times, happy are those who sit at your feet, for they will hear through your ears the truth and the music of the world as you receive them. But if the teacher's physical, mental and spiritual ears are dull and inaccurate, hearing through them, his pupils will only gather the colorless and distorted conception of truth and harmony which such imperfect organs convey.

Teachers of men, take heed how you hear. If your spiritual, mental and physical touch is sensitive and discriminating, laying hold of the things that are clean and wholesome, your pupils, feeling their way by the touch of your fingers will grasp those things which are food for their spiritual, mental and physical development. But if you go feeling after the things in life which are sordid and tainted you will bring your pupils into touch with the things which blight and destroy.

If a pupil ask bread of his teacher will he give him a stone? Yet stones are all that the teacher can give if stones are all that the teacher has acquired. Are your nostrils open to catch the odors of the springtime, the scent of the first blossoms, the fragrance of the early morning, your pupils will inhale from you a love of nature and of nature's God. But if you go smelling out the scandals of the daily press, the



gossip of the community and the skeletons in your neighbors' closets, they will breathe from your very presence the stench of physical degeneracy, intellectual malaria and moral leprosy.

Again if you have cultivated the finer tastes, not merely in meat and drink, but in music, in art and in literature, and above all if you have developed a taste for divine things, your pupils will learn from you not only the things which make for their physical and mental prosperity but with you will become partakers of the bread of life, and learn to drink of that water of which if a man drink he shall never thirst. But if your taste leads you into paths of disobedience, vice and unbelief it is your misfortune that you are a teacher of men or of children, for it is better for you that a millstone were hanged about your neck and that you be cast into the depths of the sea than that you should offend one of these little ones. However, none can escape responsibility, for we are all teachers of men and of children, as we are all learners from those with whom we come into contact.

Man can not live unto himself alone. Every act of his life will have its influence not only upon his own character but directly or through him upon the character of others.

We read that God made man in his own image. May we reverently raise the question as to whether God could have created man a moral, intellectual and spiritual being, other than in his own image? And so far as we influence men and women we make them like unto ourselves whether for good or for evil.

This is equally true of preacher, doctor, lawyer, business man or politician.

If a clergyman comes to town with his elbows out toward the other clergymen of the community he puts the whole preaching fraternity on the defensive. When he departs and a preacher of the big brother type takes his place, he teaches his brother pastors a better way. So the elbows come down and the glad hand is the order of the day.

If the new physician starts in to discredit the old, the contagion spreads to the whole medical fraternity, but if he speaks well of his colleagues they are inspired to speak well of him and of each other. He has taught them a better way.

The lawyer that stoops to crooked prac-

tice invites crooked practice from his opponents at the bar, while the attorney who sets a high standard for his own practice goes far toward lifting the legal profession of his town and state to the same high level.

What is true in the professions is eminently true in business and in political life.

The merchant or manufacturer who adopts the Golden Rule method not only assures his own success but advances the ethics of the business world in which he moves. So with the politician. The oft repeated phrase, "What you are speaks so loudly I can not hear what you say", is just as aptly applied to politics as it is to the pulpit. The most accurate index to what a man is in politics may be found not in what he says but in what he does.

The men who bring things to pass in our national Congress are not the ones who congest the Congressional records with lurid oratory, but the men who in their committee rooms day after day conscientiously practice the gospel of hard work. It is seldom that a legislative body is swept off its feet by a brilliant speech, but the real worth and character of a legislator are readily recognized by his associates, and his influence can be measured thereby.

There has been for several years in the legislature of Rhode Island a man of stammering tongue for whom it is almost impossible to enunciate a single sentence in public without the most serious hesitation. But his influence in that body surpasses that of any other member, not because of what he says, but because of what he is and does. Some years ago two members of a legislative body were elected from the same town, one an experienced legislator, the other a novice. The member of experience said of his colleague that he would accomplish nothing and declared that the only way to secure what you wanted in legislation was to get the leading spirits of the legislature together around a table bountifully supplied with spirits and fix things up. Much has happened since then. The beer table politician like his beer has been relegated to political oblivion. While the novice for whom failure was predicted because of his objections to beer table methods, taught his associates a better way and has been the instrument under God in influencing them to write into the statutes of his state legislation which is bringing blessing to its peo-

ple and will bless their children's children from generation to generation.

There lived in this State not long ago a Seventh Day Baptist by the name of Utter who because of his personality and character rose to political leadership. For denouncing corruption in high places he suffered a temporary defeat. But he lived to see the corruptionists overthrown, was elected to Congress by an overwhelming majority, and had the life of George H. Utter been spared, he would doubtless have been the choice of Rhode Island for United States Senator at the coming election. It was prophesied of him that he could never reach high political office because he was a Seventh Day Baptist. Yet the fact that he was true to his convictions was no real handicap to his political aspirations but rather an asset, for men trust and honor those who put principle above policy or convenience. Let us teach our children that there is no honorable calling or desirable field of activity, outside of railroading, and that undesirable, into which well trained Sabbath-keeping young men and women may not enter and succeed.

The difficulty is that too many young people are looking for successful careers without being willing to make the necessary preparation for success.

There are scores of young men and women seeking first class positions today where there is one of them fully equipped to fill a first class position. If you are thoroughly equipped opportunities will crowd themselves upon you. They will offer you gold and rich reward. And the fact that you are a Sabbath-keeper will not close to you the door of opportunity. This is especially true in these days when labor and capital are both fast adopting a five-day labor program which offers to us exceptional opportunities, and I challenge a thousand Seventh Day Baptist young men and women to enter fields that have been counted closed to us and teach the world that a Sabbath-keeper can successfully follow any calling that is honorable and be true to the truth as he sees it.

If you will pardon a personal reference, I was told in my boyhood that I could not practice law and keep the Sabbath as the courts meet six days in the week, and I longed for the opportunity to demonstrate the fact that a lawyer could succeed and remain a Seventh Day Baptist. I have

never entered a courthouse on the Sabbath Day and if I have failed to attain that success in the law that I should, it is because I have neglected my job and not because I have been handicapped by the observance of the Sabbath.

In any worth while task you tackle there will be discouragements to face, obstacles to surmount, difficulties to overcome, but the strength and skill gained in conquering these will better equip you for the tasks ahead.

Many a so-called failure has been but the corner stone of success. Marius sitting in gloomy and wrathful indignation among the ruins of Carthage is a sorry picture. Nehemiah riding his mule by moonlight among the ruins of Jerusalem, meditating great plans for the restoration of her waste places and working by daylight with heroic valor for the accomplishment of that which he hoped for is the teacher to admire and follow.

Succeed if you can, as the world counts success, but if you can't win the world's applause fairly and honestly fail, and in that failure you will have succeeded for you will have demonstrated the success of character, you will have won Victory through Grace.

Seventh Day Baptists, keep your ship's prow seaward and sink her in mid ocean rather than make port by flying an enemy flag! In every good and right way persuade as many as you can to go with you. But if you must go alone, or rather if there be none with you except Christ the Lord, go alone!

He was with the Hebrew children in the furnace of fire. He is the majority. Keep all things right between you and him. Thus will you fulfill the mission to which God calls you.

#### ANNUAL MEETING

The annual meeting of the members of the American Sabbath Tract Society of New York for the election of officers and directors, and the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, September 17, 1922, at 2 o'clock p. m.

CORLISS F. RANDOLPH,

*President.*

ARTHUR L. TITSWORTH,  
*Recording Secretary.*



## EDUCATION SOCIETY'S PAGE

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

### GENERAL STATEMENT OF MILTON COLLEGE

(From the Report of President Whitford to the Education Society)

#### THE COLLEGE YEAR

Milton College has had what seems to be a very successful year. Starting out the school year just after the death of President Daland the institution seemed in a sense stunned by the loss. But the remarkable confidence in our stability and our future manifested by students and patrons gave us courage to go forward with courage and determination. The enrolment in the college department has been the largest in the history of the institution. The past year has been notable because the general average of scholarship and industrious effort has been higher than usual. It has been the studied purpose of the faculty to require a better quality of work from the students. The interest in the study of science is growing. The chemistry department has had over fifty students in the several courses offered and the quality of work done there has been creditable. The work in education has been conducted by Professor Charles A. Mohr, Ph. D., from the University of Chicago. Doctor Mohr has done an admirable piece of work. His wide and thorough knowledge of the subject matter in his field and his clear and forceful way of presenting it to his pupils have made their studies in philosophy and education of great value to them.

Our Latin department for the last four years has received recognition through the State Latin Contest in the form of two "honorable mentions", two bronze medals one silver and one gold medal, this last with the two hundred and fifty dollar prize being won by Miss Mabel Arbutnot of the senior class.

It would perhaps be unwise to enumerate here the achievements in detail of all departments of instruction in the college. It is sufficient to say that each member of the faculty has been earnestly endeavoring

to strengthen his department and the general feeling that the year's work has been worth while is manifested in the student body by their interest in and enthusiasm over returning next fall for another year in Milton College.

#### STUDENT ACTIVITIES

In oratory and debating Milton College has gone forward during the past year. An urgent invitation was recently given to our student body to join the Wisconsin Oratorical League. The students have voted to accept the invitation, so that during the coming year this league will be composed of five Wisconsin colleges. The students have become more largely interested in intercollegiate debating as our two victories over Carroll College indicate. A more extensive program in debating is planned for next year.

The reputations which the Glee Club and the Treble Clef have established in the past for high grade work have been fully maintained. The symphony orchestra which was brought into being and developed by President Daland has been led by Professor Stringer during the past year. One concert was given in March and furnished delight to the music lovers of Milton. A new feature of the chorus work was the remarkable presentation of Handel's Messiah under the leadership of Professor Stringer by a joint chorus formed by the Milton Choral Union of one hundred voices and the Janesville Community Chorus of sixty voices. The oratorio was sung two nights in succession, first in Milton and then in Janesville.

Another fact is the steady and growing interest of the students in the annual Shakespearean play. To have presented successfully for eighteen consecutive years a play of Shakespeare before the public at commencement time is a record worth while. This the students of Milton College have done. A high standard of dramatic work has been set, and the students each year have every incentive to strive to maintain the reputation of previous successes. Great credit should be given to the students who presented "A Midsummer Night's Dream" at the last commencement and to Miss Zea Zinn and her assistants in coaching the play. The Shakespearean play in Milton College has become a tradition which should never be broken.

