

# The Sabbath Recorder

## HIS HOLY DAY

**O**NE can not read the Ten Commandments without realizing the fact that he is face to face with a unique and lofty moral code. These stately but practical precepts feel as if they possessed real authority over life and conduct. At the heart and center of this moral code is this commandment: "Remember the Sabbath day to keep it holy." "The seventh day is the Sabbath of the Lord thy God."

"**W**HAT America needs more than railway extension, and western irrigation, and a low tariff, and a bigger wheat crop, and a merchant marine, and a new navy, is a revival of piety, the kind father and mother used to have; piety that counted it good business to stop for daily family prayer before breakfast, right in the middle of the harvest; that quit field work a half hour early Wednesday night so as to get the chores done and go to prayer meeting. That's just what we need now to clean this country of filth, of graft and of greed, petty and big, of worship of fine houses and big lands, and high office and grand social functions."

—Wall Street Journal.

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# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

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

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

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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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WHOLE NO. 4,076

## Athenian Loyalty Needed in America

Some of our readers will recall the story of the origin of the expression: "He's a brick!"

When the king of Sparta was called upon to show his royal guests the walls of his city, he mustered the young men of his realm to stand in ranks around his home; and proudly pointing to them, he exclaimed: "These are the walls of Sparta, and every man, a brick!"

We could but think of the spirit of loyalty suggested by these words when, a few days ago, we found in print the following "Oath of the young men of Athens":

"WE will never bring disgrace to this our city by any act of dishonesty or cowardice, nor ever desert our suffering comrades in the ranks.

"WE will fight for the ideals and sacred things of the city, both alone and with many; we will revere and obey the city laws and do our best to incite a like respect and reverence in those above us who are prone to annul or to set them at naught; we will strive unceasingly to quicken the public's sense of civic duty.

"THUS in all these ways we will transmit this city not only not less but greater, better and more beautiful than it was transmitted to us."

We can scarcely find a daily paper in these times that does not give unmistakable evidences that America is suffering from disloyal men; and that there are multitudes here to any one of whom the term: "He's a brick!" could not be applied in the sense of his being a defender of our nation; but rather—and more appropriately—in the slang sense of his being a "tough", trying to break down our walls!

This oath of loyalty by the young men of ancient Greece, if taken and loyally carried out by American law breakers, and by all who ridicule the best fundamental law of modern times, would transform our nation, and make our land the best and safest and happiest land on earth.

Unless there is some check put upon the growing rampant, treasonable spirit so prevalent in some sections of this country, and which is being ignored or "winked at" by

men in authority, there is little hope of this generation's leaving the nation better than they found it.

"Out in the Fields With God" Some one has said: "The best thing about spring is that it comes when most needed." In some sense these words might be true of any one of the seasons; but they will seem especially appropriate this spring, after the uncommonly cold and stormy winter.

To many people—especially the shut-ins—, Mrs. Browning's words: "Out in the fields with God", will have a new meaning as the warm days and spring sunshine begin to clothe the fields with life and beauty. It is wonderful how soon we forget our troubles when brighter days come, and when God bathes our earth with sunshine and carpets it with flowers.

Some of the most cheering experiences of the days spent in the sunny south have come while out in the open, either alone or with friends who also love the quiet of the forest, the music of the sea, the songs of birds, and the glories of sunset skies.

Only yesterday, during a stroll, alone, for two miles, along the shore of North Beach above St. Augustine, with row after row of snow-white breakers chasing each other in on the one hand; great sand dunes stretching away on the other; a shell-strewn beach floor under foot, and sea birds winging their way over land and sea, we forgot every care for a time, and were charmed by the restful music of nature's open chorus.

Out in the fields with God is a good place for soul-rest. There, if anywhere, one can forget his cares and troubles. There, if anywhere, he can think good thoughts of the present, and put away his fears for the future. There if anywhere he can realize the poet's experiences and make them his own:

"The little cares that fretted me,  
I lost them yesterday  
Among the fields above the sea,  
Among the winds at play;  
Among the lowing of the herds,  
The rustling of the trees,  
Among the singing of the birds,  
The humming of the bees.



"The foolish fears of what may happen,  
I cast them all away  
Among the clover-scented grass,  
Among the new-mown hay;  
Among the husking of the corn  
Where drowsy poppies nod,  
Where ill thoughts die and good are born,  
Out in the fields with God."

**St. Augustine** St. Augustine, Where the Old and the New Make an Interesting Present standing on a narrow peninsula between the San Sebastian River and Matanzas Bay, nearly forty miles south of Jacksonville, and seventy miles north of Daytona, on the east coast of Florida, is the one place where the very ancient and the intensely modern stand, not only close together, but where they mingle in such a way as to show something of the world's progress. The old city was compactly built with streets like narrow lanes; and houses in primitive Spanish style were crowded closely together. In 1914 half of the ancient town was swept away by fire, thus making room for many buildings of modern architecture. In St. George Street, in Charlotte Street and in St. Francis Street, as well as in several others, new buildings stand with very ancient ones sandwiched between them, until the observer is impressed with the way the old and the new come together to make the present town.

Indeed, in order to make room for the most attractive portion of the new city hundreds of acres have been redeemed from a vast swampy bog by filling in several feet deep with coquina shell material brought in as gravel from the island across the bay. One may travel many days and not be able to find more extravagantly built modern hotels than the Ponce de Leon and the Alcazar. The former was built in Spanish Renaissance style, a thing of wonderful grace and beauty, evidently quite as much as a memorial building, as for a hotel. One can not study its symbolic decorations without the feeling that its builder intended to memorialize both the sturdy Spanish town of Leon that so bravely withstood the Moors, and the humble Indian village of Seloy, whose sacred totem was a stag's head, and on the site of which St. Augustine was founded. Even the dolphin figures of its famous fountain remind one of the fact that this bay was called by the Huguenots, "The River of Dolphins." Indeed the Ponce de Leon Hotel is a veritable museum of sym-

bolic designs memorializing historic scenes of long ago. But we have no time to study them further just now, for we must visit some of the older buildings with their real historic antiques that tell wonderful stories of early days in America.

The very fact that St. Augustine claims to be the oldest city in North America, and that it has survived the ravages of time and the vicissitudes of war for 410 years, under four flags, makes a study of its ancient landmarks doubly attractive. So, good-by, for the present, to the beauties of modern life here, while we commune with the time-worn and the antique.

In old Fort Marion there are three rooms well filled with souvenirs of many battles and with relics of early Indian life in Florida. Reminders of the destruction of the Huguenots, of the massacre of missionaries, and of the unfair and inhuman treatment of the friendly and peaceful Seminole Indians, recall the brutality of fanatical men fighting in the name of religion, and of political demagogues seeking wealth and personal aggrandizement.

One room is filled with the munitions of war from Spain, and from early colonial times of America; and other rooms in the fort contain exhibits of natural history and of the geology of Florida. Some excellent exhibits of early Seminole life, given by Chauncey M. Depew, pretty nearly fill one room. This old fort could tell a sad story if it could only speak of all it has been through.

It does not take long to learn that the very name Matanzas indicates *slaughter*, and commemorates the massacre of the Huguenots by Menendez in 1565 in connection with the founding of St. Augustine. This man was sent to these shores for the purpose of exterminating the Huguenots and planting the Catholic religion here. To this end he brought with him twenty-six priests and monks, and went deliberately about his murderous work. All who would not renounce their faith and embrace the Catholic faith were butchered, and this inscription was hung over them: "Killed, not as Frenchmen, but as heretics and enemies of God."

It was on Easter Sunday, that Ponce de Leon landed on the site where now stands St. Augustine, and he named the land Florida because it was discovered on the day recognized as the "Feast of Flowers."

**In the Old Cathedral And the Plaza** It was by mere accident that we attended mass one morning in St. Augustine's old cathedral. Having misunderstood the time for breakfast we appeared on the scene too early by nearly an hour, so we decided to take an early morning walk.

Attracted by the sundial on the front of the old building, just above the doors, we crossed the street for closer observation. An iron rod some three feet long protrudes from the front wall at a point where the hands of a clock could be attached, making the center of the dial circle. But there is only a half circle for this rod and that is below it. All the figures usually on a clock face are placed on this half dial, beginning with the early morning hours on the west of the rod, and making twelve come at the bottom in the center of this half circle; and from the twelve, all the afternoon hours are fixed in order, making the sunset hour come on the east of this protruding rod and on a level with it. Half and quarter hour marks are placed between the hour figures. This rod is bent down just enough to make its shadow fall exactly on the right hour all day long. It was half past seven when we were there, and the shadow pointed exactly to the half past seven mark, and when we returned at eleven-thirty the shadow fell on that mark. It is a curious device marking accurately the time of day whenever the sun shines.

After examining this sun clock, we noticed that the cathedral door was open and stepped into the entry way. A sign in a conspicuous place, announced that visitors were welcome; but that men must remove hats and "women must be covered" if they entered. Inside we found services going on, with a white-robed priest and six boys ministering before mirrors, with backs to the audience, making various motions, striking certain attitudes, while the priest kept mumbling some monotonous prayers in an unknown tongue. Now and then silvery-toned bells would give a few strokes, some of the people would jump up and stand and then be seated again at times, until many went forward to receive the sacrament from the hand of the priest. Every one who knew the customs of the place, on coming in would make a kind of courtesy by partly dropping on one knee just before leaving the aisle to enter the pew. The same ceremony

was observed when they left their pew to go out. We were much interested in this oldest cathedral and in its group of worshippers composed of old and young. The ancient building has long been gone, destroyed by fire, but the walls remained standing and were used in the newer structure.

Four old bells hang in the open on the front top of the building, one of which bears this inscription: "Sancte Joseph Ora Pro Nobis, D. 1682." The parish organization to which the cathedral belongs was established in 1565; said to be the oldest organization in this country. Its records from 1565 to 1590 are preserved in Havana, Cuba.

An interesting plaza just across the street from the cathedral affords a recreation place for hundreds of people night after night during the winter. Around its band stand are seats for a thousand people, and on either side there is parking room for many autos. A very fine band gives free concerts beginning at eight o'clock, which are greatly prized by the tourists from the north. As we enjoyed the balmy air, like that of May or June in our homeland, it was hard to realize that our friends there were suffering with cold and enduring the tortures of snowy blizzards.

We understand that the shortage and cost of coal has had much to do with sending many people to winter in this sunny land of flowers.

At the east end of the plaza stands what is known as the old slave market. It is a long pavilion-shaped building with only towers supporting the roof. We notice that some of the guide books object to its being called "slave market." Probably the old building was built for general market use; but old records show that slaves were sold there as well as other chattels. Under the English régime no less than a thousand Negroes were imported for slaves into St. Augustine alone in one year, many of whom were direct from Africa. Hundreds of them must have been sold in this old market.

What could a nation expect but troublesome Negro problems to bother its people for generations to come, after the nefarious work of the African slave trade! The harvest from such seed-sowing could not be otherwise than troublesome, and America must reap for generations yet to come.

Two important monuments adorn this plaza. One of them commemorates the formation of a liberal constitution formulated in 1812 by the Spanish government, and the other stands in honor of forty-six sons of St. Augustine who gave up their lives for "the lost cause." It was erected by the ladies of the city.

The quaint old building at the west end of the plaza, just across old St. George Street, was once the Governor's palace. It was built in 1591. The park adjoining the post office was once the beautiful "Governor's garden."

Only a few steps away from those remains of olden times, almost within a stone's throw, we come to the intensely modern hotels already described.



The Oldest House in St. Augustine

"The Oldest House" On St. Francis Street we come to what is called the "oldest house in the United States." We confess to some surprise upon seeing it; for we saw on St. George Street and Treasury Street several older looking houses. But since the Historical Society, "after a year's careful research," has decided that this building stands ahead of its rivals as to age, we will abide by the decision. To us the old frame buildings, such as the Old Curiosity Shop, the Old Cedar Schoolhouse, near the ancient gates would better represent the far-away days; or some of the old Spanish houses with overhanging balconies on St. George Street, might more readily be accepted as the oldest. But modern repairs and a new roof take away something of the old look from

the so-called oldest house. Nevertheless, this house is packed full of antiques well worth our attention.

Among the very first things we saw upstairs was an old Turkish fez cap lying on top of a day-before-yesterday's New York *Times*! If that is not bringing the old and the new into close touch, then what is? After all, we are not so sure which would be considered most modern if prohibition is taken as the standard, the cap or the *Times*. The Turk abominates the liquor traffic; but we should think the *Times* would feel quite at home anywhere along the bootlegging shores of east Florida! We did not ask whether the paper was placed there among the antiques as an exhibit or not. Neither did we learn whether or not the fez cap was purposely placed on top of the paper.