#### ORGANIZATION OF THE "MILTON COLLEGE STUDENT BODY"

During the past year the various student activities, with the exception of the literary societies and the Christian Associations, have combined into an organization known as the "Milton College Student Body". This organization, composed of all the students in the institution through committees and managers, has charge of debates, oratorical contests, inter-collegiate and intramural athletics, as well as the publishing of the *Review* and the "Fides" and the publicity work formerly carried on by the Milton Forward Movement and it has in its power to legislate concerning student affairs. This change marks a growing consciousness on the part of the students of their responsibilities.

#### NEW DEPARTMENT OF PHYSICAL EDUCATION

We have now closed the first complete year of the new department of Physical Education, and it has amply justified the hopes of the Alumni. Our director, Mr. George H. Crandall, '14, has organized this department on a firm basis.

Mr. Crandall's organization and conduct of the required gymnasium classes deserve particular commendation. These classes have been elevated to a regular place in the schedule of courses, and now command the respect and interest of the students. At present, in fact, instead of trying to avoid gymnasium class work, the students are eager to gain its advantages. This situation is essential to the sound health of the student body. The ideal which we have set before us is to gain the interest of every student in some form of physical training. A system of awards for activities in intramural and intercollegiate athletics has been devised and adopted by the students which we are confident will, under the wise guidance of the coach, materially aid in attaining this ideal.

#### NEW STUDIO FOR THE SCHOOL OF MUSIC

For the first time in the history of the college the School of Music has a home for all its work on the campus. The lower floor of what is known as the President's Home has been fitted for the studios of the piano, the violin and the voice teaching. These rooms are admirably adapted to these purposes. As a consequence the interest in music is growing and the quality is improving.

#### FACULTY CHANGES

Milton College has had during the past year seven professors, ten instructors and four student assistants. Already reference has been made to the work done by Doctor Mohr in building up the department of Education. He carried on very efficiently the classes in psychology, philosophy and ethics. After being in the institution only one year he has accepted a position in the College of Emporia, at Emporia, Kan. The trustees have appointed Rev. Edwin Shaw, M. A., D. D., professor of philosophy and religious education, and John Frederick Whitford, M. A., professor of education and psychology. Professor Whitford will begin his work, however, in September, 1923. After one year as instructor in biology, Miss Amey D. Van Horn is leaving to take up a similar work in Alfred College. Her place will be filled by Miss Ruth A. Stillman, '17. Mr. A. Burdet Crofoot who has been instructor in physics and mathematics during the past year is also leaving. His place will be filled by Mr. Carroll F. Oakley, '22.

#### STANDARDIZATION OF SALARIES

During the past year the Board of Trustees have adopted a standard scale of salaries which means much to the members of the faculty and to the college. The scale adopted is as follows: For instructors, \$1,200 per year; for assistant professors, \$1,400 per year; for professors, \$1,600 per year.

The trustees hope that the finances of the institution will warrant an increase for each rank of \$50.00 a year for four years. They realize that the salary scale adopted is not as high as it should be, but nevertheless this scale marks an important forward step in equalizing the salaries of the teachers.

#### FINANCES

In the financial affairs of the college there is great reason for taking courage. The income has exceeded the expenses by about \$700 and the net indebtedness has been reduced about \$500. The total endowment of Milton College now amounts approximately to \$257,000, which shows an increase of \$19,000 over the sum reported last year. The principal part of this increase, namely, \$12,500, came from the bequest of P. M. Green.

The place of Milton College in the educational system of the State was never more secure. Never was the attitude of the com-



munities surrounding Milton more favorable to our work. Already we see indications of a freshman class next year of over sixty students. Since the war the demand for a cultural college education has grown in a marked degree. We have only to possess a larger faith in our future and a more determined purpose to establish Milton College on a firm basis of permanent growth.

Since the death of Dr. L. C. Randolph the institution has marked time in the matter of a campaign for raising the endowment and has depended on contributions year by year to meet the ever increasing current expenses. Our application for membership in the North Central Association of Secondary Schools and Colleges requires our making large efforts.

The acting president has therefore proposed two goals for the serious and hearty approval of Milton supporters.

1. The erection at the earliest possible date of a suitable dormitory for women with the understanding that the present Ladies' Hall be used as a dormitory for men.

2. The raising of an additional endowment fund of \$250,000 within the next five years, so that our endowment shall then be \$500,000.

MEMORIAL TO PRESIDENT DALAND

Very appropriately Milton College held on the evening of the twenty-ninth of October, 1921, a service in memory of President William C. Daland who had been the head of the institution for nineteen years. The principal address of that service was delivered by Dr. Edwin H. Lewis, of Chicago. This, together with the many loving tributes brought by graduates, trustees, and faculty, have all been brought together in a book and prepared by the Board of Trustees and generously printed by N. O. Moore, '03, of Riverside, Cal. Over five hundred copies of this book have been distributed among friends of Milton College.

PRESIDENCY OF MILTON COLLEGE

In September, 1921, the Trustees of Milton College began the difficult task of finding a suitable successor to the late President Daland. In January, 1922, the Board of Trustees unanimously called Dr. Edwin H. Lewis, of Chicago, to the Presidency. This call was enthusiastically supported by petitions from both the faculty and the stu-

dents. It was a matter of deep regret to all those connected with the institution that Doctor Lewis felt that it was wise for him to decline the call. During the interim Professor Alfred E. Whitford is carrying on the work as acting president.

"Behold, the Lord's hand is not shortened, that it can not save, neither his ear heavy, that it can not hear; but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isaiah 59: 1, 2). If prayer is the supreme need of the church, why do not people begin to pray?

The frivolous can not pray. It is an exercise that demands intellectual honesty, moral sincerity, and spiritual resoluteness.

The proud can not pray. It is an exercise that requires lowliness of mind, simplicity of heart, and a teachable spirit.

The worldling can not pray. Prayer submits all things to the standards of heaven, seeks the judgment of God, and lives in the unseen.—*Samuel Chadwick.*

NORTHWESTERN ASSOCIATION

Delegates and visitors to the Northwestern Association at White Cloud, Mich., September 14-17, 1922, are requested to send their names to the pastor, Rev. John C. Branch, White Cloud, Mich.

White Cloud is located on the Pere Marquette Railway to the north of Grand Rapids, where changes are made from all roads. Boat connections from Lake Michigan are also made at Grand Haven and Muskegon direct to White Cloud. There are also auto-bus accommodations.

The people of White Cloud are looking forward eagerly to the association and a large attendance; and they will be pleased to know how many are coming that due preparations may be made. Send letters to

REV. JOHN C. BRANCH,  
WHITE CLOUD, MICH.

EDUCATION SOCIETY

The annual meeting of the Seventh Day Baptist Education Society will be held at the Gothic, Alfred, N. Y., Wednesday, September 13, 1922, at 8 p. m.

WILLIAM C. WHITFORD,  
President.

REPORT OF F. J. HUBBARD

Treasurer of American Sabbath Tract Society

"And unto God the things that are God's."

It is this part of our stewardship which concerns us today, for the "things that are Cæsar's"—the obligations of the government—we are compelled to meet and we know about those, but the things that are God's come from the inward and not from any outward impelling, and their accounting is a matter of love for him who made possible the things we have partially given back. From the boards and societies of the denomination, however, there is due an account of the money you have intrusted to their care, and it is this statement we bring you today.

The first thing, possibly, that strikes us in looking over the account is its increasing complexity, in that there are six distinct accounts—the General Fund, Denominational Building Fund, Denominational Building Equipment, Maintenance Denominational Building, Publishing House Sinking Fund and Permanent Fund. These titles tell you pretty clearly just the reason for each account, and you will readily visualize the necessity for keeping each one of them. For instance, if we were to turn the Denominational Building Fund money right into the General Fund, without keeping a separate account of it, it would soon be impossible to tell how much you had contributed for that special work, or how it had been spent, and you would justly criticize us for looseness of methods, even though you might not question our integrity. So we have tried in this way to clarify the accounts.

Possibly the next thing that impresses you is that we have handled this year over one hundred thousand dollars. This large amount was made up approximately as follows:

Contributions (General) .....	\$ 5,100.00
Income from Invested Funds .....	6,800.00
Denominational Building Fund .....	62,000.00
Denominational Building Equipment ..	12,800.00
Denominational Building Maintenance	600.00
Loans and Transfers .....	8,500.00
Publishing House Receipts .....	6,900.00
	<hr/>
	\$102,700.00

Now, nobody supposes for a moment that our people have contributed all of this money this year, and so the question naturally

arises as to just where it did come from—well:

\$16,300.00	was contributed for general work and for the building. A pretty good sum of money.
7,800.00	was income from invested funds and from previously contributed building funds.
6,900.00	was publishing house receipts for subscriptions to RECORDER and other publications.
1,600.00	represented a transfer from Sinking Fund and sale of old equipment.
600.00	represented so-called rent of the new plant, so that
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\$ 33,200.00	might be called this year's income.
27,000.00	was money transferred from the Building Fund.
42,500.00	was money loaned the Building and other funds by the Permanent Fund, and borrowed on notes, making the total of

\$102,700.00

The contributions by the people to the General Fund, from which the actual work of the society is really carried on, was \$4,844.00, or just about 60 per cent of the \$8,100.00 budgeted by Conference three years ago, instead of the \$6,100.00, or 75 per cent we were asked by last year's Conference to estimate on for our work. This has resulted in a deficit of \$2,000.00 on the year's expenses or a total net indebtedness including \$1,000.00 incurred last year of \$3,000.00.

In the Denominational Building Fund we have a net indebtedness of \$17,000.00, and in the Equipment Fund an indebtedness of \$11,200.00. The latter two are, of course, in a way secured—the former by the pledges of the people, and the latter by anticipated earnings from the new plant.

You will note from the new budget that we have cut this to come within the 60 per cent, the amount of the past year's contributions, and included an item of \$500.00 to reduce the \$3,000.00 indebtedness incurred by contributions pledged but not paid, hoping in this way to gradually liquidate it.

It is a source of real regret to the board



that this new budget necessitates a drastic reduction in work that we have carried on for years. For instance, the work in South America was curtailed a third, as was also that in England, and the appropriation to Holland was reduced from \$800.00 to \$600.00 per annum. That such a scaling down is a real hardship you will more readily visualize from the following letter from Rev. G. Velthuysen, of Amsterdam:

DEAR BROTHER HUBBARD:

Very many thanks for your frank and open hearted letter of July 13. We were not very much surprised by the decision of the board. We are very grateful for the steady confidence of the board. We shall have to decrease our expenses.