That old chamber was filled with all sorts of things from heathen idols to Christian church furniture! From incense burners of the pagans to engraved prayers of Christians! There was the bedstead of the cruel, savage Hernandez and an old-fashioned cradle of some innocent child of colonial days. One thing we did not see, that is the flag of truce with which Hernandez beguiled to

his death the noble chief of the Seminoles, all in the name of religion.

We were really interested in the magnificent, carved teakwood cabinet and the ebony inlaid one from far-away India. The beautiful small bedstead made for Maria Theresa, empress of Austria, when she was a child, aroused tender memories. If we should just name the curios in this house, our friends would grow weary reading the list. There were two "tip tables" of beautiful design, one belonged to Washington—"a present from LaFayette"—and the other had been owned by some other noted man. We were much more interested in these than in the one "tip" talker who followed us around, especially in the fort, and kept up the clatter. Perhaps it might be nearer

right to take the "I" out of talker and make it "tip taker." Would such a specimen be classed among the *antique* curios? If so then here is another point where the old and the new meet.

Well, if we had never been in Shakespeare's old home in Stratford on Avon, with its quaint old rooms and low ceilings, it might not seem so hard to think of this house as being the oldest in America. One thing is certain: this old house *could not* have been built in the year 1565 if the most reliable historians can be believed.

Personally we can, as a rule, get more good out of such sight-seeing all alone, taking our own time, than we can listening to the weird tales and strange fabrications of talkative, catch-penny guides.

**The National Cemetery** From the oldest house we strolled away to the national cemetery where sleep the remains of American soldiers of several wars.

Two or three things attracted our attention on the way. One was a very good whistler walking along a narrow street in what appeared to be a Negro quarter of the town. There was a burning sun over head and hot, dusty road underfoot, and as we looked to see where the sweet toned whistling came from, to our surprise it was produced by a strong, well proportioned colored woman in her modest working dress. She was indeed a fine whistler and seemed to be free from care. Before leaving town we noticed several fine whistlers among the colored people at work. One was a young man wheeling a loaded barrow, making real melody with his lips.

We could but think of the difference between these colored people happily whistling about their work as though they had not a single care, and many of the wealthy tourists filling the streets or riding in their cars, with care-worn, worried *waxed* faces, until they looked more like walking cadavers than like

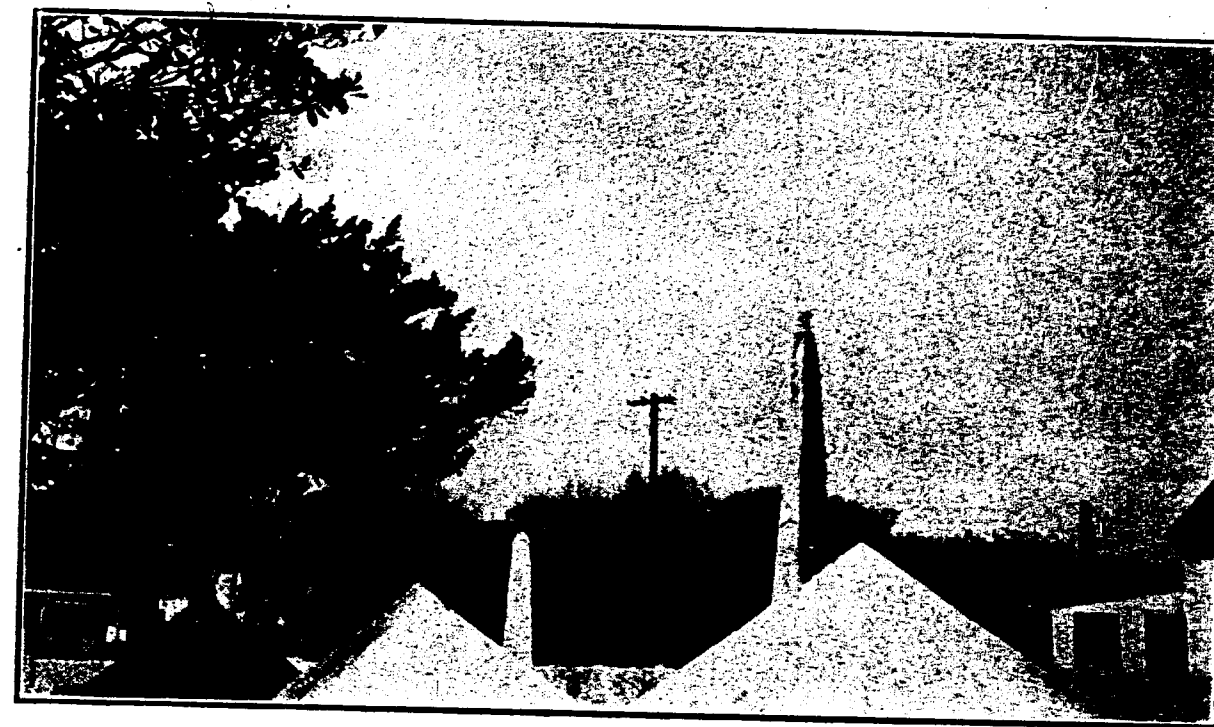
live persons. And we could but pity them.

Another thing that attracted attention on this trip was the "Don't know" folks. Within a hundred rods of the national cemetery, we enquired of several persons in these humble homes for that place and repeatedly the answer came: "I don't know!" This set us to thinking, and we are reminded that in more ways than one the world is all too full of "Don't-know" folks. And that, too, when all their surroundings would lead you to think that they *should* know all about the matters in question. It is surprising to see how many don't know the geography of their own State; nor the history of their country; nor the things belonging to loyal citizenship. Too many from Christian homes don't know the plainest Bible truths and too many who have lived for years in Seventh Day Baptist communities do not even know why they keep the Sabbath!

If we could only reduce the number of "Don't-know" folks the world would be the better for it. The people we enquired of did not know that the old cemetery was so near by. While people on life's highway do not know how near they are to the cemetery, but they may still be sure it is not very far away!

But we started to tell you about this national cemetery in St. Augustine, and things seen on the way there have switched us off for the moment. We took some snap shots in which you will be interested.

Beneath the three pyramids lie the remains of one hundred and thirty-nine soldiers who fell in the Seminole War when



The Pyramids cover the dead soldiers of the Seminole War—1835-42



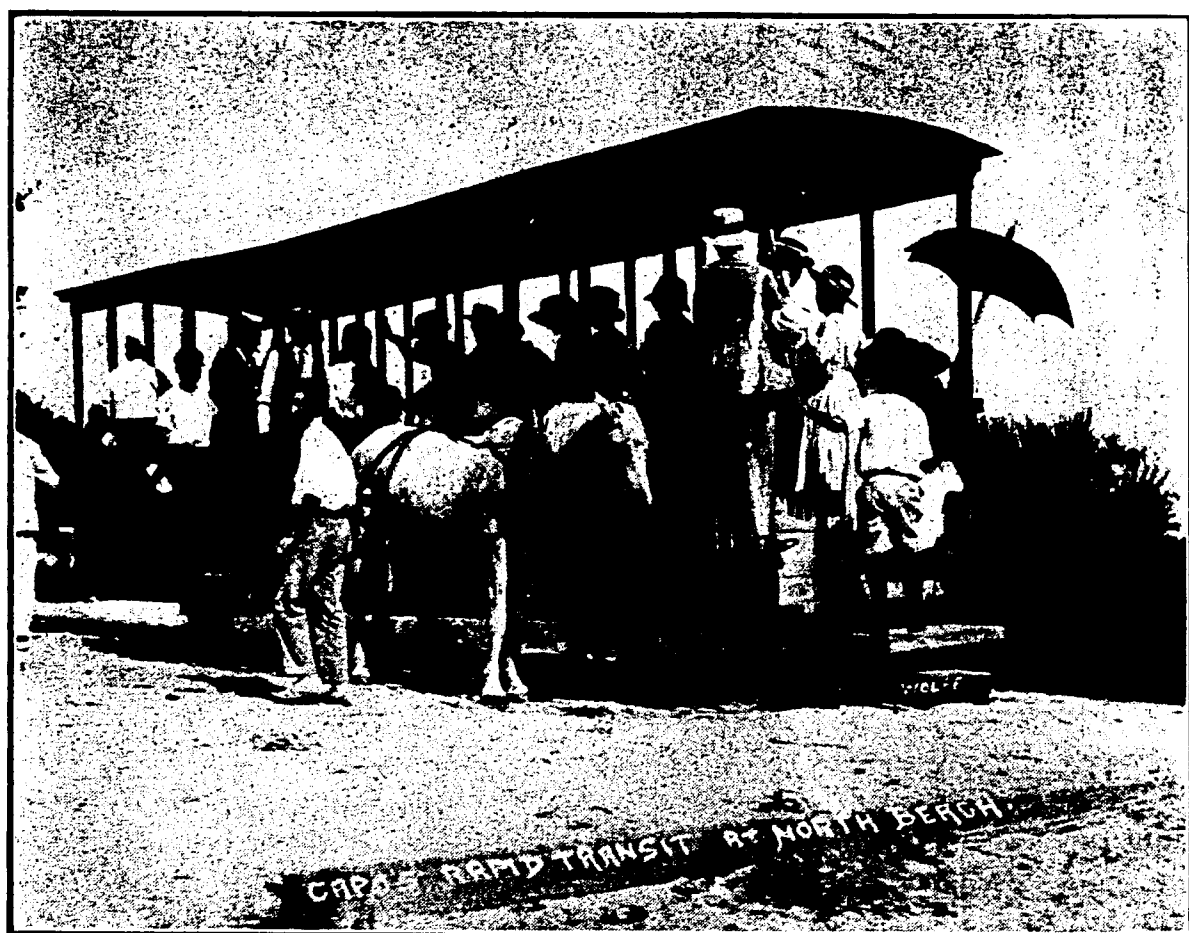


Scene in National Cemetery, St. Augustine, March 21, 1923

Major Dade and his men were ambushed and the company wiped out on December 28, 1835. The tall shaft memorializes the soldiers of several battles. In the next picture we have two piles of bomb shells from old Fort Marion. Near by with headstones standing in even ranks where graves cover a half acre, sleep the ashes of the "Unknown" dead who made the extreme sacrifice for their country. Near by these "Unknown" ranks of the dead, engraved in bronze is Lincoln's Gettysburg speech.

We were attracted by the unique fence surrounding the drill grounds and headquarters. It was made of white posts one foot high and five inches square, with a single white rail two inches square running through the posts eight inches from the grounds, and on the top of each post was an eight-inch cannon ball painted a shining black. It really made an attractive and appropriate border for a clean, well-kept parade ground.

across the river to North Beach. The sail was a beautiful one, with excellent music on board. The beach is fine—something like that at Daytona, only not as wide. It is bordered by high sand dunes and there are bathing houses and a pavilion for the comfort of guests. The boat landing is



Capo's Rapid Transit at North Beach

something like a mile from the shore; but there is a unique horse car to carry passengers. The horse walks by the side of the car outside of the track, and his shafts are

We certainly enjoyed the forenoon, strolling alone with only our kodak and our thoughts; free from the perfunctory jabberings of guides. There was but one thing to regret: our kodak would not take the hilarious bird songs that greeted us at every turn.

**A Trip To Old North Beach** In the afternoon we made an excursion by steamer three miles

fixed on a swivel attached to a little platform built on the side of the car as shown in the accompanying cut. There were forty-four passengers in this car when we took the trip.

On our return to St. Augustine, as we drew near the dock the band struck up "Dixie" and ended with "Yankee Doodle"—another point where the old and the new came close together.

#### NEWS LETTER FROM BOULDER

The clerk has been delicately reminded that a few words from Boulder may be in place at the present time.

In the last letter sent during the latter part of December, it was stated that the Boulder Church had given a unanimous call to Rev. D. Burdett Coon to become its pastor. Word was received from him just before the first of the year that after prayerful consideration he had decided to accept the call. It was a time of rejoicing when the letter was read at the next Sabbath morning service, for each and every one had hoped and prayed that Brother Coon would decide to come. During his six-weeks' visit to Boulder last fall, he endeared himself to the people here and won the respect and esteem of all with whom he was associated.

Brother Coon and his good wife expected to reach Boulder about the first of February. They drove through from Battle Creek in their car. But owing to bad roads, they were obliged to give up their plan of arriving in Boulder for the first Sabbath in the month.

However, they reached here February 5—about five o'clock in the afternoon—just ahead of a driving snowstorm, which has practically lasted ever since. Before Mr. and Mrs. Coon's arrival, Colorado had had no winter weather. But since then, it has had little else. So it is not to be wondered at that it is generally believed that the newcomers brought the weather with them.