The revolutionary and turbulent spirit, which is obtaining everywhere in the world, has shown its effects in the association of the Midnight mission here, of which I am secretary, but I am glad we have been saved from it in our churches.

The interest is growing in Amsterdam and the spirit is harmonious and good. Brother Munk is regaining a lot of the old subscribers of the *Boodschapper*, who declined after Monsma's defection and his open letter to them about the Sabbath question.

Social conditions are growing more difficult in Holland, and one of the most liberal supporters of our work among our people here, was not able to do so.

We pray for a blessed Conference at Ashaway. I keep very pleasant remembrances of my first Sabbath in America eight years ago, spent among the good people there, at the home of our beloved brother Saunders. Will you kindly convey my kindest fraternal salutations to all who remember me there?

With kindest regards,  
Very truly yours in Christ,  
G. VELTHUYSEN.

Amsterdam, Holland,  
July 31, 1922.

The beautiful spirit of this letter leads us almost to forget there are any hardships involved but the same difficulty of meeting the situation is being felt in South America as in Holland, while in the home field you will notice, for one thing, that the budget provides for little more than the two months' salary which will carry the Sabbath evangelist and the secretary through this Conference, the dates of their resignations, and leaving this work to be financed through the next ten months. This the Commission is proposing shall be done by certain transfers of funds which seems necessary this year. But I surely believe that we are at the low ebb of our finances and that the coming years will bring back

the flood tide of our contributions, thus rendering such transfers unnecessary in the coming years.

The devotion to the work of the denomination and the self immolation which Secretary Shaw has exhibited during the years of his work with us, has not been excelled in the annals of Seventh Day Baptists. He has brought to this work a rare knowledge of our people everywhere; a keen insight into the needs of the hour; a broad grasp of the situation, which with his great heart and loving sympathies will win him an undying place in our denomination's affection. This people are suffering a real loss in his retirement, but we can not but wish him God speed in his new undertaking.

A word as to the Denominational Building.

You have entrusted to the Tract Society in the past five years a sum amounting, with its earnings, to \$42,500. We have purchased a lot wonderfully located in the heart of the city of Plainfield, and erected the printing plant of the building—a structure 60 feet by 105 feet, with a light airy basement under the entire structure, and with the most cheerful workroom of any that you can imagine. The contrast from the old plant is beyond description, for that was everything such a plant ought not to be, and this one is a flood of light and joy, and with every convenience that a decent people ought to supply its workers. This lot and this plant is paid for within \$17,000.00, and at the present rate that amount will be liquidated within two years.

A wonderful achievement—the greatest building program we have ever made denominationally—and a showing that adds materially to this historic Conference. But do not let us write "Finis" on this great work, for remember this is only a part of what we set out to do. We have the lot, we have the means, and so let us look forward in good confidence to the day when the rest of that building shall proclaim anew a rendering unto God the things that are God's.

Our need is that Christ should reproduce in us his character, his grace, his gentleness, his humility, his forbearance, his longsuffering, his prayerfulness, his fidelity, and, in short, his very likeness.—*J. Stuart Holden.*

## WOMAN'S WORK

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

Last week we had reached Little Genesee on our way to Conference. The ride from Buffalo that morning had been so pleasant and the time had passed so quickly that it hardly seemed possible that we had reached Little Genesee when we found ourselves driving past the parsonage, and heard the vigorous protests and the demand to "Back up" from the woman on the back seat whose brother is the pastor who lives in that particular parsonage. So we proceeded to do as she said, and when we had manipulated the turn into the yard, we saw the children of the family excitedly waving their arms and calling "Mamma, they've come, they've come," and such a welcome as they gave "Auntie Alice" and "Uncle Velle"—a welcome that included the rest of us. That afternoon and evening passed all too quickly visiting with these cherished friends. The next morning very early in the morning—I was about to say while it was yet dark—but the sunshine was upon the hilltops—we bade them a reluctant good-by and took up our trail again. This morning's ride over the hills and through the fog-enshrouded valleys was most delightful. We stopped for a brief call upon our old friends of the manse at Alfred Station. As we left the village we passed the old family homestead and birthplace of the mother of one of our doctors. What interesting stories of days long past this old house might have told us—and we should have loved to listen to those stories, but we had visited this house before with our camera and the road ahead was beckoning us so we drove slowly past and on into more valleys and up more hills.

This day's drive through the hills was one that will linger long in our memory. We were stopped several times by the sheer beauty of the vistas and sat trying to fix the pictures in our memory. Our road led past the famous Watkin's Glen and here we stopped for an hour wandering up and down the paths built along the various falls. As we neared Ithaca we stopped on a hilltop to enjoy the scene across the valley on the op-

posite hillsides. I can think of nothing that better resembles that picture than to call to mind one of those beautiful old silk crazy quilts of our grandmothers. The fields were practically of one size but were of different shapes and ranged in color from the bright greens to the softer greens, yellows and browns of the ripened grains and stubbles. From the distance each little patch seemed to be outlined with the most beautiful embroidery—in reality I suppose these were fringes of shrubbery and trees growing along the lines of the various fields. This one picture was worth traveling many miles to see. And then there was Ithaca with its hill two miles long, and when we reached the top there were beautiful glimpses of the buildings of Cornell University, where our friends, Truman Crandall and Miss Rua Van Horn are teaching, Mr. Crandall as a member of the year round faculty and Miss Van Horn for the summer session.

Our destination for this day was Scott, N. Y. We reached this place in time for supper and a pleasant visit at the home of our cousins, who received the card announcing that we are on the way to visit them the next morning as we are about to proceed on our journey. This was our first visit to this place, the former home of our grandparents. We enjoyed our visit to the little old church where our grandfather used to stand on Sabbath morning to speak to the people of the love of God. We were glad to learn that services are still being held in this church on Sabbath Day, and that upon the following Sabbath Mr. Wing was to have a special service showing the importance of Sabbath observance. We enjoyed too here a visit to the studio and display rooms of Mrs. Anderson, a former Scott girl, who has returned to the home of her youth to follow her chosen vocation. The courtesy and kindness of the hostess to the travelers from Wisconsin will long be remembered by the travelers.

We finally found ourselves again upon the road. That no one of our number might feel left out we stopped at the post office in Homer for the one member of our party, who had met no members of his family since leaving home, to call upon a cousin.

Our objective for this day was the hospitable home of our cousins in Lincklaen. It was early in the afternoon when we reached this place, and feeling that our day's journey



had been too short we took our cousin De Witt into the car and started out to find more hills to climb. Cuyler Hill may not seem much of a hill to you who live among the high hills, but to us it loomed large. It may be that it seemed higher because we walked part of the way. Many of the stories that we loved to hear in those long ago days of childhood centered about Cuyler Hill. Here we visited the old church, up so high on the hill that one must have seemed to have been very near heaven when on a Sabbath morning one ascended the hill to worship. Here again we pictured our grandfather bringing the message of love to the neighbors and friends assembled for worship.

We were glad to know that this building is still used as a house of worship even though it passed from the Seventh Day Baptists some years since. After taking some snapshots of the building we walked on up the hill to the old Cuyler Hill burying ground. Here are buried the grandparents of our father and grandparents of some of our friends. After picking flowers from the boyhood home of our father, we coasted down the hill and drove over some other hills to De Ruyter to call for our mail. We had left word to have it sent in care of Pastor Crandall, without so much as asking leave of him. We found quite a stack of letters, and when we tried to apologize to Pastor Crandall, he said, "That is what ministers are good for."

The next day was Sabbath. With our hosts we attended services in De Ruyter, and we found that there are other things that ministers are good for. We enjoyed this service in this beautiful old church. In our childhood home De Ruyter had been a name to conjure with, for had not father and mother, and grandmother too, been students in DeRuyter Institute? And in that home on the western prairies our imaginations were kindled and our determination was made to attend some such institution as was this old school, whose students loved it even as you and I love our schools.

Before we went to church that morning we drove out up another highest hill to the old Lincklaen burying ground where we laid flowers upon the graves of our mother's father and her grandparents and others of our kinsfolk, stopping as we drove along to

take a picture of the old Seventh Day Baptist church of Lincklaen.

After church, with our cousins in their car showing us the way, we drove over the hills twelve miles, more or less, I am inclined to think it more, rather than less, to Otselic to visit another cousin and his family. We found this cousin seriously ill, but he seemed to be the most cheerful and the happiest of us all in the little time we were able to spend in that home.

On our way over to Otselic we stopped to get a picture of another old Seventh Day Baptist meeting house, formerly called the church of Seventh Day Hollow, if I remember correctly.

On our way back to Lincklaen we left the main traveled road, taking a narrow winding road through the woods—a beautiful drive to visit our mother's birthplace. Here we again listened to the loved stories of our childhood. We drank from the old spring and picked apples from the old tree and did so many other things that when we had called upon a dear old lady who knew our parents and had gotten back to Lincklaen it was dark and way past supper time. But there was a bountiful supper under the bright light and the two families of cousins in Lincklaen and the four cousins from Wisconsin had a happy time together. Early Sunday morning we waved good-by and were upon the road again, talking over the good times we had enjoyed and wishing that we had visited these places years ago.

Next week I shall tell you something of our visit in Boston, and you will also have the report of the Woman's Board.

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O believer, learn to reject pride, seeing that thou hast no ground for it! Whatever thou art, thou hast nothing to make thee proud. The more thou hast the more thou art in debt with God. Consider what thou wouldst have been but for divine grace.—*C. H. Spurgeon.*

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"It shall be that thou shalt drink of the brook; and I have commanded the ravens to feed thee there" (1 Kings 17:4). There is strong emphasis on the word "there." As long as Elijah was "there" God was pledged to provide for him. Our supreme thought should be, Am I where God wants me to be?—*F. B. Meyer.*

### MISSIONARY SOCIETY'S ANNUAL REPORT

In presenting this eightieth annual report to the Seventh Day Baptist Missionary Society, and thus to the people of the denomination through the General Conference, the Board of Managers desires first of all to recognize the goodness and mercy of our loving heavenly Father, without whose favor and blessing all our efforts would be futile and fruitless.

It is also the wish of the board to express its real appreciation for all the loyal, generous, and often sacrificial support which it has received from the churches of the denomination, and from interested, sympathizing individuals.

The ranks of the board during the year have been broken by the death of two faithful, valuable, much beloved members, Mrs. Euphemia Allen Whitford, widow of Rev. Oscar U. Whitford, (March, 1922), and Mrs. Flora Bond Saunders, widow of Rev. Edward B. Saunders, (April 12, 1922). These women had not been actual members until the past three years, but their influence and loving helpfulness, as wives of the two former corresponding secretaries of the Missionary Society, so closely associated with the work of the board, have long been felt and deeply appreciated. At the meeting of the board following their deaths resolutions were adopted expressing the sense of loss which has come to the board, and a recognition of its debt of gratitude.

#### South America

For financial reasons the proposed new building for our mission work in Georgetown, British Guiana, has not yet been started. But the purchase of the property has given assurance of permanency which has greatly strengthened our work; and the house which will later become the home of the missionary, is now used as a place of worship for public meetings.

Through the efforts of our missionary quite an interest has been established in the Island of Trinidad. The lack of funds has prevented the board from giving direct employment to a Sabbath-keeper there, James A. Murray; but in the meantime he has been provided through the Tract Society with Sabbath and other gospel literature to distribute and sell, and in unofficial ways he has been given assistance by people in our

churches who have become interested. Both he and Brother Spencer had it in their hearts to attend the General Conference this year at Ashaway; but realizing the financial problems of the board they have with the best of spirits accepted the situation, and are faithfully staying by the work on their respective fields. The annual report of Brother Spencer follows:

DEAR BRETHREN:

Greetings. It is with great thankfulness to Almighty God that I present this ninth annual report of the Seventh Day Baptist Mission at Georgetown, British Guiana, South America.

The regular appointments of the mission have been kept up; and in addition we have held open air services in several places of the city, which have been well attended. The *Gospel Herald* has been regularly published and thousands of pages of literature have been distributed.

No changes have been made to the church property. The rents received have been paid out in taxes and upkeep. The taxes will be greatly reduced when the building is erected. The cost of building materials is gradually decreasing and we hope the committee will soon be in a position to deal with the building. I think that the building could be erected gradually, that is, according to the amount of funds in hand. I am anxious to clear up the building site before the year ends as the rents give trouble and the City Council may soon call upon me either to pull down the tenement building or make general repairs. Knowing that a church building will be erected they have given me some consideration.

During the year five persons have accepted the Sabbath truth and three have been baptized and received into church fellowship, making a membership of thirty-nine. Of late there is a great awakening over the Sabbath question. It is discussed in the streets, and literature is anxiously sought after. This I presume is a result of the distribution of our literature. Several visitors attend our Bible class which is held on Thursday nights; and we believe some will decide to follow in the way of truth.

No visits have been made outside of the Colony this year, but letters have been received from interested persons in the West Indies.

The work is hard but there is much to encourage us to press forward. It is God's work and he will give success. Myself and family are well.

We pray that our heavenly Father will abundantly bless your deliberations.

Yours in the good work,  
T. L. M. SPENCER.

#### Holland and Java

In spite of a rather heavy blow which came to our friends in Holland and Java through the forsaking of the Sabbath by Brothers Monsma, Ten Hove and Vroegop in Holland, and by Sister Margaret Alt in Java, nevertheless the remnant is still of



good courage, and further defections are not likely to occur, for "it did not shock our people as a whole in their conviction. A deeper spirit of holy rest in God and true and pure harmony is ruling now". This situation however, has thrown added burdens upon Brother Velthuysen, especially in the work of editing the *Boodschapper*.

In Java, because of continued ill health, Sister Marie Jansz has given up her work at Pangoengsen near Tajoe, and has sought a new place in the mountain district at Magelang, where she plans to build a small home for herself and a few of the orphan children whom she was caring for at Pangoengsen. She has a brother who lives at Magelang. The work at Gambong Waloh has been given up so far as Seventh Day Baptists are concerned, although Sister Klara Kiel and Brother Vizjak, who are loyal to the Sabbath, are yet helping to care for the feeble-minded European patients and the other unfortunates who have been moved to Temanggoeng near by, where new quarters were secured from the government. The other faithful Sabbath-keeper, Cornelia Slagter, has gone to Pangoengsen, and is caring for what is left of the colony where Sister Marie Jansz has been working for so many years. In a recent letter Brother Velthuysen writes:

"Enclosed please find the blanks filled out by the clerks of the churches. As to the Haarlem Church, Mrs. J. Mol-van der Steur was appointed secretary instead of Mr. Zylstra after his departure to Rotterdam. At present there are more members of the Haarlem Church living at Amsterdam than there are resident of the mother church. The four additions to the Haarlem Church this year were all in Amsterdam. The attendance at our meeting Sabbath morning in the Baptist church here usually outnumbered the attendance at our own chapel in Haarlem. We have four families with children in Amsterdam. We organized a Sabbath school of 12 children here; my wife usually teaching them. The Sabbath school is held in the afternoon. . . . At the golden wedding of our dear Brother and Sister Spaan—which we celebrated Sabbath, the twentieth of May—there were present more than eighty guests, nearly all Seventh Day Baptists. Several delegates of the churches shared our great delight and sacred joy and thankfulness. Brother Spaan had just recovered from a serious illness and is still continuing his work for the church with the old love and zeal. . . . You ask about the other Sabbath-keepers in Holland attached by interest to our churches. Such are especially two groups, viz., those at Leeuwarden and Nymegen. The former group numbers about ten, the latter about twenty members. Those at

Leeuwarden call themselves Seventh Day Baptists just as we, but they are stricter Calvinistic in their views than we and therefore hesitated to join our Union, but their pastor, Brother John de Jong, a merchant, is very friendly disposed toward our people and our cause.

"The people at Nymegen feel attracted by our evangelistic spirit; they have been disappointed by the practice and inconsistency of the Adventist leaders and the untenability of their views.

"Baptism and the Sabbath are still very unpopular doctrines in Holland. Baptist views have visibly gained some ground recently and there is a little more interest than formerly for the Sabbath question. The *Boodschapper* lost a great many of its readers after the forsaking of our principles by two of its editors, but we are regaining several of them. Experience has taught us that direct radical methods and an aggressive mood are less advisable than the winning influence of a holy life in true obedience and dependency to Christ, and active service in every good work for which we find a good opportunity to co-operate with other Christians, and in general the maintaining of sound ideas and principles according to what the Bible teaches.

"For the future we expect most for our principles from the personal contact of our people with other Christians when they live in close fellowship with our Lord and with each other.

"Still, we started last year a regular propaganda in Haarlem and its surroundings. Brother van Eyseren canvassed there with the *Boodschapper* and other literature of ours; but we very seldom see a stranger in our meetings. New visitors usually come along after personal acquaintance.

"Brother Munk remains rather successful in gaining new subscribers to the *Boodschapper*. We have again more than 670 regular readers of the *Boodschapper* now.

"Some of our people are in correspondence not only with our friends in Java (at Temanggoeng, Pangoengsen and Gambong Waloh) but also with Brother van Ysseldyk in Cerro Corá in the Argentina Republic and with Mr. Vennekool in Chile, South America. Old ties of brotherly love are not easily broken."

#### China

The work in China has been progressing well, as may be seen from the reports which follow.

The matter of monetary exchange has been very favorable to our workers for most of the year. Part of the time they realized two dollars in Mexican for every dollar of their appropriation sent to them; but recently it has not been as high, the last remittance yielding only a dollar and seventy cents in Mexican.

Dr. Rosa W. Palmberg has been in the homeland on furlough. She has visited the General Conference at Shiloh, and many of our churches, one trip extending in the

#### GENERAL REPORT

H. Eugène Davis

In considering the matter which should go into this year's report, I realize afresh how much there is each year that is just like that of last, and yet there have been some special things this year which I wish to note in his report.

The Forward Movement Building Fund Campaign has continued, and the amount on hand while not increasing rapidly is growing. The campaign will not close until our furlough begins and probably not then.

The Daily Vacation Bible Schools mentioned in my last report were held. We had two schools with an enrolment of 86, and a daily average attendance of a little over 50. When one remembers that the time for holding these schools was in the hottest part of the year, and that it was an especially hot summer, the attendance was considered very good. There were fourteen Chinese helpers in the schools. The Shanghai Church and the Mission provided nearly \$25.00, which was the expense for books and material.

Last fall there was a little change in the Children's Church as the older and younger pupils did not seem to work very well together. Junior and Senior Christian Endeavor societies were formed and we feel that these have solved many of the difficulties of having such a large range of ages together. The Senior Christian Endeavor has not been all that we might wish or that we had hoped, but some of the members have made real progress, and we are sure all have gotten as much good as under the former plan.

The Junior Christian Endeavor has been a real joy, and the boys and girls have been very energetic in their work. We are to have a Promotion Service in two weeks when the two older classes, if they pass their examinations, go on to the Senior Christian Endeavor.

The regular appointments of the church have been maintained throughout the year. I have taken the preaching service or the prayer meeting more frequently than before. We have tried to relieve Mr. Crofoot almost entirely from preaching, although he has spoken a few times.

Frequent trips have been made to Lieu-oo. Now that the automobile road has been completed, the trip can be made from the

southwest to include Gentry, Fouke, Little Prairie, Hammond, Memphis and Stonefort, places not often visited by missionaries when at home. Her headquarters for the year have been at Salem, W. Va., where her adopted daughter has been attending college. Dr. Palmberg has been paid a regular furlough five-eighths salary, but has taken care of all her expenses, traveling and other kinds. She is returning to China this present summer, starting from Salem June 1, and visiting at many places, among them Jackson Center, O., Battle Creek, Mich., Chicago, Ill., Milton and Milton Junction, Wis., Edelstein, Ill., Kansas City, Mo., Nortonville, Kan., North Loup, Neb., Boulder and Denver, Colo., Albuquerque, N. M., Riverside and Los Angeles, Cal., and other places, to sail from Vancouver on August 10. With her go her adopted daughter, Eling Waung, who will be a teacher in our girls' school in Shanghai, and Helen Su, who graduated at the Battle Creek School for Nurses in June, and who will be a worker in our hospital in Lieu-oo. The expenses of these two young women are borne by Dr. Palmberg, Dr. Crandall, Dr. Sinclair, and other friends.

Miss Susie M. Burdick has also been in the homeland on furlough. She will return to China in the late autumn or early winter. Miss Burdick has borne all her home expenses, receiving from the board only the regular furlough salary. She attended the General Conference at Shiloh and has visited many of the churches, especially in the East, and has not only spoken from the pulpits on Sabbath mornings, but has given lectures with lantern slide pictures furnished by the Woman's Board, and has attended many gatherings of our people bringing to them always most inspiring evangelistic missionary messages.