A reception was planned, together with installation services, for the next Sabbath evening. But owing to a diphtheria epidemic in the city, it was thought best to postpone it for a week or ten days. The committee, Mrs. D. E. Hummel, Mrs. Ethel Sutton and Miss Daisy Furrow, planned for the reception to be held at the

church. The seats were pushed back and the church made quite attractive with rugs, tables and chairs. A short program was presented after which Brother Paul Hummel, church moderator, gave the address of welcome to the new pastor and his wife. Mr. and Mrs. Coon responded, expressing their hopes that the church might prosper and that much good might be accomplished during their stay in Boulder. After this part of the service, a short farce, written for the occasion, was presented. This was given for the purpose of instructing the new pastor and his wife in some of the things they should know about the habits and customs of the Boulder Church. The idiosyncrasies of different ones were set forth much to the edification of the audience. The church choir got its share of attention—also the trustees. It showed why the front seats are always crowded (?) at church service, why the bulletin board reposes behind the door in the hall—and many other things a pastor should know. Mr. Andrews was Mr. Church; Mrs. Sutton, Mrs. Missionary Society; Wanda Burdick, Miss C. Endeavor; and Beulah Sutton represented Miss Sabbath School who never has any money of her own and has to go to Father Church for every cent she spends. Little May Margaret Hummel represented the frail child, Prayer Meeting, whose health is delicate and must never be taken out in stormy or damp weather. Roy Rogers and Miss Pearl Armitage represented Pastor and Mrs. Coon, and listened attentively to all that was said.

Pastor and Mrs. Coon made their home with their cousins, Herbert Coon and wife, until their goods came—about three weeks. During this time they were entertained at different homes so that the time did not hang heavily on their hands. They are nicely located at 621 Maxwell, not far from the Sanitarium.

Mr. and Mrs. Wing have disposed of their Boulder property and left last Tuesday morning, March 27, for Waupaca, Wis., where they will visit for a time, Mr. Wing's sister, Mrs. Christopherson. A goodly number of their friends were at the station to see them off and to bid them good-by and God-speed. These dear people will not be forgotten and the

prayers and good wishes of all will follow them wherever they go.

March 7, the Missionary Society held an all-day meeting in honor of Mr. and Mrs. Wing, at the home of Brother Frank Saunders, where the Wings spent the last two or three weeks before leaving Boulder. At one o'clock a cafeteria dinner was served to which full justice was done. During the afternoon a program was presented, after which more visiting followed. It was a happy crowd and an enjoyable day—except for the fact that it was the last meeting of the society to be attended by Mrs. Wing. She has been a "stand-by" in all the work of the Missionary Society and will be sadly missed.

On the evening after the Sabbath, March 10, a farewell gathering for Mr. and Mrs. Wing was held at the home of Pastor and Mrs. Coon. Their commodious home was filled to overflowing with friends of the Wings and a pleasant evening followed. After piano selections by Margaret Saunders, the committee, Mrs. Florence Burdick, Mrs. Sutton and Mrs. Rogers, kept the crowd entertained with "stunts" of various kinds. The writing of "Limericks" furnished considerable merriment for a time. A large framed picture of a scene near Boulder Falls was presented to Mr. and Mrs. Wing as a memento of the love and esteem felt for them by their friends in the church and society. Sundry parcels and packages were brought and left in Mrs. Coon's pantry—a sort of pound party on the side having been planned. There is a sort of conviction in the writer's mind that many other pleasant evenings will be spent in this hospitable home.

Boulder has recently enjoyed a visit from W. S. J. Challoughlcziliczy, Prince of the Royal House of Ethiopia and Bishop of the Reformed Coptic Church of East Africa. The Prince is well known to a large number of the Seventh Day Baptist Denomination, having visited Battle Creek, Milton, Nortonville and other places. He spoke at the Boulder Seventh Day Adventist church March 2, and the church prayer meeting was adjourned this evening that the people of the church might hear him. The next Monday evening the Prince spoke at the Seventh Day Baptist church to a crowded house, concerning his people and country,

declaring that his people have observed the Sabbath since long before the days of Moses. He also states that there are now thirty-one million of adult Sabbath-keepers in that land. On Sabbath Day, March 10, the Prince preached a fine sermon at the church, and also sang a solo, playing his own accompaniment.

The Boulder Church has again been saddened by the death of one of its oldest and most loved members. Just nine months after the death of the beloved leader, Dr. F. O. Burdick, came the word of the passing of Dea. A. L. Clarke at the National Soldiers' Home in Sawtelle, California. Mr. Clarke, "Uncle Bert", as he was lovingly called by his friends, was stricken with apoplexy Thursday morning, February 15, but lived until the next Monday morning. His daughter, Mrs. Snair, of Louisville, Colo., started for her father's bedside as soon as word of his condition arrived, but failed to reach him before his death. She brought back her father's body that it might rest beside that of the beloved wife and mother who died a number of years ago. Deacon and Mrs. Clarke united with the Boulder Church only a few months after its organization and were always most loyal, consecrated members. Since Mrs. Clarke's death, in 1914, Mr. Clarke has spent the larger part of each year in California for the benefit of his health. But his loyalty to his home church never wavered and it was a happy time for him when he came to Boulder for the summer and could attend church services with his own people. Although he attended church services wherever he was located, it was an especial joy for him to get back to his old friends and loved ones. For years he was never well—but was always brave, cheerful and helpful. He had a smile and a cheery word for every one he met and this, together with his keen sense of humor, made him beloved by young and old alike. Not many people are blessed with the number of friends "Uncle Bert" possessed. Truly "He lived in a house by the side of the road and was a friend to man." The church has lost a good friend, a loyal member and a staunch supporter.

L. R. W.

Boulder, Colorado,  
April 2, 1923.

## THE NEW FORWARD MOVEMENT AND SABBATH STUDY AND PROMOTION

AHVA J. C. BOND, Director  
207 West Sixth Street, Plainfield, N. J.

### ON THE PACIFIC COAST

We are in the midst of a ten-day session of the Pacific Coast Association, which doubtless will be reported to the SABBATH RECORDER by the proper persons. The delegate who crossed the continent to be present at these meetings may be permitted a few words, however. Our welcome was like that of a returning member of the household who has been long absent from home, and whose return has been anticipated with very great pleasure. We were just four days on the road with but three hours spent in waiting. This was in Chicago and was taken up with an interview previously arranged with Dr. George W. Post, a member of the Commission of the General Conference.

We left the California Limited on the Santa Fe at San Bernardino, fourteen miles from Riverside. Here we were met by two automobiles with three ministers and the family of the missionary. It is a pleasure to be associated during these days with our old Seminary friend H. Eugene Davis and his family from China.

Our joint hosts are Rev. J. T. Davis and daughter Ethelyn, and Lester G. Osborn and wife. The latter plan to attend Conference at North Loup, Neb., and then go on to Alfred where Mr. Osborn will enter the Theological Seminary.

As evidence of the hospitality of the people we may say that we were soon booked for meals in sixteen different homes. Can "West Virginia hospitality" or the "Plainfield way" surpass this record in Riverside? Of course the counter question might be asked: "Can the guest survive it?" He is delighting in it.

But the greatest joy we are experiencing is that of preaching the gospel to a new and appreciative congregation. Besides the president of the association, Rev. J. T. Davis, who gave the opening address on Sabbath eve, March 30, the preachers pres-

ent are: Pastor E. S. Ballenger, of Riverside; Pastor George W. Hills, of Los Angeles; H. Eugene Davis, of China; and A. J. C. Bond, of Plainfield. All have part in the program, and Mrs. Davis gave a very impressive talk on the work in China. The entire program presented by the women was a strong one. We trust it will be reported to the SABBATH RECORDER, and that the splendid papers presented will be secured for publication also.

Riverside has a fine group of young people who are active not only in the work of the local church but in county and state C. E. work. Their program will be presented next Sabbath afternoon.

As we said in the beginning, it is not ours to report the meetings. That duty will devolve upon someone else. The spirit is good and there is evident an earnest desire for Kingdom progress, and a wholesome denominational loyalty.

A. J. C. B.

Riverside, Cal.

April 4, 1923.

### EXCERPTS FROM LETTERS

(Letters received by Ray Thorngate, of North Loup, Neb., and forwarded for publication.)

"The denomination needs a recognized leader who can go anywhere and everywhere and explain what the Seventh Day Baptist Denomination as a whole stands for and what it is accomplishing.

"So-called Father Endeavor Clark is known all over the world as the founder of the Christian Endeavor Society. He can explain the movement to any denomination or group of people interested. The Seventh Day Baptist people need just such a man, the biggest man we have, to do a similar work. He should be a speaker, a mixer and a man of executive ability. Let him visit our Foreign Missionary fields, travel in this country and speak to other peoples as well as our own, and in short, enter every open door that he can. The world is ready to hear a message of importance on any subject. The man who undertakes this job has got to be a big man and must have the denomination as a whole back of him. He has got to be the battering ram of the denomination. I think about the only way, or at least the best way, you will ever make much impression on many religious denominations is with a live man—a regular man



—with power and so backed up that he can do things when opportunities present themselves. It is easy enough to get up a storm in a teapot but it is another thing to get out and meet the world as it is. We have boiled down our own sap for a long time and made some of the sweetest molasses in the world but there isn't much of it.

"My idea is—Concentrate efforts and money on an aggressive plan and go through with it. People in business or religion like to feel they are hitched up with a corporation that has a head to it.

"What we need is a head and that head full of brains to meet the conditions that are abroad in the world today."

### HISTORY OF RELIGIOUS LIBERTY IN THE UNITED STATES

Although the establishment of religious liberty was the prime objective of the Pilgrim Fathers, the colonial era was marked by fanatical outbreaks of religious intolerance. The Massachusetts sentiment of exclusiveness was well expressed by Governor Winthrop, who said, "Let those who are not of us keep away from us." The Massachusetts Bay Colony was the most drastic in its treatment of dissenters, refusing to receive those whose religious opinions were not in accord with those of the founding fathers. These early settlers, who had fled from Holland and later from England to escape religious persecution, set up a theocracy which utterly denied soul liberty. A General Court was established for the purpose of scrutinizing the opinions of those suspected of heresy. Unauthorized persons, that is those who failed to embrace the prevailing religion, were not permitted to speak in public, and dissenters were imprisoned, punished, or banished. Quakers and Baptists were the chief sufferers from the type of religious bigotry exemplified by Cotton Mather, who believed that toleration made the world anti-Christian. Massachusetts Bay Colony was, of course, a theocracy, with the functions of church and state running parallel, when not actually intersecting. Civil and religious authority were vested in the same hands, and an attempt for a long period of years to enforce uniformity of civil and religious loyalty was the outcome. The Plymouth

Colony was slightly more tolerant, but there, too, dissenters were made to suffer, and the spirit of the inquisition was evoked to bring all and every citizen into strict obedience.

Massachusetts was not alone in its persecutions. In all the thirteen colonies save Delaware, Rhode Island, Pennsylvania and Maryland, non-conformists were punished or exiled. Of religious tolerance there was little; of full religious liberty there was none, for as Thomas Paine declared in his Rights of Man, "Toleration is not the opposite of intolerance but is the counterfeit of it. Both are despotisms: the one assumes to itself the right of withholding freedom of conscience, the other of granting it." True soul liberty was destined to be a very slow growth.

The foremost figure in its establishment was unquestionably the redoubtable Roger Williams, who, while a citizen of the Massachusetts Bay Colony, declared his belief in the complete separation of the functions of church and state. In his firm stand is found the seed of all later developments toward religious liberty. Roger Williams was tried by the General Council, charged with civil disobedience and insubordination, and sentenced to banishment. He founded the colony of Rhode Island, the first new-world group to stand for freedom of conscience. Anne Hutchinson, another pioneer thinker who was banished from Massachusetts, was joined to this colony and later became a martyr to the cause.

Due largely to the influence of William Penn, Pennsylvania proclaimed religious freedom from the outset, and thus became a refuge for the persecuted from other colonies. Religious equality, not complete toleration, was the rule in the Quaker colony. Atheists and polytheists were excluded from its protection, and office-holders were required to be professing Christians.

The colony of Maryland, founded primarily to provide complete freedom for Roman Catholics, began with almost complete religious equality for Protestants, thanks to the broad-minded Lord Baltimore. The Act of Toleration passed in 1648, definitely established freedom to worship any God whatever, although providing for punishment of blasphemy against the Roman Church.

The laws of the colony were enforced

against "all persons equally, lay and ecclesiastical, without distinction, exemption or privilege of any." In Maryland, Roman Catholics found a sure asylum from the persecutions of the Old World, and Protestants, were sheltered from Protestant intolerance.

Next to the influence of courageous figures like Roger Williams, William Penn and Lord Baltimore in the spread of the idea of soul liberty, was the effect of the principle enunciated in most of the state constitutions. A careful examination of the state constitutions will disclose that nothing is more fully set forth than the determination of their authors to preserve and perpetuate religious liberty and to guard against inequality in political and civil rights having for their basis only difference of religious belief. The American people came to the framing of their laws after generations of oppression and persecution, sometimes by one party or sect, sometimes by another, and they had learned through bitter experience the futility of attempts to propagate or suppress religious opinions by means of legal enactment. But although laws were framed to establish freedom, popular prejudice has stood in the way. Before 1835 Jews were practically excluded from public office everywhere, and Catholics also except in the States of New York and Maryland. The prejudice still lingers in many parts of the country, in spite of all that an enlightened public opinion can do to eradicate it. All the States save North Carolina have removed from their routine the religious tests for eligibility to public office and for citizenship. Except in Maryland, witnesses need no longer believe in the existence of a supreme being.

After religious liberty was legally established in the United States, the most outstanding characteristic of religious life became its diversity. Every variety of religion known in other countries is represented here, with not a few that are peculiar to this country alone. Cults that were not tolerated or that were legislated against in Europe have found refuge and a following in America. It may be lastly also noticed that liberty for individual religious expression has been a factor in producing an exaggerated sectarianism among the establish denominations. Pro-

testantism is expressed through more than 140 different denominations; there are 18 Methodist groups, 12 Presbyterian, 13 Baptists, etc. But in spite of this amazing variety of religious expression, there is little or no ill-feeling between rival groups. If we overlook sporadic outbreaks of racial-religious prejudice, such as was directed toward the German Lutherans and Mennonites during the late war and toward the Jews in a good many parts of the country today, the United States may be said to have achieved a fair degree of liberty. There are American cities which contain a Buddhist Temple, Jewish Synagogue, Christian Church, Mormon Temple, Christian Scientist and Theosophist groups, each worshipping undisturbed.

We append a brief bibliography on this subject:

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### SABBATH HISTORY—I

#### QUESTIONS ON CHAPTER 7

What led to the organization of Independent churches and, in some cases to Sabbath observance?

When and where were the first Baptist churches organized?

When and where was the first Sabbatarian Baptist church organized?

What part did Sabbath-keeping Baptists take in the general Baptist struggle for religious liberty?

To what extent were Seventh Day Baptists persecuted because of their belief and practice?

Write a short biographical sketch of John Trask.

How did Trask come to accept the Sabbath and to form the Mill Yard Church?

Write a short biographical sketch of Mrs. John Trask.

## MISSIONS

REV. WILLIAM L. BURDICK, ASHAWAY, R. I.  
Contributing Editor

### PROFESSOR EZEKIEL ROBINSON ON WORK

Dr. Ezekiel Robinson once said to a class of young ministers: "Gentlemen, it is good work that tells; it is good work only which can bring you the only fame you can ever find. Put your hand to good work, and though you have a parish on the nether side of Kamschatka the world will hear of it and you will be wanted. The world is hungry for good work."—*Watchman-Examiner*.

### EVANGELISTIC MEETINGS AT ALFRED STATION

It is the policy of the missionary secretary not to write regarding the meetings he conducts, because to do so looks like sounding a trumpet behind him as well as before him; but though he is now having part in a series of meetings at Alfred Station, N. Y., he wants to say a word about what took place before he arrived.

For weeks plans had been made to begin a series March 23. The pastor and workers had made most thorough preparation, but when the time came the missionary secretary, who had promised to do the preaching and in other ways assist during a three weeks' campaign, was sick with the grippe. What did Pastor Simpson and the church do when a telegram came saying that the evangelist could not come? Did they give up the meetings? Did they postpone them? They did the wise and splendid thing. They went ahead with the meetings, the pastor doing the preaching and other workers taking other parts of the campaign. This plan they carried out till the secretary, twelve days later, was able to come and assist as was originally planned. This resulted in great good in several ways, and one was that three, at least, took a stand for the better life during these twelve days.

At the time of this writing, April 8, the missionary secretary is on hand and is just getting into the swing of the work and

no one knows what the results of the meeting will be, but the action of the church and pastor stands out as a most worthy example of what can be done when people have a mind to work.

### LETTER FROM REV. H. EUGENE DAVIS

*Rev. William L. Burdick,  
Ashaway, R. I.*

DEAR BROTHER BURDICK:

Your letter was awaiting us upon our arrival. We thank you for all the information, and for the action of the board in regard to our trip and the check for \$500.00 to cover traveling expense from Riverside to Plainfield. The check has arrived and I have written to S. H. Davis giving him a statement of expense to date. I will enclose a copy for your files.

I wrote two short notes just as we were arriving in San Francisco, one for the RECORDER and one for you. I am afraid yours did not get sent as I was waiting to add some more after we landed and it was misplaced.

We left our home in Shanghai five weeks ago tomorrow, Thursday, afternoon at two o'clock. That is, we left the jetty on the launch which was to take us to Woosung where we were to board the Steamship "Taiyo Maru" of the Steamship Company Toyo Kisen Kaisha. This ship was a German liner before the war, and we found her to be a very seaworthy boat. Many friends were at the jetty to say good-by and a few accompanied us to Woosung. The wind was blowing hard in Shanghai, but the waves were running high at Woosung where the big ship was lying. It took some time before they could tie up so we could board the ship, so many passengers and a few friends who accompanied us had all the experience of ocean travel.

We traveled second class so did not have a large group of traveling companions outside of Orientals. There were Mrs. White, the wife of the President of Shanghai Baptist College, and her son Phillip. We had a little party of our own, four children and three grown ups. Mrs. White was not well so did not get off the boat in Japan. Our group were good sailors so we were able to report for every meal. The ladies took a few meals in bed, but the rest of us were in the dining room every time.

Between Shanghai and Japan the sea was rough, as it also was after we left Japan. During those days our party had lots of room. However, on the good days, the deck space in second class was so small that with all on deck it was crowded.

We had pleasant days in the beautiful Inland Sea. Our experience coming through the strait was different, however, but it turned out to be of great interest to us all and especially to the children. While going through the strait we were surrounded by fishing boats and in trying to avoid one our boat ran on the sand and it took several hours waiting for high tide to get us off. The next morning before we could proceed the divers came and went over the boat to see if any damage had been done. We all had the privilege of watching them work and saw the diving suit put on and taken off. Of course we were twenty-four hours late, but the time was made up so we left Japan on time.

Our trip was uneventful until just before reaching Honolulu. Since we were in second class we were treated as steerage, so every one had to go before the doctor and be vaccinated. Of course nearly every one had been vaccinated before sailing, but the order was for every one to go through with it so we marched up one by one. Counting second class and steerage there were nearly five hundred vaccinated that afternoon. Another thing that happened while in Honolulu Bay while we were waiting for the American doctors to look us over before landing, certainly interested the children and most of the older people acted interested. It seems that the sailors had dropped a large hook overboard and as we were assembling in the dining room there was great commotion on our deck. Upon investigation we found that they had a large shark on the hook, and after getting two ropes on the fish, and with many pulling and shouting, the fish was landed on the deck. Then we had a very good sight of a very large shark which took three men to drag over the deck.

Our stay at Honolulu was made very pleasant at the home of Mr. and Mrs. Clifford Gesler. They are both old Milton students, and the visit, the swim in the ocean and that good supper will not soon be forgotten. I might add that we went to see the collection of fish, some of the most beau-

tiful to be seen in the world, displayed in the aquarium.

The last part of the trip from Honolulu to San Francisco was very quiet. Of course we were all eager to get in, as the boat fare, while good food, we all did get tired of; the trouble was the way it was cooked and served; so America was doubly welcome when land was sighted Sunday morning, March 11. At about half past one we were on land. However, it was past six when the customs officer was through with us. We had quite a large educational exhibit which they allowed us to bring in free of duty. It is composed of very ordinary Chinese things which we hope all our friends will have a chance to see.

We spent two days in Berkeley with the good people there, and the time was all too short to see all that we had in mind. Nearly our whole time was occupied in looking up friends of other days. We hope to visit Berkeley again and renew the friendships.

Since our arrival in Riverside we have made our home with Dr. and Mrs. Wells, but within a day or two we are to move to some rooms for headquarters until we move on. Any mail sent in care of Dr. W. B. Wells, 946 Main Street, Riverside, will reach us.

We have met many of the Riverside friends and are so glad that we can be here for the association meetings which come in about a week.

I trust that you and the board and any of the friends in the homeland will help us to know how we can best serve the cause that we all love, and that by working together the kingdom of Christ may be advanced.

A letter from Dr. Larkin, of Chicago, asks me to be with the church in Chicago for a part of the furlough time. I am writing him of the action of the board, as indicated in your letters, and our plans to go to Plainfield as soon after Conference as is convenient. Then I hope to get some study during the winter and help in visiting the churches, as you may direct.

With very good wishes,

Yours in his service,

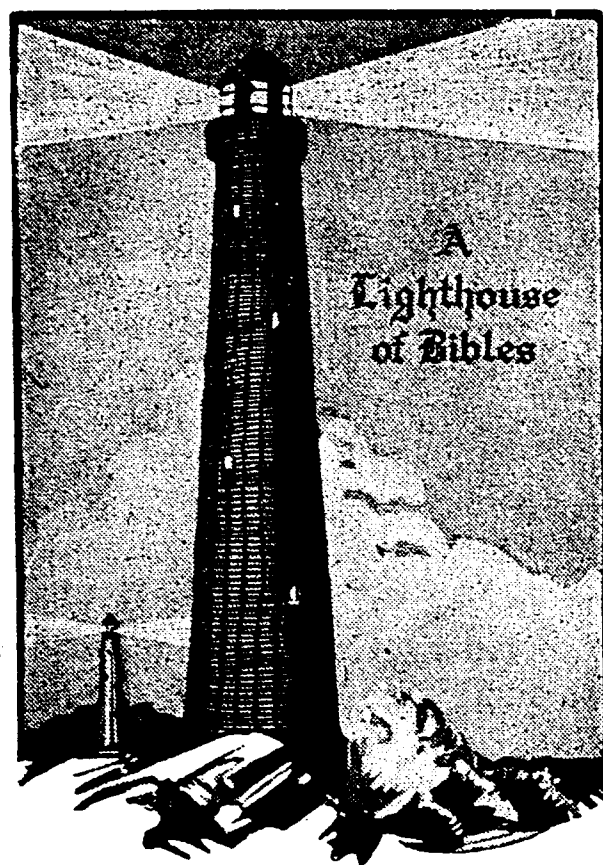
H. EUGENE DAVIS.

Riverside, Cal.,

March 21, 1923.



## THE LIGHT THAT NEVER FAILS



The vision of a lighthouse, so symbolic of constant watchfulness, endurance and unselfishness, make a peculiar appeal to tender and heroic natures. The building of lighthouses and the keeping of the lights is a work of real benefaction for humanity. Who can measure the cheer and encouragement given to those at sea in the darkness of the night when a ray of light pierces the gloom and marks the way to safety? No one can estimate the numbers of lives which would have been lost but for the light which marks the steadfastness of the keeper.

Sandy Hook Light at the southern point of the entrance to New York Harbor is of interest among colonial lighthouses. It was built 160 years ago at the suggestion of the merchants of New York and is the oldest standing lighthouse in this country. The oldest lighthouse in existence is on the west coast of France, having been built over three centuries ago upon a rock; one floor being occupied as a chapel which still remains. The tallest lighthouse in the world, standing 262 feet in the air, is on the northwest coast of France.

Longfellow so beautifully expressed the mission of the lighthouse and the keeper:

"Sail on—sail on ye stately ship!  
And with your floating bridge the ocean span;  
Be mine to guard this light from all eclipse  
Be yours to bring man nearer unto man."

The United States Light House Service maintains lights and other aids to navigation along approximately 50,000 miles of coast line, a length equal to nearly twice the circumference of the earth. The total number employed is nearly 6,000 and the expense of maintaining this service is five and one-half million dollars a year. The necessary loneliness of the life of the lighthouse keeper is significant of the type of man doing this work. He of all men needs the Book which can provide the constant inner vision of the Light that never fails. The Light of the Bible can give him added strength to endure solitude and hardship.

Sensing the need and the value of the Bible to the keepers of the lighthouses the New York Bible Society has just sent Bibles to every lighthouse along the Atlantic Coast from Maine to the Gulf of Mexico. Arrangements were made with the Department at Washington where the offer from the society was gratefully accepted.

At two points on the American coast line shine forth lights the range of which will guide vessels safely to shore. Several years ago in a great storm a captain failed to find the lower light but feeling confident he could guide his ship to safety with the upper light alone, followed it, only to have his ship wrecked upon the rocks. This tragedy inspired the writing of the hymn, "Let the lower lights be burning." The upper light, the Bible, is the Light which never fails and the New York Bible Society has thus given this Light to the keepers of the lower lights.

This work has followed the recent placing of Bibles on all the vessels of the United States Shipping Board for the use of the sailors who, as expressed in some letters since received by the society, "have the longing to read the Bible when out at sea."

The immigration work of the New York Bible Society is one of great value and strong appeal. There is no better expression of America's welcome than the placing in the hands of each stranger arriving at Ellis Island a copy of the Bible in his own language, so giving the light of the Book to those in the darkness of superstition and ignorance.