The regular furlough for Rev. H. Eugene Davis and family will be due in the summer of 1923.

Dr. Bessie B. Sinclair is expected to be home on a brief furlough, beginning a few weeks after Dr. Palmberg reaches Lieu-oo. She has then been granted a leave of absence by the board at her own request for at least a year that she may take special training in surgery at Rockefeller Hospital in Peking, China.

The reports which follow are exceedingly interesting:



Mission in Shanghai to the Hospital in Lieu-oo in about two hours. If one had a car of his own, delays in getting a seat in the Company cars would be avoided, for on some occasions it has been very trying to put up with so long a delay.

The Lieu-oo Church effected an organization during the year, electing officers, making out a budget and trying systematic giving. The plan has not even approached perfection, due in part to the great desire of the Evangelist, Mr. Toong, to have an independent church, entirely out from any control of the Mission. He has not known how to lead, and the members of the church have very largely left his leadership. It has been a serious problem and we are trying to solve it by asking him to be the evangelist in Shanghai during our furlough, while various workers, foreign and Chinese from Shanghai, assist the doctors and Mr. Woo in the religious work at Lieu-oo.

The opening of a preaching place on the street of the town of Lieu-oo has given a fine opportunity to sow much seed. During the special meetings held in connection with the opening, there were twenty who signed their names, signifying their desire to know the Christian faith. Many of these have been lost sight of, but a few have been faithful and have made progress.

Seven have been baptized and joined the Lieu-oo Church during the past year, while ten have been baptized and joined the Shanghai Church. The financial condition of the Shanghai Church has been maintained with much the same budget as last year. We always are able to meet the budget with a good surplus, and this, in view of the fact that none of our members are wealthy, many are students in our schools or in colleges and do not have so they can give abundantly.

Our school Y. M. C. A. had two representatives at the World's Student Christian Federation at Peking, and a delegate from South America to that Conference came and spoke to our schools, while passing through Shanghai.

Almost no time has been given to teaching in the schools this year. The supervision of the Day School near by has continued, and some time has been given to superintending repairs at Lieu-oo.

The fields are ripe unto the harvest, but

truly the workers are few. Another young man, Bau Kyung Ziang, a member of the Lieu-oo Church, is at present studying in the Methodist Bible School at Sunkiang. He is preparing himself for religious work in connection with our churches. We have had good reports from his teachers. We pray for more help in added workers, both Chinese and foreign, to get under this burden and assist in bearing it, that we may more adequately do our part in the great undertaking—"China for Christ".

#### REPORT OF MISSION TREASURER

J. W. Crofoot

Like the school report, the report of the mission treasurer contains matter for thought if not for rejoicing. As our plant increases in size and *in age* the cost of repairs necessarily increases. Last year less repairs than usual had been done, so more were required this year.

The largest item is for carpenter work and for lumber, most of which was on the church blinds. They had needed repairs for some months before I was able to get carpenters to do the work. Wages are 75 per cent higher than seven or eight years ago, and men are hard to get, especially for repair work.

The tile roofs of the two schools and the dwellings are constantly needing repairs, and they, with some work on drains, account for the money spent for mason work and materials.

After the church blinds had been repaired they had to be painted, and those on the parsonage and the "Crofoot home" also needed it as they had not been done for several years. Labor for this and some materials furnished by the painter account for another large item of the report. The paint bought from an American firm has not been paid for yet as I have not been able to get their bill. But when it is paid for it will leave the "Evangelist and Incidental account" without funds.

In October the salary of Mr. Toong, the evangelist, was raised to \$50.00 per month, and this account has also been paying a part of the salary of the second evangelist at Lieu-oo since August.

It may be worthy of notice that exchange rates are not so favorable to us as they were a year ago. On our last draft, made

on May 15, we got only Mex. \$1.70 for each dollar of U. S. money.

Thanks to election by the others of our missionaries here I was a delegate to the National Christian Conference in May. It was surely a privilege to be able to attend those great meetings. I hope that our work will benefit sufficiently so that it will prove to have been time well spent.

#### REPORT OF THE CORRESPONDING SECRETARY Nettie M. West

The different departments of the work of the Mission being each reported by the worker responsible for that department there is but little of general interest left untold.

A few items may be mentioned, not so much to show results but the problems that come to us and the growth, or lack of it, of our work in China.

A few months ago a certain Chinese official, a Mr. Kyung by name, offered out of the gratitude of his heart, because of being healed of tuberculosis by Dr. Sinclair, to give our Mission five mow of land on which to build a hospital for the treatment of tuberculosis; land either at Woosung, the port of Shanghai, or on Hot Springs Mountain near Nanking.

The Mission had been praying definitely for enlargement in the work, and perhaps here was the answer. So investigations were made. The location at Woosung did not seem as desirable as at Hot Springs and the latter part of December Mr. Crofoot and Mr. Davis went to Nanking where they met Dr. Sinclair who was on her way down from Peking where she had been for a few weeks and together they went out to the place where the proposed gift of land was located. After looking it over and carefully considering it, they reported that although the site was a very favorable one, the five mow of land was not sufficient to develop a hospital; that to start even on a small scale \$10,000 would be required and that until our people accomplish the task as indicated by the New Forward Movement this enterprise should not be proposed to them.

The matter was referred to the board at home. They confirmed the judgment of Mr. Crofoot and Mr. Davis, and so the vision of a Seventh Day Baptist hospital on the mountain is ended for the present.

But our courage is still good. If this is the Lord's work he will prosper it, though it may not be through a new tuberculosis hospital on this mountain.

The Mission has tried to find land near our location in Shanghai that it might be possible to enlarge the two schools, which for some time have been filled to overflowing, but the high price of land and the lack of funds have prohibited our buying.

We find that land is very much cheaper in Lieu-oo than in Shanghai, and at a recent meeting the Mission unanimously passed the following resolution: "That we propose to develop our China Seventh Day Baptist educational plant in Lieu-oo and that Dr. Crandall be authorized to be listening and putting out feelers with the idea of buying land for the same when the time is right." The Mission had heretofore considered the advisability of locating our schools there, but until the present time it has not seemed desirable. Aside from the cheapness of the land as compared with Shanghai the fact of the completion of an automobile road between this city and Lieu-oo has been a large factor in changing our minds: Lieu-oo is comparatively easy of access now, and because there is no mission school in that vicinity one is greatly needed.

Why should we not develop one there which may be a credit to the denomination? Here for lack of room we can not grow; there we may be able to. Just what can be done with the plant here we do not know. But we are hoping that more workers may be sent out, that none of the work may be diminished but that more and more may be accomplished each year for the coming of Christ's kingdom.

We ask for the continued prayers of our people for this work.

N. M. WEST,  
Corresponding Secretary.

#### REPORT OF GRACE HIGH SCHOOL

J. W. Crofoot

It is, perhaps, not surprising that as the time comes round for me to make the report of the twenty-third year of my connection with the school I find that the matter uppermost in my mind is the state of our finances. As shown in the accompanying financial report, the total expense of conducting the school for the year has been Mex. \$5,052.36 as compared with \$4,390.00 for the previous



year, a record up to that time. The single item of teachers' salaries has increased from \$1,198.00 to \$1,901.00—nearly 60 per cent. The cost of board—\$2,142.10—is about 12 per cent above the previous record. When the school closes at the end of June there will not be enough money left to pay the necessary expenses through the summer vacation. We shall have to borrow from our building fund I suppose.

Most of the increase in the expenses of the school for the year is caused by raising the salaries of all three of the Chinese teachers who have been with us for some years. At the beginning of the present term we added as a half-time teacher Dzau Sih Ding, son of the senior teacher in the Girls' School. Unfortunately the state of his health is such as to make it uncertain whether he will be able to continue.

Mrs. Davis has been giving more attention to the music than it formerly had, teaching singing every day, with good results. Mr. Davis has directed the calisthenics and Mrs. Crofoot has taught two classes.

The attendance has been the largest this term we have ever had—57 in all, of whom 43 are boarders. We have often had as many living in the school as we could receive, but now we have a few more day pupils. As the population in this vicinity increases in density it seems likely that the proportion of day pupils may grow larger.

Two boys are to graduate from the High School this June. They and one other have been baptized during the year.

The Building Fund has received several additions during the year, notably \$50.00 gold from Mr. and Mrs. Starr A. Burdick, \$100.00 Mex. from C. C. Nieh, a prominent business man of Shanghai, and \$200.00 Mex. from the Ministry of Foreign Affairs, of Peking. This last contribution was secured by Mr. Jiu (or Chiu) when he was in Peking attending the meeting of the World's Student Christian Federation, and was quite a notable achievement. This fund now contains: Gold, \$368.94; Taels, 50.00 and Mex. \$4,736.23.

#### REPORT OF GRACE SCHOOL FOR GIRLS

Anna M. West

This year has brought much of joy and blessing. We have been spared many of the annoyances and unpleasantness of last year. There has been a splendid spirit of co-opera-

tion among the girls which has made work with them pleasant and satisfying.

We have been more crowded than ever before with forty-three boarders last semester and forty-eight this, but they have been here for work and have been patient with the crowding.

Some of the girls were inclined towards tubercular trouble so we have put them out on the porch for study and for sleeping, thus also increasing our seating and sleeping capacity. We have reached our limit now however and can not see how we can take in any new pupils except as those we now have drop out.

We have had two more of our former students as teachers this year—Miss zung We tsung and Miss Wo Yong-hyi. One of them takes the place made vacant by the marriage at the close of school last summer of Miss Tsang Sing di to Dr. Ku of the Union Hospital of Huchow, the other taking added classes. The rest of the teaching force remained the same as last year except that a young woman graduate of the Y. W. C. A. Physical Training School has come to us three times a week and given the girls thorough physical drill, and another student of the Normal Drawing School near here has come up once a week and taught the drawing class of the older girls.

This year as last the teachers and older girls sang at Christmas time in the big Community Chorus at the Town Hall. In May they also sang in that same chorus one evening for the National Christian Conference held in this city.

Here as in America, appeals have been made for the Russian Famine Relief. I had told the girls from time to time of conditions there so they were ready to respond when a call was issued by a local committee. The girls themselves gave liberally and then the older ones went out on the streets for one Tag Day. In all they raised something over \$200.00.