The New York Bible Society does not

forget those who are physically shut out from the light of day. One person in every 1,500 in our country is blind. The society is publishing the Bible in the new Universal System of raised type for the blind so the Light that never fails may be found by those with sightless eyes. The society is now located in its new Bible House, 5 East 48th Street at Fifth Avenue, New York.

## FORTIETH ANNUAL MEETING—INTERNATIONAL MISSIONARY UNION

The International Missionary Union invites all foreign missionaries on furlough or retired, and missionary candidates under appointment to the foreign field, to the Fortieth Annual Meeting, as guests of the sanitarium and village of Clifton Springs, New York, from Wednesday evening, May 30, to Monday morning, June 4, 1923.

The only expense from dinner Wednesday, to breakfast Monday, is the registration fee of \$1.00; this can be paid at the time of the meeting.

Those planning to attend will kindly communicate with the secretary, Rev. Herbert F. Laflamme, 71 West Twenty-third Street, New York City.

H. F. LAFLAMME,  
Secretary.

## DELMAR NEWS ITEMS IN THE JACKSON SENTINEL, MAQUOKETA, IOWA

The series of meetings held in the Presbyterian church in observance of Holy Week, conducted by Rev. C. L. Hill, pastor of the Seventh Day Baptist church in Welton, closed last Sunday evening. Rev. Mr. Hill is an earnest, energetic and convincing speaker, and at every service during the week brought a spiritual message to his hearers that could but drive the truth home. The music furnished by the choir and orchestra added greatly to the interest of the services. Upon two occasions, on Wednesday and last Sunday evening, the audiences were favored by vocal selections furnished by the Welton male quartet composed of Messrs. Hill, Johnson, Loofboro and Hurley, which delighted the audience, and had the meeting been of a secular nature they would have received repeated encores. Other special numbers of merit were a duet by the Misses Opal

Bollinger and Elsie Lauritson, and a duet by Mrs. Adah Holmes and Rev. Mr. Hill. Rev. Mr. Hill may feel assured of a hearty welcome should he appear in any pulpit in our city, in the future.

## NEUTRALS

"Thou art neither cold nor hot." These Laodiceans were neutrals devoid of passion, destitute of any enthusiasm, loafing along in moral indifference. In times of great crisis they were "any way", "either way", altogether tepid regarding the issues. And in times of great laxity they maintained the same tepidity, utterly unconcerned with the degeneracy. "Thou art neither cold nor hot." Now the subtle temptation for characters like these is to regard their tepidity as something better, and to call it by a grander name. Lukewarmness is described as tolerance, or moderation, or charity, or largeness of mind or breadth of temperament. Dispassionateness comes to be thought of as piety, and moral distinctions lose the sharpness of their outlines. I am not surprised to find that these "neutrals" were unconsciously losing the truth of moral judgments. "Thou sayest, I am rich . . . and knowest not that thou art poor." The unexercised powers of discernment have become weakened, and are no longer sensitive to the primary contrasts between real poverty and real wealth. These "neutrals" had forfeited their power to appreciate the ideal. They looked upon trifles, and thought them great. They had ease, and they interpreted it as peace. They had knowledge, and they thought it wisdom. They had many gifts, and they confounded them with grace. They handled ordinances, and they thought they were touching God. And this is always the nemesis which attends the soul that haunts the ways of compromise.—J. H. Jowett.

## DON'T WORRY

Why shadow the beauty of sea or of land  
With a doubt or a fear?  
God holds all the swift-rolling worlds in his hand  
And sees what no man can as yet understand,  
That out of life here,  
With its smile and its tear,  
Comes forth into light, from eternity planned,  
The soul of good cheer.  
Don't worry.—  
The end shall appear.  
—Elizabeth Porter Gould.

## WOMAN'S WORK

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

### LOOKING UNTO JESUS

Looking unto Jesus, the author and finisher of our faith.—Heb. 12: 2.

Looking unto Jesus, we can follow on,  
Treading in the pathway where his feet have gone;  
So the darkness brightens, and the way grows plain;  
So the burden lightens, and the weary pain;  
With his smile to cheer us we need have no fear,  
We can walk in safety though the foe be near.  
Doubt is lost in trusting, toil forgot in rest;  
Looking unto Jesus, we are ever blest.

Looking unto Jesus from the things of earth,  
All its gifts and pleasures seem of little worth;  
From our cares and trials let us turn away,  
From the thorns that fret us through the long,  
hard day;

From these mortal changes to the land afar,  
To the house eternal where our treasures are;  
From our light afflictions to the things that last,  
To the glory waiting when the gloom is past.

Looking unto Jesus all the way along,  
So shall we be patient, so shall we be strong;  
For the joy before us, counting all but dross,  
With his power o'er us, we endure the cross.  
Seeing Jesus nearer, growing more like him,  
Seeing heaven clearer as the world grows dim;  
Strangers still and pilgrims, here awhile we bide;  
Looking unto Jesus, we are satisfied.

—*Christian Endeavor World.*

### "WHAT'S THE USE?"

"You are spending money and time for nothing."

"What's the use?" said a member of a Foreign Mission Board to Rev. A. D. Rowe when he was making final arrangements to go to India as a Lutheran missionary in the year 1874. He answered by saying—"We'll see."

What he proposed to do and did was to go to Philadelphia to work with a practical photographer for several months to familiarize himself with the art of photography. Then he went to the Guntur mission field in the Madras Presidency and became a successful missionary. When the great famine did its destructive work in the seventies of the last century the British Government made him the distributing agent of funds for famine relief.

Because of his knowledge of photography Mr. Rowe took many pictures of famine

sufferers and used his camera constantly in his missionary operations. He wrote a number of books on Hindu life and illustrated them by these pictures. These photos were developed and offered for sale in America. Half of the proceeds was to pay for the pictures and the other half was to go into the treasury of the Children's Missionary Society. This society supported Mr. Rowe and one other missionary. He organized it before he went to India. Its dues were twenty-five cents a year for every member, and this sale of photos was devised for the purpose of swelling the sum of these contributions. Vastly more was accomplished by them than simply the accumulation of cash.

In 1879 a young man just graduated from Wittenberg Theological Seminary, at Springfield, Ohio, accepted a call to become the pastor of three Lutheran churches in the original oil field of Pennsylvania, where his parishioners were farmers, mechanics, villagers and oil producers. This young pastor had been a member of the same church as Mr. Rowe and when the missionary returned on his first and only furlough the pastor asked him to send a copy of each photograph taken in India. The catechumens and other children of the church used these in canvassing the families of the parish and many copies were sold. They thus became the means of disseminating missionary information throughout the community and the people became wonderfully interested in missions. Mr. Rowe was invited to lecture in this and many other neighboring churches.

Among the children who sold these photos were an older brother and sister of a lad, at that time about four years old, whose name was Arthur Rugh. He became interested in the photographs and in the people they pictured. Subsequently he was graduated from a Pennsylvania Normal School and later from Wittenberg College. He became a Y. M. C. A. Student Secretary for Ohio and there volunteered to go to the foreign field. He went to China, became Student Secretary of the Y. M. C. A., conducted many Bible classes for boys and organized the Student Volunteer Movement of China. He declares that the first desire to do foreign mission work came from seeing the Rowe photos in his home at Lammertine, Pa. Among the boy students in Arthur Rugh's Bible classes in Shanghai, in 1904, were the following:

One was later graduated from the University of Pennsylvania, and is now a doctor at the head of the department of bacteriology in the St. Luke's Hospital in Shanghai.

Another is the principal of a Christian school of six hundred students.

A third is a graduate of the University of Edinburgh, and is the assistant manager of the Hanyang Iron Works, a fifty-two-million dollar corporation, the largest in China.

A fourth is the Secretary of the North China Conservancy Bureau, an engineering company working to prevent floods in North China by guiding the three rivers in new courses to the ocean.

A fifth is an honor graduate of Yale, and of the school of Business Administration at Harvard. For five years he was the first secretary of the Chinese Legation in London; acting ambassador to Belgium; and secretary to the Chinese Commission to the Disarmament Conference at Washington, D. C.

A sixth is president of the Chinese Government Teachers' College, recognized as the leading Normal School of China. He was chairman of the Commission of Educators that visited the West, two years ago, to investigate the Educational Systems of the Occident and organize a system for China.

A seventh is an honor graduate of Yale, the national secretary of the Y. M. C. A. of China, chairman of the Joint Committee of Parliament which drafted the constitution of China. He was the only representative of both North and South China to Paris. He was offered the Vice-Chairmanship of the Chinese Delegation to the Washington Peace Conference, but refused because China was not united.

God can and does use little things to create a desire to cross the seas to teach his Word and to influence with Christian ideals the educational, the medical, the industrial, the mechanical, the religious, and the governmental interests of a great and powerful country.

Was it worth while to learn how to take pictures in India and to show them in America?—*Missionary Review of the World.*

### MINUTES OF WOMAN'S BOARD MEETING

The Woman's Board met with Mrs. G. E. Crosley, April 2, 1923. Members present: Mrs. A. B. West, Mrs. J. H. Babcock, Mrs. W. C. Daland, Mrs. A. E. Whitford, Mrs. G. E. Crosley and Mrs. L. M. Babcock. In the absence of the Secretary, Mrs. Edwin Shaw, Mrs. L. M. Babcock was appointed Secretary pro tem.

The minutes of the March meeting were read.

The Treasurer, Mrs. A. E. Whitford, read her monthly report which was adopted. Receipts were \$162.10 and disbursements

\$705.00. The Treasurer also read the quarterly report which was adopted. Receipts \$1,064.74, and disbursements \$805.00.

The Corresponding Secretary, Mrs. J. H. Babcock, read letters from the Committee of Reference and Counsel, New York City; Sarah Polhemus, Secretary of Federation of Woman's Boards; Rev. A. J. C. Bond concerning the woman's part of the Sabbath Rally Day program for May 26.

Voted that the President appoint a committee to arrange a program for Sabbath Rally Day. The committee appointed was Mrs. J. H. Babcock and Mrs. W. C. Daland.

The Corresponding Secretary also read a letter from William Robinson, Pastor Evangelico, Argentina, S. A., in reply to one sent him in behalf of the Woman's Board.

The Corresponding Secretary gave a report of a very pleasant reception for Mrs. E. D. Van Horn, and her mother, Mrs. E. D. Brown, at the home of Mrs. A. E. Whitford on the afternoon of March 14.

Mrs. West read an interesting letter from Miss Mabel West, of Shanghai, China. She also reported a National Conference of Social Work to be held in Washington, D. C., May 16-23.

The minutes were read, corrected and approved.

Adjourned to meet with Mrs. L. M. Babcock, May 7.

MRS. A. B. WEST,  
*President.*

ANNA C. BABCOCK,  
*Secretary pro tem.*

### TREASURER'S REPORT

For three months ending March 31, 1923

MRS. A. E. WHITFORD, *Treasurer.*

In account with

THE WOMAN'S EXECUTIVE BOARD.

*Dr.*

To cash on hand December 31, 1922	\$ 104 44
W. C. Whitford, Treasurer Forward Movement	745 03
W. C. Whitford, Treasurer:	
First Brookfield Church	54 00
Shiloh Ladies' Benevolent Society	100 00
Shiloh Female, Mite Society	36 56
Milton Church	2 21
Richburg	5 00
Alfred, N. Y., Woman's Evangelical Society	3 00
Dodge Center, Minn., Mrs. E. L. Ellis	4 00
Marion, Iowa, Seventh Day Workers for Christ, China Field	10 50

\$1,064 74



	Cr.
Fouke School .....	\$ 100 00
S. H. Davis, Treasurer Missionary Society:	
Miss Burdick's salary .....	200 00
Miss West's salary .....	200 00
Dr. Sinclair's salary .....	100 00
Evangelistic work, Southwest Field ..	200 00
Two subscriptions <i>Missionary Review</i> , for China Field .....	5 00
	\$ 805 00
Cash on hand March 31, 1923 .....	259 74
	\$1,064 74

### TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, March 11, 1923, at 2 o'clock p. m., Vice President William C. Hubbard in the chair.

Members present: William C. Hubbard, Clarence W. Spicer, Alexander W. Vars, Willard D. Burdick, Frank J. Hubbard, Esle F. Randolph, William M. Stillman, Jesse G. Burdick, Irving A. Hunting, Jacob Bakker, Edward E. Whitford, James L. Skaggs, Otis B. Whitford, Marcus L. Clawson, Clayton A. Burdick, William L. Burdick, Harold R. Crandall, Ahva J. C. Bond, Arthur L. Titsworth.

Visitors: C. A. Crichlow, Mrs. Willard D. Burdick, Mrs. David E. Titsworth.

Prayer was offered by Rev. Clayton A. Burdick, D. D.

Minutes of last meeting were read. The committee on imprint on our publications and commercial work reported progress.

The Committee on Distribution of Literature reported 1,769 tracts or 16,664 pages distributed during the month, and 33 new subscriptions to the SABBATH RECORDER.

Voted that a certain number of Calendars for 1923, at the discretion of Secretary Burdick, be sent to those churches which have not ordered any, with the request that they sell or dispose of the same.

Corresponding Secretary Willard D. Burdick presented the following report:

1. Since the last meeting of the Board I have attended:

A meeting of the Commission of Evangelism and Social Service of the Federal Council.

The monthly meeting of the Administrative Committee of the Federal Council.

A meeting of our Committee on Revision of Literature at Alfred, N. Y., Feb. 22-25.

A meeting of the president, treasurers, and corresponding secretaries of the Missionary and the Tract societies, called by Esle F. Randolph, President of the General Conference, in the interests of the programs to be given by these societies at the coming General Conference.

2. In harmony with your action at the last meeting of the Board of Directors I have sent out copies of your action in answer to the questions sent by the Field Secretary of the Sabbath School Board, E. M. Holston, re a paper to take the place of the *Sabbath Visitor*, discontinued, to Mr. Holston, A. L. Burdick, Secretary of the Sabbath School Board, and to the members of the Committee on Sabbath School Publications of the Board of Directors of the American Sabbath Tract Society.

3. Vacation Religious Day Schools:

A letter has been sent me by Mr. E. M. Holston for my approval to be sent to the persons who supervised the Religious Day Schools last summer. The letter asks that the same persons serve as supervisors the coming summer. Probably 19 or more Sabbath schools will have Vacation Religious Day Schools the coming season, but some will be union schools. The cost of salaries and the expenses of the supervisors will exhaust the appropriation made by the Tract Society for these schools.

The letter contained a plan for three Training Schools to be held before the opening of the Vacation Religious Day Schools for Vacation School workers, Sabbath-school workers, and any others interested in Religious Education. One of these schools to be held in West Virginia, one probably on Hartsville Hill, near Alfred Station, N. Y., and the third at Lake Koskonong, near Milton, Wis.

4. I have had considerable interesting and encouraging correspondence with persons concerning Sabbath interests.

A woman in Wisconsin tells how she and her husband by careful study of the Bible accepted the Sabbath some time ago, and asks concerning the nearest Seventh Day Baptist Church, and for our literature.

A Baptist minister and his wife in Ohio are accepting the Sabbath.

Bro. A. J. C. Bond and I recently visited a Sabbath-keeper at Bound Brook who left the Seventh Day Adventists some time ago, and is now a member of the Free Seventh Day Adventist Church, a denomination numbering several hundred people. These people have left the Seventh Day Adventists because of their teachings and practices concerning the colored people. This man, Mr. Crichlow, has been a teacher in commercial schools, is a gifted writer, and a man commanding the respect of his associates.

Recent letters from Eld. G. E. Fifield speak of the good interest in our work in Battle Creek,

and of his belief that Seventh Day Baptists should take great interest in other Sabbath-keeping people who need sympathy and encouragement and help.

Interesting correspondence has been continued with Dr. Hansen who wishes to enter into city mission work with us. He is a man of large experience, and sends excellent evidence of his good work while actively engaged among the Seventh Day Adventists.

There are thousands of Sabbath-keepers scattered over the earth—Independent Sabbath-keepers, groups of Sabbath-keepers, groups of churches, and small denominations—who need to get together in a closer affiliation. Some of these people are ready to unite with us, for they are in reality Seventh Day Baptists, but many are not ready for the union of Sabbath-keepers in a single organization, such as we can enter, but as the oldest Sabbath-keeping organization in existence we should encourage a federation of Sabbath-keepers, and show them sympathy, and give them encouragement and instruction and every possible assistance.

Mr. Crichlow, associated with the Free Seventh Day Adventist Church, spoke very interestingly and instructively of the principles espoused by these people.

Voted that the American Sabbath Tract Society (Seventh Day Baptist) take a one-half page advertisement in the Year Book of the churches prepared by the Federal Council, copy for same to be prepared by Director Bond, Rev. James L. Skaggs and Treasurer Hubbard.

Voted that President Randolph and Secretaries Burdick and Titsworth be a committee on program for the Tract Society hour at the General Conference.

Rev. Clayton A. Burdick of the Missionary Society expressed the feeling of cordiality of brethren in the work and felt that all our work should be one of mutual co-operation.

Rev. William L. Burdick expressed his pleasure in being present, and thought it helpful to confer with each other, and tended toward the unification of our work.

Minutes read and approved.

ARTHUR L. TITSWORTH,  
Recording Secretary.

Go where thou wilt: seek what thou wilt: thou shalt not find a higher way above, nor a safer way below, than the way of the Holy Cross; and how dost thou then seek another way than this royal way which is the way of the Holy Cross?—*Thomas à Kempis.*

### THE RELIGIOUS ASPECT OF COUEISM

M. Coué prefaced his visit to America by a few days in England, during which he expounded his theories to large and influential audiences. As before, he had his critics, the most insistent objections coming from the leading churchmen of all schools. It is quite easy for the adherents of M. Coué to attribute the opposition of the religious to bigotry and prejudice; but, as a matter of fact, neither M. Coué nor the more specifically religious psychotherapists have succeeded in demonstrating that their theories and methods really make for moral as well as physical betterment; that, indeed, they do not improve the physical well-being of the patient—if they always do that—at the expense of his moral nature. The question remains, "Is it true that 'day by day, in every way, we are getting better and better'?" If it is not, then to say so can not, in the long run, be good, even for the physical part of man; for the simple reason that man lives by truth, not by make-believe, and the most depressing truth must, in a morally constituted universe, prove better for a man, in the last resort, than the most exhilarating deception.

There is yet another objection to Couéism from the Christian point of view. M. Coué's method is really prayer, with the clause, "If it be thy will," left out. The modern healer, indeed, tells us that resignation is fatal: we must assume that God's will coincides with our will-to-be-well. But the experience of another healer, Bishop Pakenham-Walsh of Assam, contradicts this. Bishop Pakenham-Walsh has wrought hundreds of indisputable cures by the opposite method. He has asked his patients to let go of their will-to-live, to merge it in God's will for them, whether that spell life or death, and the results have astonished medical men. He has built upon the truth that, for the Christian, life is not a thing either to be grasped at or to be undervalued: it is God not "life" that really matters. And his faith has demonstrated itself triumphantly in the cure of the most desperate diseases.—*London Correspondent, Homiletic Review.*

Having thus chosen our course, let us renew our trust in God and go forward without fear, and with manly hearts.—*Lincoln.*

## YOUNG PEOPLE'S WORK

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

### A PRAYER PSALM

FLORA E. ZINN

Christian Endeavor Topic for Sabbath Day,  
May 5, 1923

#### DAILY READINGS

Sunday—Prayer of petition (Isa. 38: 1-22)

Monday—Intercession (Gen. 18: 23-33)

Tuesday—Thanksgiving (Ps. 8: 1-9)

Wednesday—Communion (Matt. 17: 1-8)

Thursday—United prayer (Matt. 18: 19, 20)

Friday—Unanswered prayer (Deut. 3: 23-29)

Sabbath Day—Topic, Lessons from the Psalms.

5. A Prayer Psalm (Ps. 86: 1-17)  
(Consecration Meeting)

Prayer—what a wonderful word! It meant much to Christ. What does it mean to you? To many, prayer is the most satisfactory thing in their lives. All of us have at some time been influenced by prayers but is it the vital force in our lives which it might be? Those of us who have been privileged to read the letters of Forbes Robinson, the young English minister who was the inspiration of so many, and such books as S. D. Gordon's "Quiet Talks on Prayer", have been thrilled with the wonderful possibilities of this miracle-working power.

Prayer is communion with God; fellowship with him; a seeking of God himself rather than his outward gifts. It is a consciousness of an unseen Presence, in fellowship with whom we find peace and strength. It is "a strong and secret uplifting of the heart to the Father of all."

Prayer is a conflict. "The flesh lusteth against the Spirit and the Spirit against the flesh."—Paul.

Prayer is dominant desire. If it is not, it must be ineffectual. We pray for help against an evil habit and refuse to give up practices that make that habit easy. "Desire earnestly the greater gifts."

Prayer is praise and worship. "All nations whom thou hast made shall come and worship before thee, O Lord; and they shall glorify thy name."

"I will praise thee, O Lord my God, with my whole heart; and I will glorify thy name forever more."

There are many hindrances to prayer, such as selfishness and an unforgiving spirit. "My heart's desire and my supplication to God is for them, that they may be saved."

"I . . . cease not to give thanks for you, making mention of you in my prayers."

"First be reconciled to thy brother, and then come and offer thy gift."

All these and other phases of prayer are expressed in the psalm for our study. Instead of the leader's reading the psalm, the verses might be assigned to the different members for comment.

As a close for the meeting, the hymn, "Open My Eyes That I May See", may be sung or played softly while all engage in silent prayer.

The following questions from Fosdick's "The Meaning of Prayer" are given as suggestions:

Why are prayer unanswered?

To what extent would any individual be willing to have his prayers answered?

What was the essential element of prayer in the experience of Jesus? Did Jesus receive everything he prayed for? Why did Jesus pray?

How far is reality in prayer possible to people with other than a mystical temperament?

What proportion of prayers recorded in the Bible are the prayers of mystics? What proportion in later history?

To what extent is it possible for a man's "petition" to be denied and his "prayer" still be answered?

How far does prayer represent the real purpose of the man?

When does a person really pray, "Thy kingdom come?"

Florence, Colo.

### THE CHRISTIAN'S CALL TO PRAYER

"Behold I stand at the door and knock." That is the Christian's call to prayer! That is the pathos of prayer—God's yearning, so often repulsed. That is the power of prayer,—it is based, not on our weak human desires, but on the desires of an infinite God.—From "Help for the Tempted", by Amos R. Wells.

### DID YOU READ THE MARCH RECORDERS?

Only two people have answered the questions from the February RECORDERS, Miss Hazel Langworthy, of Adams Center, and Mrs. Frances F. Babcock, of Battle Creek. One other local member of the board said he could make 75 per cent on them. Probably many others felt the same way.

Here are a few questions from the March RECORDERS. Can you answer them?

1. What are some of the things which may constitute a "Call to the Ministry"?

2. What are some "Misleading Errors" in regard to the Sabbath and baptism?

3. What explanations are given for the present great demand for Bibles?

4. What are some of the suggestions for Sabbath Reform work which have been received by Mr. Ray Thorngate?

5. Mr. Bond, in his department speaks about some interesting visitors. Who are they?

6. Who are the "Speak Outers" and why are they needed?

### A LETTER FROM FOUKE

DEAR FRIENDS:

Fouke school is still up and doing although you haven't heard much from here lately. We are busy making up report cards, looking over examination papers, or visiting the sick folks, so that it is hard to find time for letters even out of school hours.

Before Christmas we had an enrolment of 33 in the primary room, but several moved during vacation or have been obliged to stay out on account of sickness, so that at this writing we have only 23 pupils in that room who attend regularly. The upper grades and high school remain the same, making our total attendance something over 50, as against 60 before vacation. But those who are still with us are, in the main, those who do a better quality of school work.

The Friday afternoon before Christmas the school combined in giving a Christmas program, showing forth the real holiday spirit. As much as possible we tried to eliminate the getting spirit and substitute that of giving, of service. Besides songs and recitations we had a drill in

which 14 of the upper grade and high school students outlined the words "Merry Christmas." In addition there were two plays, one, an adaptation of Dickens' "Christmas Carol", given by the primary room, and the other, "The Spirit of Christmas", an allegory in song and verse, re-telling the old, old story of Christmas, given by older boys and girls. It was gratifying to see how those young folks entered into the spirit of that play.

Since Christmas the regular school work has gone on, until this week we have thought best to close the school four days on account of the epidemic of grippe. Many are ill, both among our students and their families, so that only half our people were attending. We expect to start school next week, and do some intensive work to make up lost time. None of our pupils have succumbed to the grippe, but week before last the dear little brother of two of my pupils died of indigestion.

Now, just a word as to the need for our school here. The pupils who come to us from the public schools of Arkansas are so carelessly or inefficiently taught that they must be, in many cases, put back a whole grade. Their ignorance is, in part, due to the insufficient preparation teachers are required to have, and, in part, to the large numbers in a class. For instance, one teacher will have 50 to 75 pupils in her room! And what can a young girl just passed out of eighth grade and teachers' examinations do with a bunch like that? Over here at the public school the principal himself is not a graduate of high school, but of some correspondence school. And all but one of the six other teachers have been pupils in our school. That shows in what regard Fouke Academy is held here. We here feel that our school is sorely needed, and are very glad for the help that has come to us this year in the way of books, of supplies for the Hall, and of money for school supplies. It is good to have the loyal support of so many friends. May God bless you all in the same measure that your support has blessed us.