We have long wished for city water in the school, and through the kindness of friends we were enabled last fall to have it piped not only into the school but the house as well.

By no means are we satisfied with the spiritual growth of the girls, but we are happy to report that Miss Woo and two of the girls were baptized last fall and nine of

the girls have become probationers during the year.

During the year contributions have been made to our Building Fund. Most of them were obtained by the school girls last summer, and were for small amounts of from fifty cents to five dollars. However there have been some larger amounts. One of the former students who is now a graduate nurse gave \$200.00 and obtained \$400.00 more in subscriptions from others. Another large gift was \$100.00 from the Salem Y. W. C. A. There have also been several other gifts from friends in the U. S. A. At the close of the school last summer a little English play was given by the pupils, the proceeds of which were \$131.00. And so by small amounts the fund is growing.

#### REPORT OF LIEU-OO MEDICAL MISSION

Grace I. Crandall, M.D., and Bessie B. Sinclair, M.D.

This year's report will not be much different from those of other years. We find that our hospital work is steadily increasing. The out-patient department has not increased in numbers this year but when it is taken into consideration that many more than formerly stay in the hospital for treatment one can easily see that the number of dispensary treatments is lessened.

In the dispensary daily record there are recorded four thousand two hundred sixty-two different treatments, one thousand three hundred twenty-eight of whom were women, one thousand five hundred ninety-seven men and one thousand three hundred thirty-seven children. The different people treated have been two thousand nine hundred twenty-five. The diseases are in the usual proportion with skin and eye cases leading. There have been an unusually large number of vaccinations this year on account of the severe smallpox epidemic.

The out-calls have numbered one hundred six. The proportion of suicides has been considerably less than usual. Whether because others are treating these cases successfully or because unhappiness is decreasing in the community we do not know. There have been a number of calls to give tuberculin, some for vaccinations, eleven difficult maternity cases, a few diphtheria cases, some accidents and various other things.

The in-cases have just passed the three

hundred mark, being three hundred three in all. This number will make it possible for us to have a recognized nurses' training school when the time comes. Many of the patients have stayed for long periods and the average of time each patient stayed in the hospital is thirteen days. The average number of patients per day is eleven and a fraction. There has been no time during the year when there have been no patients, even at the Chinese New Year season.

There have been many tubercular cases, probably more than any other one disease. There have been sixteen obstetrical cases, an increase over last year. Of other diseases there has been quite a variety.

At present the house is very full, fifty-four Chinese eating here today. This, of course includes servants and helpers as well as many who are here to keep friends company. There are twenty-seven patients in the house today, June 6. We have added to our equipment within the past few days but we are still taxed to the limit to supply bedding, dishes, and all the other necessities. The demand has been beyond our resources so that we have had to turn some patients away. Of course, this is the busy time of the year and later we shall not be so crowded.

This system of allowing friends to accompany patients has many drawbacks but at first people would not come without it. As many are private patients who are willing to pay well for the privilege we have not yet changed the custom. As our work grows it will have to cease or we shall have to build a separate building for such cases. Some hospitals do that and it seems a good plan.

The work has never been very satisfactory to either of us for as a hospital proposition it is far, far from ideal. Still we are doing a work much of which, at present, could not be done in any other way. We hope that our deficiencies will be gradually overcome as we can develop more trained help and the people come to understand better just what a hospital is. With this end in view we are looking forward eagerly to the coming back to us of Miss Helen Su who is graduating today from the Battle Creek Sanatorium Nurses' Training School.

In finances we have a little more than held our own but it must be admitted that a more free use of money would do much to make a

(Continued on page 320)



## YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK,  
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Contributing Editor

### GETTING AN EDUCATION

J. FREDERICK WHITFORD

Christian Endeavor Topic for Sabbath Day,  
September 16, 1922

#### DAILY READINGS

Sunday—Our need of knowledge (Job. 11: 7-12)  
Monday—Studying God's word (Ezra 7: 10)  
Tuesday—An ancient school (1 Sam. 19: 18-20)  
Wednesday—Value of wisdom (Prov. 3: 13-20)  
Thursday—In God's school (Acts 7: 20-33)  
Friday—Practical application (Prov. 24: 30-34)  
Sabbath Day—Topic, Getting an education (Prov. 9: 1-11)

This week's Christian Endeavor topic is one very close to the hearts of Seventh Day Baptist young people. If it were possible to compile statistics to show the number of boys and girls in the different religious denominations who are striving to get an education, it is doubtful if any could show a greater per capita than our own. It is safe to assume that all our young people desire an education, not the same kind of an education, but one that will help them rise above their present condition in life and become successful men and women.

The purpose of this brief article is to impress upon Endeavorers what a truly educated person is and what an education should do for the individual, for the community, for national progress and for world-citizenship. Besides the spiritual side education has its information or knowledge value, its cultural advantage, its disciplinary importance and its utility value, commonly thought of as the power to make a living. I wish you to think of these only as means to an end—that of *service*.

The educated individual is one so trained that he is adjusted to his environment and has conscious power that functions in controlling this environment, and, if need be, in recreating it for the general welfare. It has been said that an educated man is one who, though he may be ignorant of book-learning, is master of his powers and wise in manhood and the secrets of complete living. The educated mind should be a self-

starter, not an intellectual storehouse. We should desire information, but information alone is not education. We should seek knowledge, but knowledge is not necessarily power. Solomon made these distinctions when he asked God for *wisdom* as distinct from knowledge and for a purpose, service for God's people.

Statistics could be quoted to show that every day in school is worth ten dollars to each seeker after education in increasing his earning capacity. From the standpoint of distinguished service, the U. S. Government has found through recent surveys that the individual with no education has only one chance in 150,000 of performing such service, but that an elementary education multiplies his opportunity by four, a secondary education multiplies his chances by eighty-seven, and a college or technical training multiplies his prospects for distinguished service by eight hundred. From both the material and social viewpoints an education is a big asset to the young person whose life-possibilities are yet to come.

All can not render distinguished service, but those who feel they can not should remember the parable of the talents. God would have been just as pleased with the man with one talent had he made a proportional use of it in the master's service, and I believe he will give one-talent people who "make good" in the service for others just as satisfactory rewards up to their limits or capacities as the more talented ones. In the ordinary sense of the word, Abraham Lincoln was not an educated man, yet Europe has recently placed his name among the names of the world's ten greatest men. Prominent among the reasons for his unusual success in life were his constant use of the learning-power he possessed and his tireless service for others. Smiles, kind words, helpful acts, sympathy when needed, encouragement in trying times, good will for those with whom we come in contact, lightening our neighbor's burdens, helping to educate our neighbor's children, making the community a better place in which to live, and myriads of other little ways for service will open-up to the person who elects to get an education for other than selfish reasons.

To those capable of the higher types of service in larger fields there rings out the clarion call from a world in dire trouble. Unparalleled social, economic and political

upheavals have come as an aftermath of the most colossal war in history. All eyes are turned towards America as the only nation endowed with those attributes that can make her a modern Moses. Whether we so serve depends largely upon the attitude of the people.

If those who rule over us show the proper combination of intelligence and character and public opinion will continue to back-up progressive movements launched in the interests of mankind generally, this period in which we are privileged to live can be second only to the millennium. In spite of all signs to the contrary light already may be discerned in the reconstruction dawn. Public opinion is the only thing really feared by the powers of evil and an educated public opinion is beginning to function in a way that is driving corrupt political bosses and other enemies of democracy into the open, where a fair fight for right and decency may be made and won, if those who hold the ballot wield it intelligently.

Never in all history has so much power been passed into the hands of the people and never have the people responded to the trust as right now. The people are demanding that education of the right kind shall be furnished to our alien and illiterate population and the President has made it plain that universal education is essential to our national existence. Prompt action has been or is being taken in cities with large foreign sections to educate the alien and thus overcome the Bolshevistic and anarchistic tendencies of those ignorant of our national aims and ideals.

Whether we will to or not, events have so shaped themselves that we can not longer continue our national policy of isolation. We are beginning to see that affairs of our neighbors overseas are very much our affairs and that in a larger sense than we ever dreamed we are in truth "Our brothers' keepers". A forward look and a world-vision will bring opportunities for super-distinguished service. May we prove worthy of the great trust!

Finally, in getting an education always keep in mind this religious ideal: "Real success in life can be secured only through our best endeavors to fulfill God's purpose in our creation, and that manifestly was to give us the opportunity for developing a life and character fitted to dwell with him eter-

nally. This high privilege he has inseparably coupled with the obligation on our part to strive earnestly to lead others in the way to him; and such privilege and obligation confronts every soul in the universe, from captains of industry to the most lowly in life and with a responsibility measurable only by the circle of their influence."

"How do you know that Christ is risen?" some one asked an old fisherman, whose faith in Jesus seemed very simple and sure.

"Do you see those cottages near the cliff?" he replied. "Well, sometimes, when I am far out at sea, I know that the sun is risen by the reflection in those windows. How do I know that Christ is risen? Because I see his light reflected from the faces of some of my fellows every day, and because I feel the light of his glory in my own life."

The story of the risen Christ says to you, to me, to all who bear his name, "Reflect Christ in all his graces of spirit, in all places and under all circumstances," for Easter lessons are not for one day, but for all the days, and all the time of those days. —*Record of Christian Work.*

"In a very deep sense all human science is but the increment of the power of the eye, and all human art is but the increment of the power of the hand.

"Vision and manipulation—these in their countless indirect and transfigured forms are the two co-operating factors in all intellectual progress."—*John Fiske.*

#### TAKE NOTICE

The *Helping Hands* and *Junior Graded Lessons* will be mailed by September 4. If you have not placed your order yet do so at once, that your school may be sure to get their supplies on time.

#### NOTICE OF THE ANNUAL MEETING OF THE SABBATH SCHOOL BOARD

The annual meeting of the corporation of the Sabbath School Board of the Seventh Day Baptist General Conference will be held in the Gothic, Alfred, N. Y., on Wednesday evening, September 13, 1922, at 7:30 o'clock p. m.

A. L. BURDICK,  
Secretary.



## CHILDREN'S PAGE

### THE BOYS IN BLUE

RUTH MARION CARPENTER

Robert and Lewis Moore, eight and ten years respectively, sat in the train on their way to grandpa's, eagerly telling their father what good times they had had there on other visits.

"Robert," said Lewis, "remember the time grandpa offered us a penny for every time we hit the clothes post in the back yard with the green crab-apples?"