Yours faithfully,

CLARA AND CLIFFORD BEEBE.

February 15, 1923.



## "HOW HAS MY DENOMINATION BENEFITED THE WORLD?"

WILLARD D. BURDICK

In preparing to write on the subject, "My Denomination," for our Christian Endeavor prayer meetings, I asked Rev. Edwin Shaw, chairman of our denominational Committee on the World Conference on Faith and Order, to write for me the special opportunities offered us through this Movement to benefit the world.

I found in writing my notes on the lesson that I was using too much space of the paper, and decided to write on this part of the subject for a later paper. (See last issue of the SABBATH RECORDER.)

And now I see that Elder Shaw's information is just what I want, and I give it as he sent it to me.

"Opportunities to present Sabbath Truth, offered to Seventh Day Baptists by their connection with the Movement for a World Conference on Faith and Order.

"1. Lists of the co-operating bodies, including the Seventh Day Baptists, with the names of the men who have constituted the Seventh Day Baptist committee, have been distributed all over the world, again and again, in the printed literature of the Movement.

"2. An article entitled 'Seventh Day Baptists and the Faith and Order Movement' was written by the chairman of the Committee at the request of the editor of the 'Churchman', the leading paper of the Protestant Episcopal Church, and published in that paper, and was thus given a large distribution and an extensive reading. This article was printed as a leaflet by the Tract Society and has been circulated among our people and among others.

"3. At the request of the American Preparation Committee of the Faith and Order Movement a Statement was prepared by the Committee, in the main by Dean A. E. Main, but approved by the entire Committee, and put in final shape in the light of suggestions by members of the Committee by the chairman, which set forth the general matters of Faith and Practice of Seventh Day Baptists. This Statement was sent to the World Conference on Faith and Order. It was included in the annual report of the Committee to the General Conference, and approved by the Confer-

ence at Plainfield, N. J., in 1917, and was later put into a leaflet by the Tract Society called 'Beliefs of Seventh Day Baptists', for general distribution.

"4. At the request of the Faith and Order Movement certain questions were answered in reference to Faith and Order as representing the attitude of Seventh Day Baptists. These answers were drafted by Dean A. E. Main, and approved by the other members of the Committee, and then sent by the chairman to the Bishop of Bombay, the person authorized to receive these answers from all the co-operating bodies."

Elder Shaw concludes with this statement. "All meetings thus far have been wholly preliminary and preparatory in nature. The World Conference has been set for the late spring of 1924, in Washington, D. C. The co-operating bodies represent practically all Christian communions of any numbers in the world except the Roman Catholic and the Seventh Day Adventist.

"It is expected that each co-operating body will give to the Conference Preparation Committee what it considers is the special contribution of faith and practice which it holds, and which it offers to other bodies. This contribution from the Seventh Day Baptists may never find a place on the program of the main conference, but it at least will be in the hands of the committee that arranges the program. This opportunity should be met in the best and wisest way possible."

I shall be glad to send from the publishing house the above mentioned tracts to our young people.

## AMERICA'S INTERNATIONAL OBLIGATION IN THE PRESENT CRISIS

The development of a fuller understanding of America's duty and opportunity in the present crisis, and the adoption of a definite policy of co-operation with other nations, now appears to be the one hope of a real solution of the economic and political problems facing the world. In the light of this situation, the Commission on International Justice and Goodwill of the Federal Council of the Churches of Christ in America has prepared the following declaration, which has been officially approved by the Administrative Committee of the Federal Council:

### THE DRIFT TOWARDS WAR

"The hope that after the war the world would move rapidly towards permanent peace and a well-ordered international life has been shattered. Growing unrest, political intrigues, physical distress and suffering, a disordered economic life, increasing distrust, suspicions and hatreds, all point to great disaster. If the drift be allowed to continue in the present direction new wars will cripple still further our civilization and may even carry it into eclipse for centuries.

"The failure of diplomatic and financial efforts to bring about a satisfactory settlement constitutes a direct challenge to the Christian Church. Righteousness, justice, and good-will are the foundations of lasting peace. The problem is essentially a spiritual one and comes distinctly within the scope of the church's duty.

"The Administrative Committee of the Federal Council of the Churches of Christ in America believes that it is voicing the moral judgment of the overwhelming majority of thoughtful Christian people in making the following declaration:

### THE CALL TO AMERICA FOR FULL CO-OPERATION

"First: We believe that the United States should accept its full share of responsibility for bringing about an effective settlement of international problems. There are those who think the government has a mandate from the people to pursue a policy of aloofness. We do not thus understand the situation. The churches have declared, and must declare again, their convictions that generous co-operation among the nations is absolutely necessary to cope with the present hunger, strife, uncertainty and despair of the world. The participation of the United States is indispensable to successful co-operative action. An attitude of aloofness exposes our foreign policy to the charge of timidity and ineffectiveness. The present crisis in Europe summons us not to pass judgment on other peoples but in a spirit of humility and self-examination to review our own attitude as a nation and to ask ourselves how we may, by co-operation with other nations, help to meet the overwhelming responsibility which rests upon the entire world.

### ANOTHER INTERNATIONAL CONFERENCE

"Second: We believe that the United States should take the initiative in calling an international conference to consider the whole economic and political situation in Europe, including reparations, debts, and armaments, in the endeavor to accomplish in Europe a result comparable to that which was achieved by the Four-Power Pact in the Far East. We welcome the suggestion of President Harding in his message to Congress on December 8, when, in referring to that agreement he said, 'It might be made a model for like

assurances wherever in the world any common interests are concerned.... We believe.... in the value of conference and consultation, in the effectiveness of leaders of nations looking each other in the face.'

### THE NEED FOR UNSELFISHNESS IN AMERICA

"In calling such a conference we believe that the United States should make it known, as it did at the opening session of the Conference on the Limitation of Armament, that we are ready to make, in common with other nations, whatever concessions, financial or otherwise, may be necessary to bring about an ordered international life. We are convinced that a sacrificial spirit on our part would evoke a willingness in other nations also to make the adjustments that may be needed. Our plans for reconstruction should include not only our allies but our former enemies. Bankers, economists, and business men are telling us that only the re-establishment of normal economic conditions in Europe can bring prosperity to American agriculture and industry. What they declare necessary on the basis of enlightened self-interest, we declare necessary also from the standpoint of the Christian ideal of brotherhood. The well-being of our own country is inseparably bound up with an unselfish consideration of the well-being of the other nations of the world.

### JUSTICE IN THE NEAR EAST

"Third: We believe that our Government will not be true to its ideals unless it records a definite protest against any settlement of the Near Eastern question on a basis of expediency or commercial advantage, and without some amends for tragic wrongs which have resulted in the persecution and practical destruction of the Armenian people, and the confiscation of their property. For the good of all nations wrong must be righted. We would urge that in any further conference on Near East problems our Government should give full power to its delegates in all matters in which the rights of humanity are at stake and share with the Allied Powers the responsibility for reaching conclusions based upon righteousness and justice. If the Lausanne Conference is not renewed, we believe that our Government should co-operate and, if necessary, take the initiative in the appointment of an international commission which would deal with the whole subject of the refugee and orphan problem in the Near East, and that it should offer to bear its share in providing whatever may be necessary financially to establish these people in some place of safety and opportunity.

### THE DUTY OF THE CHURCHES

"We call upon the membership of the churches throughout the country to make a united appeal in behalf of this program of international co-operation, to make known their attitude to the President and their representatives in Congress, and to assure the Administration of their aid in developing a strong public opinion in its support. We especially urge Christian people everywhere to approach these momentous issues on their merits, irrespective of all partisan considerations. We make this plea on the highest moral and religious ground, believing that beneath all these problems lies the need of a great spiritual awakening and a deeper conviction that Christian principles are as binding upon national as upon personal conduct."

## CHILDREN'S PAGE

RUTH MARION CARPENTER, ALFRED, N. Y.  
Contributing Editor

### INDIAN AND ALASKAN CHILDREN

ELISABETH KENYON  
Junior Superintendent

Junior Christian Endeavor Topic for Sabbath  
Day, April 28, 1923

#### DAILY READINGS

Sunday—Salvation for all (Rev. 22: 17)  
Monday—Lost sheep (Luke 15: 4)  
Tuesday—Neglected duties (Jas. 4: 17)  
Wednesday—A new song (Isa. 12: 2)  
Thursday—The people's need (Ezek. 11: 19, 20)  
Friday—Before the gospel came (Eph. 2: 12)  
Sabbath Day—Topic, Indian and Alaskan children (Ps. 71: 17)

Today we are going to visit some very near neighbors of ours, the Indians and the Alaskans. The life and habits of the American Indians are very different from ours. The mothers make the homes called "tepees," in which they live, she plants the seeds, raises the crops, chops the wood and does practically all the hard work. The fathers are lazy most of the time, sitting around and smoking, but in the hunting season they are very busy doing what they call "grand things," like hunting, fighting and canoeing. The missionaries who go to these people attract the boys and girls by pretty post cards such as we get in Sabbath school showing pictures of Jesus and Bible stories. After they get the children interested in the Bible stories and persuade them to come to the mission schools, then they set out to persuade the fathers and mothers to come, too. The Indian children before the missionaries come, are not taught to worship God the way we are, but are made to worship and fear all kinds of spirits—sun spirits, moon spirits, wind spirits, tree spirits, etc.

In the northern part of Alaska there is snow all the year round, there are no roads for trains or automobiles; they use sleds pulled by dogs. Their houses look like round bowls made of ice turned upside down; the furniture is also of ice. These houses are called, "igloos." They are very cold and dark so moss and grease are burned for warmth and light. Did you ever

know what the word, "Eskimo" means? It means "Raw Fish Eater" and that is just what they do, eat their fish, bears and reindeer without cooking them. Three months in the winter they have no sun at all, so it is very difficult for missionaries to work under these circumstances. Sometimes a mission school runs away (by being carried along by great streams of water) and is eaten by dogs (for they make the school out of whalebone and cover it with sealskins which hungry dogs like to eat when they can get it). The Alaskan boys and girls also believe in evil spirits and when they are sick a medicine man, all painted up, comes to the house and, dancing all around the sick boy or girl, beating loudly on a drum tries to drive away the sick spirits. When the missionaries show them that this is wrong and that there is only one God for all boys and girls then these heathen ideas are given up.

#### QUIET HOUR WORK

##### Alphabet of Bible People

- A—— gave the name to all living creatures (Gen. 2: 20).  
B—— was the youngest son of Jacob (Gen. 43: 14).  
C—— was the first farmer (Gen. 4: 12 and 13).  
D—— was a shepherd who became a king (1 Sam. 16: 19).  
E—— was a prophet fed by ravens (1 Kings 17: 1).  
F—— was a Roman governor (Acts 24: 25).  
G—— led 300 men (Judges 7: 17).

Answers to last week's work: Matt. 7: 12; Matt. 5: 3-10; Matt. 6: 9; Ps. 23; Exod. 20: 1-18; Exod. 2; 1 Sam. 17.

### THE SAD TALE OF A MOUSIE'S TAIL

Mamma took Rupert and Nellie to the sea-side, after they had been ill with the whooping cough. There were so many pets to leave behind that the children coaxed her to let them take their dormice with them, "just for company" as they said. So the cages were popped into the train. On the journey the tiny creatures came out and ran about the seats and fed out of their hands.

One day, after they had been at the sea-side a long time, a dreadful thing happened! It was a pouring wet day and the children could not go out, but mamma left them playing happily on the floor with the mice, while she went to buy their dinner.

When she came back, however, all was changed. Nellie was crying in the corner and Rupert was lying in his nurse's arms, choked with tears and sobbing as if his heart would break. Mamma could not think what had happened, but at last some one managed to tell her.

It was just this: Rupert's little mouse was very fond of trying to run away and hide under the sideboard. When he thought it was going too far, Rupert was in the habit of pulling it gently back by the tail. This was done several times without any harm. But at last, either Rupert pulled too hard, or the mouse was angry and shed his tail; for suddenly the doft, furry tip, about two inches long, came off in the boy's hand, leaving behind a sore-looking little stump.

Oh, how the children sobbed and cried when they saw what had happened. But the dormouse did not seem to mind it much. He was picked up tenderly, and his poor stump of a tail soaked in vaseline for several days, until it healed over and looked all right. Rupert had such a fright that, although he has had several other dormice since, he has never dared to pull one back by the tail since that unlucky wet day!—*Mrs. A. M. Goodhart.*

#### I WONDER

I wonder what becomes of all  
The sleep we sleep at night;  
I wonder if a giant tall  
Takes all the sleep an' makes a ball  
An' throws, with all his might,  
The soft ball high above the trees  
Above the hills, across the seas,  
Plump down among the tired Chinese—  
I wonder!