"Yes, I do, and I 'member how he had to go downtown to get some more pennies, he said we were awful good marksmen," replied Robert. "Say, I just bet he will tell us some more war stories. I am awful proud my grandfather was a real soldier; you know, daddy, there isn't another fellow on our street who has a real live Civil War soldier relation."

Grandpa met them at the depot and during the ride to the farm the boys begged him for war stories. The boys were intensely interested in anything that pertained to war and grandpa planned to give them many war treats in the way of stories during their visit.

The next day, it so happened that grandpa, grandma and father wished to attend a certain meeting to be held in a nearby village during the afternoon. The boys promised to play about the farm and "be just as good."

During their play they thought of something they remembered to be in the attic, so up they scampered. In looking for the things they were after they saw a certain old-fashioned trunk. Not realizing that they might be meddling or not being "just as good" they opened up the trunk.

"Robert, look here, war things! Oh, come on. Here's a big flag and an old army coat, I do believe," cried Lewis.

"And here's the hat that grandpa wore," added Robert.

"Say, Bobby, let's dress up and play war, will you?"

"Sure," agreed Robert very readily.

Everything in the trunk was soon on the

floor and the boys chose what they most liked and dressed up as real little Civil War soldiers. Taking the flag and a gun they found leaning up in one corner they hurried down stairs.

"I'll be Commander Moore, and you can be sergeant," ordered Robert very pompously, "and we will march against the enemy."

Around the house they marched, down to the barns and back and were just about to start for the neighboring woods, when grandpa drove into the yard. He threw up his hands in dismay. "We are attacked by the enemy," he said turning to grandma and father, "we might as well surrender, we are lost."

For a minute the boys were puzzled but when they saw the twinkle in grandpa's eyes they ran to him saying, "No, grandpa, we are not the enemy, don't you see we are the 'boys in blue'?"

"So you are, so you are," he said climbing down from the wagon, and with a military salute shook hands with his Commander and Sergeant.

Give me thy strength, for my day, Lord,

That wheresoe'er I go,

There shall no danger daunt me

And I shall fear no foe;

So shall no task o'ercome me,

So shall no trial fret,

So shall I walk unwearied

The path where my feet are set;

So shall I find no burden

Greater than I can bear,

So shall I have a courage

Equal to all my care;

So shall no grief o'erwhelm me,

So shall no wave o'erflow—

Give me thy strength, for my day, Lord,

Cover my weakness so.

—Annie Johnson Flint.

"Ye are the salt of the earth: but if the salt have lost his savor wherewith shall it be salted? It is thenceforth good for nothing but to be cast out, and to be trodden under foot of men" (Matthew 5: 13). When, therefore, any man contents himself with asking of his empty life, What harm do I do? he may expect the scathing rebuke of Jesus. In his eyes such self-satisfied negativeness reduced the glorious possibilities of useful manhood to insipidity. He could no more endure denatured personality than denatured salt.—Harry Emerson Fosdick.

## REPORT OF THE COMMITTEE ON NOMINATIONS

Your Committee on Nominations respectfully presents the following nominations for officers, boards, and committees for the following year.

### OFFICERS OF THE GENERAL CONFERENCE

*President*—Esle F. Randolph, Great Kills, Staten Island, N. Y.

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

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

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*Corresponding Secretary*—Edwin Shaw, Milton, Wis.

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

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

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

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*Terms expire in 1923*—Edgar P. Maxson, Benjamin F. Johanson, Lucian D. Lowther.

*Terms expire in 1924*—Theodore J. Van Horn, Paul E. Titsworth, M. Wardner Davis.

*Terms expire in 1925*—Esle F. Randolph, George W. Post, Jr., Henry Ring.

### FEDERAL COUNCIL OF CHURCHES OF CHRIST IN AMERICA

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Arthur E. Main, Alfred, N. Y.; Boothe C. Davis, Alfred, N. Y.; Ahva J. C. Bond, Salem, W. Va.; Alfred E. Whitford, Milton, Wis.

*Member of Administrative Committee*—Willard D. Burdick, Dunellen, N. J.

*Member of Commission on Relations with France and Belgium*—Edward E. Whitford, 3681 Broadway, New York City, N. Y.

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*Tract Society*—James L. Skaggs, Plainfield, N. J.

*Missionary Society*—Anne L. Waite, Bradford, R. I.

*Sabbath School Board*—Willard D. Burdick, Dunellen, N. J.

*Education Society*—J. Nelson Norwood, Alfred, N. Y.

*Young People's Board*—Elvan H. Clarke, Sanitarium, Battle Creek, Mich.

*Woman's Board*—Mrs. Allen B. West, Milton Junction, Wis.

*Member of the Committee on Church and Social Service of the Federal Council and Executive Secretary*—James L. Skaggs, Plainfield, N. J.

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*For Three Years*—Benoni I. Jeffrey, Milton, Wis.

*For Two Years*—George E. Coon, Milton Junction, Wis.

*For One Year*—Albert S. Maxson, Milton Junction, Wis.

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

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We recommend that the General Conference nominate officers and directors, or managers, or trustees, of incorporated bodies as follows:

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Respectfully submitted,

HERBERT C. VAN HORN,  
*Chairman.*

HERBERT L. POLAN,  
*Secretary.*

## Sabbath School. Lesson XII.—Sept. 16, 1922

## THE MESSAGE OF MALACHI

Malachi 3: 1-4: 3

*Golden Text*—"Return unto me, and I will return unto you, saith Jehovah of hosts." Mal. 3: 7.

## DAILY READINGS

Sept. 10—Mal. 3: 1-9. Israel's Sin.

Sept. 11—Mal. 3: 10-18. God's Promise.

Sept. 12—Mal. 4: 1-6. God's Judgment and Blessing.

Sept. 13—Psalm 1: 1-6. The Righteous and the Wicked Contrasted.

Sept. 14—Matt. 25: 41-46. The Wicked Punished.

Sept. 15—Matt. 5: 1-12. The Righteous Blessed.

Sept. 16—Psalm 32: 1-7. The Blessedness of Forgiveness.



## OUR WEEKLY SERMON

### FAITH AND WORKS

REV. EDGAR D. VAN HORN

(Sermon preached at Western Association)

Text: "By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather to be evil entreated with the people of God, rather than to enjoy the pleasures of sin for a season; accounting the reproach of Christ greater riches than the treasures of Egypt; for he looked unto the recompense of reward." Heb. 11: 24-26.

On the campus of New York University, situated in the upper part of the City of New York is circular building called the Hall of Fame. In this building there is placed from time to time statues of certain Americans who have distinguished themselves in life for their noted achievements and service to humanity. The tests by which these honors were conferred are very severe, for no one may be memorialized in this Hall of Fame except his life and works pass the tests applied by a tribunal especially delegated to pass upon the merits of such cases.

Now we have here in this eleventh chapter of Hebrews a hall of fame in which we find saintly men and women who were distinguished not only by their faith but by the works prompted and guided by that faith. Here we find a monument to Abraham, to Jacob, to Sarah, to Rahab, and many others, but the one of special interest to us today is that of Moses. And as one asks when he steps into the Hall of Fame at New York University, what qualities of life, what achievement in action made these men worthy of such recognition, so we ask concerning Moses—What was there in the life of Moses, what thought, what aims, what achievement in action that has led the great tribunal of God to place him in this Hall of Fame?

Our text points to one great testing period of his life in which there is revealed the greatness of his life and the one act which alone would have justified the placing him among the world's heroes. "By faith Moses, when he was grown up, refused to

be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." There are three things in this text I want to call your attention to this morning: First, the Choice, second, the Faith which prompted it, and third, the Motive which inspired it.

#### HIS CHOICE

Viewed from the outward circumstances of his life there seems no reason to expect that Moses would be confronted with such a crisis as came into his life. Egypt boasted of a great civilization. And Moses by a strange incident of childhood had been placed in line for her wealth, luxury and training. He had already proven himself a great statesman as well as a soldier. His foot was already on the step to the greatest throne of earth. In the estimation of his peers a most brilliant career was open to him. Nothing could defeat it. He was in line for honor, glory and power. What more could a man desire.

But a strange thing happens. God comes into his life. And as a result we find Moses doing one of the most unthought of—humanly speaking—acts of his wonderful life. This man who was ready to ascend the greatest throne of earth, suddenly turns about and casts in his lot with a despised race of people who were the merest slaves. When we read that he "refused" it does not require much of a flight of the imagination to picture the struggle through which he passed. The word "refused" implies a tremendous temptation, one which none but the stoutest could resist. In this brief statement we may read a volume of heroic struggle to break with the glory of a great future, its promise of brilliant success, its wealth, its power, and finally to turn to lowly paths of poverty, want, hardship, thankless service for poor downtrodden, complaining slaves.

There is a principle of character here which I wish we might consider for a moment. It is always easy to find plausible reasons for doing the things which we want to do. In other words our intellects become the slaves of our wills. We marshal in startling array our arguments and reasons for doing the thing we *want to do* and then proceed to smother the still small voice that would tell us, not what we want to do, but what we ought to do. Moses might

have argued that it was best to stay where Providence had placed him. If God had not wanted him to use this position of power why had he placed him in it? Could he not help his own people more by staying in this position? As the son of Pharaoh's daughter, and as a prince who could ascend the throne some day, would he not have greater opportunity to alleviate the sufferings of his people, than by flinging away his position? Would he not by this act be losing his opportunity and lowering himself to a level where he would have no leverage to lift his people up out of their sufferings and slavery? Do you see what a plausible case Moses might have worked out to do the thing which he doubtless wanted to do?

I can not urge too strongly the caution which our young people should exercise at this very point. Not that the course of duty is necessarily the least agreeable—for it is sometimes the most agreeable—but the danger is that we will choose the things or course of action which we want to do rather than that which God wishes us to choose. We easily fall victim of unconscious bias and selfish motives lead us to make wrong decisions. In the "Early Christian Martyrs" there is an account of a rich Roman woman who with her seven

sons espoused Christianity. In a time of calamity certain pagan priests represented to the emperor that this woman by her deeds of Christian piety had brought down the anger of the gods upon the people; and by imperial command the prefect, Publius, was requested to see that she and her sons sacrificed to the gods. The prefect tried to persuade her to make these sacrifices; but she, declaring that the Holy Spirit would strengthen her against the evil one, said: "I am assured that while I live I shall be the victor in my contest with you, and if you cause me to be put to death I shall be still more a conqueror." Publius replied, "Unhappy one, if it be pleasant for you to die, at least let your sons live." "My sons," said Felicitas, "will surely live if they do not consent to sacrifice to idols; but if they commit this crime of sacrificing they will die eternally." And so when the effort of the magistrate failed the trial was ordered. At the trial she was again urged to have pity on her sons but addressing her seven sons she said, "Look up to heaven, where Christ with his saints is awaiting for you. Fight the good fight of faith for your souls, and show yourselves faithful in the love of Christ." During the trial all sorts of threats and promises were made to induce them to recant their faith in Christ and to sacrifice to

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idols, but they remained true. And the emperor, when at last he read the account of the trial ordered them to be executed. And Felicitas with three of her sons were beheaded, three of the boys were whipped to death and the last thrown from a high precipice and killed.

It brings into relief the greatness of Moses' choice when we note the things which he refused. Out on the plain was a poor downtrodden, ill-used race of slaves. And as Moses thought over the promises made to his forefathers God made it clear to him that he was to become their champion, and fearing the softness of retirement, and the surroundings of leisure, he made up his mind that he would cast his lot in with them. And so he refused the king's palace, the feast of plenty, leisure, ease, retirement, that he might not lose touch with his fellowmen or have his ears muffled by these things against the word of God. Desiring to hear God's voice, he evaded those things which might in any way stifle that voice.

You will pardon me, I am sure, if I raise the question whether we as young people in this day are as careful to avoid those things which stifle and smother the promptings of God's spirit in our lives? There is no reason to believe that Moses was victim of any base sensuality. He lived above all that. Nor do I fear so much some base sin in the lives of our young people as I do the love of ease, the softness, the surroundings of material comforts, the intoxication of materialism. I do not say that we do not have some secret sin, some evil habit that in the end will drag us down to lower levels, all this is not only possible, probable, unless we cut ourselves loose from their degrading tendencies; but the point I am making is that he who would scorn such evil habits and scorn to stoop to such wrong doing will find to his own surprise that the pursuit of common ideals of success can rob him of eternal life quite as effectively as some base habit.

Moses realized that the "pleasures of sin" could not last. Herein is the magic of sin. It deludes us. It presents us a pleasure but skilfully conceals the fact that it is only temporary in duration and that when it is past it leaves a sting, a stain, that remains to curse our lives. "It casts a glamor over the eyes of the tempted, so that they can not penetrate through the radiant ap-

pearance to the hideous reality so loathsome beyond. It captures and inflames the imagination, muffles the conscience and paralyzes the will; it makes itself seem the most desirable of all things, the one beatitude needed to crown and complete the life." It takes faith, spiritual vision to penetrate through this glamor, this false promise, this disguise, to the truth, and to see the end clearly in the light of present choices. How true is the statement that "Where there is no vision the people perish." We make our choices, our decisions today under the pressure of present need, or some momentary ambition. We want something, which in itself may be good, and even necessary but fail to see that the course we take in obtaining our object may be leading away from the highest good in the end. Lot pitched his tents toward the beautiful and rich plains of Sodom because they promised wealth, success and ease. You know the trouble and sorrow that ended his course. Abraham chose the rugged uplands, the way of temporary loss but the end of which was eternal gain. It is discipline that leads to character, hardness, not softness. When I see parents coddling their children, shielding them from labor, pitying them in hardship and encouraging them to take the way of least resistance I do not wonder at the tragedies of life and the wreckage along the shores of time. If we could only see the value of the rugged, up-hill way, such as Abraham took, how much nobler, loftier, more blessed life might be to us.

"What did Moses prefer? He chose rather to suffer affliction with the people of God. He chose the side of weakness and oppression against the side of unscrupulous might; a weak minority against an outrageous majority. He was willing to be one of the weak, plus their pain, rather than on the side of majestic and magnificent vice. There is no more splendid spectacle than this, the sight of a man who, if he likes, can have ease, leisure, pleasure, treasure, putting off his slippers, putting on his heavy boots, going out into the stormy night, battling with wind and rain because he had heard the cry of pain and servitude."

#### THE POWER

What was the power of his choice? It was his faith. His faith in God, that no matter by what lowly paths, God would

bring him to a greater success than anything which Egypt could offer. He realized that God had chosen him for a great work and now he must choose God and link himself with his divine purpose. He did this "By Faith", faith in his mother's God, for no doubt that Jochebed taught her boy of the God in whom she had trusted when she saved his life. By that Faith which could look far into the future and see "the recompense of the righteous", that no matter what the cost the recompense would be the salvation of his own people and the final triumph of truth and justice. What he saw was the reward of his sufferings, the people for whom he now renounced his connection with Egyptian court and for whom in his best hours he was prepared to die, would at last be delivered from bondage and allowed to enter the promised land. It was this same faith we see in our Savior, "Who for the joy that was set before him endured the cross, despising the shame", that he might save his own people from the cruel bondage of sin.

If we could be as wise and unselfish as was Moses. He esteemed the reproach of Christ greater than the treasures of Egypt. Yes we can better afford to have reproach,

contempt, derision with poverty, though that is seldom required in this day, along with right than all the wealth this world can bestow, if with that wealth we can not stand justified before God. Better be poor and right before God than to be rich and wrong. Think of the luster on Israel's history, of the galaxy of saints and prophets, of sages and psalmists who so gloriously wrought in God's work. These were the recompense for the sacrifice and wisdom of that man of God, his servant Moses.

Then in the last place let us not forget that there is a recompense of reward in finding that every self-denial can be and is made sweet, and every cross may be converted into a crown. The greatest recompense we can have for any self-denying service is to lose the sense of self-denial in the ecstasy and joy of the privilege of it; to feel that though we may have to suffer, the suffering itself becomes a channel of joy to us who are permitted to suffer for the Master's sake. "The recompense of the reward is to be so transformed and transfigured by the service we render to Christ and humanity that we shall become like our Lord and find our greatest joy in blessing those who need our help."

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## MISSIONARY SOCIETY'S ANNUAL REPORT

(Continued from page 309)

better hospital. We have been very glad to add about an acre of land to our holdings recently. It is a piece that we have long coveted and we feel that we have been fortunate to secure it just now when there is a land boom beginning here. We paid at the rate of \$780 per acre including middlemen's fees and a few days ago a piece just opposite it was refused sale for \$990 per acre, including fees.

The reason for the real estate boom is that the automobile road has been completed and we have an auto-bus line running between here and Shanghai. The autos go frequently and make the distance in from one and a quarter to one and a half hours. As Shanghai is the New York of China, Lieu-oo people feel that their opportunity has arrived. Yesterday a telephone line to Shanghai was also completed.

The religious work has also developed somewhat. During the past six months our native evangelist, having bought a house in town, fixed up the large front part of it as a chapel. He did this with money collected from Christians and friends of the work. Services are now being held there.

Rev. H. E. Davis came out in February and held special meetings there at which there were large crowds. About twenty people put down their names on the church book as probationers. There were already ten names of those who had signed within the past year, making in all about thirty probationers. About one-fifth of these attend fairly regularly; one has passed to his reward and one is ill with tuberculosis, a hospital patient.

Within the year, too, there were about eight people baptized. Two of these are in the training school for Bible women. We have organized the church here and a systematic method of giving has been introduced. Envelopes are issued to those who promise a nominal sum weekly or monthly.

Church services are also held here in the waiting room every Sabbath morning. Mr. Wu, the young man whose education was largely paid for by Dr. Post, Sr., of Chicago, holds services in the men's ward for the men patients and orderlies every morning.

Submitted with earnest request for your prayers.

(To be concluded)

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## DEATH

KOVATS.—Rev. Joseph J. Kovats was born in Vaczhortyon, Hungary, July 8, 1873, and died at his late home in West Pullman, Ill., May 13, 1922.

Mr. Kovats was a son of John Kovats. On May 9, 1895, he came to America. For the greater part of his mature life he has been actively engaged in religious and pastoral work. He was reared in the faith of the Baptist church which he joined at the age of eighteen while still living in Hungary. After his arrival in this country he continued his work among his Hungarian Baptist brethren. It was through his connection with the Adventist church which he joined in Milwaukee that he became a staunch adherent of the Bible Sabbath, and in the year 1909 he accepted the tenets of the Seventh Day Baptists and joined, with his wife, the church at Milton. He was ordained to the gospel ministry December 18, 1909.

In 1911 the family moved to Chicago where Brother Kovats began his mission work among the Hungarians at West Pullman. He occasionally went to cities and villages where numbers of his countrymen were located and tried to organize religious work among them and to extend the knowledge of the Sabbath. While none of these outposts ever became large in membership, yet that does not detract from the fact that Brother Kovats was a hard worker, a man of great faith and a humble servant of Jesus Christ. While living in Hungary he organized a musical group and became a choir leader of considerable reputation.

In 1894 Brother Kovats was married in Budapest, Hungary, to Mary Madorisz. To them were born five children, John, Joe, Steven, Julia and Mary, the last named dying at the age of eight.

About seven months prior to his death he became seriously ill and for a time took treatments at the Battle Creek Sanitarium.

Services in memory of the brother were held at his late home in West Pullman, conducted by his pastor, Rev. Henry N. Jordan. He was assisted by Mr. Carl U. Parker, Rev. William Fatter, Steven Biro and John Morvay. Interment was in Mount Greenwood Cemetery in Chicago.

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BEST

### A PERFECT DAY

Adapted from "A Perfect Day", by Carrie Jacobs Bond

When you come to the end of a perfect day  
And you sit alone with your thought,  
While the chimes ring out with a carol gay,  
For the joy that the day has brought,  
Do you think what the end of life's perfect day  
Will mean when your life is o'er,  
When the sun goes down with a flaming ray,  
And the dear friends are no more?

Our stay on this earth is like one brief day,  
Soon we come to our resting place;  
Soon the hours of morn have faded away,  
As we wearily end our race;  
Soon the Spring and Summer of life have fled;  
The Autumn leaves turn and fall;  
Winter's snowy mantle will cover our bed  
When life's evening shadows fall.

Make the day that is yours a perfect day,  
Filled with love all the journey along;  
Let the hours that pass drive the cares away  
From a heart which has lost its song;  
Close each day with thoughts that your heart should think  
When the sun of your life goes down,  
When you stand and wait at eternity's brink  
To receive God's lasting crown.—W. F. Bostick.

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