I wonder what becomes of all  
The thoughts we think each day;  
I wonder if some fairy small  
Picks up the thoughts that we let fall  
An' stores them all away;  
An' some day, quicker'n we can wink,  
Slips one into each baby's drink,  
So little tots will learn to think—  
I wonder!

### WHAT TO DO ON SABBATH AFTERNOON

When Ethel, Rose and Jack came home from Junior C. E. they found the study table cleared of its usual books and papers and in their place were a heap of old magazines, three pairs of scissors, three Bibles, some fresh paste and three nice new blank notebooks.

"What are we going to do, mother?" they cried as usual.

"I have a nice plan for you which will keep you busy for many Sabbath afternoons to come," mother replied smiling.

"First you are to cut an interesting picture from these magazines—cut it neatly and evenly. Then turn to your Bibles and concordances, if necessary, and find a verse which will fit the picture. Here is an example. This, you see, is a picture of an elderly man sitting by the table lamp reading. We can not see what he is reading except that it is a book. We can imagine it is the Bible. And I have chosen this verse to go with the picture. 'Proverbs: 16: 31—The hoary head is a crown of glory if it be found in the way of righteousness.' You can easily see that he has white hair, or hoary, and if he is reading his Bible, he is in the way of righteousness. Now do you think you understand what I mean?"

"Yes, mother, I see, and then do we paste the pictures in our new blank books?" asked Rose.

"Sure we do," spoke up Jack.

"And in your very best writing," added mother, "you are to copy your text under the picture."

Paper rattled, scissors clicked and tongues chattered while each of the three children endeavored to make his book the neatest and the most attractive.

"Mother," asked Ethel, "Here is a picture of a woman shooing flies out through the porch door. Do you think this verse fits—'He sent divers sorts of flies among them?'"

"I think that will do nicely, dear."

"Say, mother, look at this bully picture of a lion. Can't I play he is Daniel's lion before he is put into the den and refer to the whole story?"

"I put that particular magazine into the pack just for that one picture and I hoped you would find it. Yes, Jackie boy, use the whole story of Daniel, by all means."

R. M. C.



## KINDNESS

Is her shabby skirt long and her ribbon old?  
Are her shoes worn out at the toe?  
Then speak to her, dear; say something kind,  
She'll feel grateful to you, I know.  
*Normal Instructor—Primary Plans.*

## LILACS

Oh! I've seen the pussywillows,  
With dainty, furry faces;  
I've found the pretty violets  
Abloom in shady places;  
The jonquil and the crocus  
Have told me of the spring,  
And in the orchard up and down  
Has glanced the bluebird's wing.

But here's the purple lilac  
That lifts its fragrant plumes  
And sends a waft of sweetness  
Through homely cottage rooms;  
Its hardy branches tapping  
Against the farmhouse eaves,  
The flowers it gives us growing  
In generous waving sheaves.

I'm sure the mother robin  
Is very glad to see  
The lilac's screen about her  
Wee nest and fledgelings three.  
And father wren is singing  
In pure delight today  
That spring is here already,  
And summer on the way.

And I am glad our Father,  
Whose love is over all,  
Who counts the stars by number,  
And sees a sparrow fall,  
Has sent again the lilacs  
To make the garden fair,  
And waft their honeyed sweetness  
Upon the wandering air.  
*—Young People's Weekly.*

## A SNOWSTORM IN THE HOUSE

(A three-part story from the Book "Eyes Bright" by Adam Stwin.)

## PART II.

"Go breathe on the window," I said.

"What for?" he asked.

"You'll see when you try it."

Johnny went to the window, breathed against the glass, then turned to me, asking with his eyes, "What next?"

"Did you see anything?"

"Nothing but a blur; but it didn't stay long."

"Try a window further from the fire, and on the shady side of the house."

Johnny crossed to the further corner of the room, breathed on the glass for a minute or so; then he cried:

"It is moisture! See, there are little drops all over the glass and one big drop has run down to the sash."

"Did you ever see anything like that before?"

"Of course," said Johnny. "The windows get wet so every cold day. Does the water all come from our breaths?"

"Not all of it. Some, perhaps the most comes from the water we put on the stove to keep the air from getting too dry. See," I continued, holding a small glass over the urn on the stove, "you can not see any steam coming from the water, yet there is a good deal of vapor rising from it that you can't see directly; but when I hold this cold glass over the urn the moisture gathers rapidly, showing that there is more vapor in the air there than in the rest of the room. The glass chills the air that strikes it and makes the air drop some of its moisture, which sticks to the glass. The colder windows act in the same way."

"So do the door hinges and the cold nails," said Johnny, showing that he understood his lesson.

"And when it is very cold the moisture freezes and makes frost or ice," I added.

"Is that the way frost comes on the windows, cold nights?"

"Exactly. If you will step into the store-room, where there is no fire and breathe slowly against the window—not the one the sun shines on—you may be able to see how the frost appears."

Johnny ran to do as I had told him, and I went out to the tool-house for a broad axe that I kept there. When I came back he had a long story to tell about the pretty frost forest that grew up under his breath; but I had no time to listen to it then. I had a story of my own to tell—without words.

I brought the axe quickly to the stove and held it high over the water-urn, bidding Johnny tell me what should appear.

"It smokes," he said.

"Just as the cold side of the barn roof smoked. The cold iron chills the vapor in the air and makes cloud of it. If the iron does not get warm too fast, you will see something stranger than cloud."

"The iron is all wet," said Johnny. "I know why!"

"Good!" said I, lifting the axe higher from the stove.

"Frost! Frost!" Johnny cried. "I see it forming."

"Sure enough," said I. "The iron is cold enough to freeze the moisture that gathered on it. I think something of the sort must be going on up in the sky, just now, too."

"Do you?" cried Johnny eagerly, running to the window and looking up, half expecting to see a big axe somewhere in the clouds. "Where is it?"

"All over," I said. "The sky was clear but a little while ago, now see how hazy it is. The wind that comes up from the sea is warm and moist. The cold air over the snowy land turns the moisture into cloud, and the sun is hid. I shouldn't be surprised if we had snow before morning."

"I hope so," said Johnny; then we went out to feed the chickens and the cows.

Johnny's wish was granted. When he came down to breakfast the trees were loaded with feathery snow; every fence post was covered—"Forgot to take 'off their night-caps," Johnny said—and the ground was covered with a clean white carpet that sparkled in the sun.

He could hardly eat his breakfast he was in such a hurry to be out to wade in the snow and help shovel paths. But he was soon quite as eager to get back by the warm fire again; for it was stinging cold outside in spite of the bright sunshine.

After sitting by the stove until he was thoroughly warmed he went to studying the frosty windows.

(To be continued.)

## NEEDED QUIET

Once a teacher gave her pupils a little recreation during school hours. She asked each one to think of some animal and imitate it in a way peculiar to that animal. Of course there was a confusion of sounds, such as bleating of sheep, lowing of cows, neighing of horses, etc. Her attention was attracted to a little tot who was very quiet, and upon inquiry in regard to her manner, she replied: "Sh—sh—, I am a 'ooster and am laying an egg."

## WISE CHILD

A miserly landlord was going round collecting his rents the other day. At one house he was greatly interested in a little

girl who watched open-mouthed and open-eyed the business of paying over the money and accepting the receipts.

He patted her on the head and started to search his pockets, saying: "I must see what I have got for you."

After searching his pockets for some time he at last brought out from a remote corner a peppermint.

As he handed it to the girl he said: "And now what will you do with that?"

The little girl looked at it, then at him, and replied: "Wash it."—*Exchange.*

## GOING CHEAP

They were passing the town hall where a sign was conspicuously displayed:

GRAND CONCERT  
ADMISSION 50C

CHILDREN HALF PRICE

The little girl nudged her mother and said:

"Now, mother, you said you'd buy me a little brother when they got cheap."

"Yes, so I did, dear," replied her mother absently.

"Well, here's your chance to get one for half price," said the little girl, pointing to the sign.

## AN ODD SPIDER

If you should see a ball of what looks like mercury in a pond or stream, it will probably prove to be a water spider.

There are many kinds of spiders but only one which spends the greater part of its life under water.

Taken from the water it is almost like other members of the spider family, but the moment it is put back into the water it starts to collect air about its body. This is what makes it appear like a ball of quick silver.

It builds a domelike nest of silk among the weeds in ponds and ditches. This nest is filled with air, and there the spider lives and lays its eggs.

When winter comes, another of these strange spider houses is built farther beneath the top of the water. There, having sealed itself in, the little fellow sleeps through the winter months.—*Dew Drops.*

Experience keeps a dear school; but fools will learn in no other.—*B. Franklin.*

# SABBATH SCHOOL

E. M. HOLSTON, MILTON JUNCTION, WIS.,  
Contributing Editor

## TO THE TEACHERS OF JUNIOR SABBATH SCHOOL CLASSES

DEAR FRIENDS AND FELLOW-WORKERS:  
I hope you are enjoying the work in your classes, and finding a thrill in the thought of your splendid privilege and responsibility. To train our children in a knowledge of God's holy Word, and to lead them into the Way of Life is just about the biggest thing you have on your hands and heart. May the great Teacher give you courage and faith and love and patience and joy, and an understanding heart.

### FIRST YEAR

Those of you who are taking up the first year work are just entering the third quarter. I have just a word to say about your equipment aside from Bible and quarterly. I hope you will provide yourself with one box each of the tiny gold stars and blue stars with which to mark the quarterlies belonging to the children doing good work. It is a very small recognition, but the children will like it and may do better work just because of the little token of appreciation.

### SECOND YEAR

If you did not have the children mark the Sabbath passages, last quarter with the red stars, it is not too late to have them do so. I consider this very important and helpful. This bit of handwork requires but a brief time, and the children will have impressed early on their minds the importance attached to the Sabbath by our heavenly Father. Also, it will make the Sabbath passages easy of access as long as their copy of the Bible exists. Please do not omit this. Each child will need one box of red seals.

### THIRD YEAR

The handwork for this quarter turns on the tracing of Paul's journeys by means of the map. If you have not already secured a copy as mentioned on page 7 of the quarterly, do so by your first mail, and have it ready for next Sabbath. A long thread of

silk-o will be pretty to use to mark the travels. It will make the strenuous life of the great missionary hero seem more real to the children, and perhaps to yourself also. I certainly found it so, when I traveled the map with a class of Juniors some years ago, and one of the boys said, "That makes it seem real. Wasn't Paul just splendid!" MRS. T. J. VAN HORN.

These can be obtained from David C. Cook Publishing Company, Elgin, Ill. See 1923 catalog, p. 43:

Gummed Paper Stars, 3903-X, size 7-16 in. diameter. Red, blue, or gold, 100 in box; 10 cents per box.

Wall-Map 6058-M, 15x21 inches, 15 cents. cents.

## MINUTES OF THE SABBATH SCHOOL BOARD MEETING

The regular meeting of the Sabbath School Board was held at the home of the Secretary, in Milton, Wis., Tuesday, March 27, 1923, at 7.30 o'clock in the evening. The President, A. E. Whitford, presided and the following Trustees were present: A. E. Whitford, J. N. Daland, H. N. Jordan, L. A. Babcock, D. N. Inglis, L. M. Babcock, E. D. Van Horn, G. M. Ellis and A. L. Burdick. Field Representative E. M. Holston and Rev. Edwin Shaw, member of the committee on Sabbath School publications of the Tract Society, were also present.

Prayer was offered by Pastor H. N. Jordan. The minutes of the last regular meeting and a special meeting were read. A report of the Committee on Field Work, including a report of the Field Representative, was presented and approved.

The quarterly report of the Treasurer was presented and adopted as follows:

### TREASURER'S REPORT

L. A. BABCOCK, Treasurer,	
In account with	
THE SABBATH SCHOOL BOARD	
Dr.	
Balance on hand December 17, 1922	\$ 46 98
Jan. 3—William C. Whitford, Forward Movement	233 17
Jan. 5—E. H. Clarke, Young People's Board	89 51
Feb. 3—William C. Whitford, Forward Movement	186 18
Feb. 3—Rev. E. M. Holston	5 00
Mar. 4—William C. Whitford, Forward Movement	101 24

Mar. 12—E. H. Clarke, Young People's Board . . . . . 102 31

\$764 39

### Cr.

Jan. 5—Rev. E. M. Holston, balance of salary	\$ 93 52
Jan. 29—Miss Evalois St. John, salary	150 00
Jan. 29—Hosea W. Rood, salary, 1922	25 00
Jan. 29—Interest on Note, Bank of Milton	6 45
Feb. 3—Rev. E. M. Holston, salary	100 00
Feb. 19—Rev. E. M. Holston, advance expenses	20 00
Feb. 26—Rev. E. M. Holston, balance salary and expenses	86 94

\$481 91

Balance on hand March 18, 1923 . . . . . 282 48

\$764 39

### Dr.

Feb. 2—To balance, Henrietta V. P. Babcock Bequest . . . . . \$624 99

### Cr.

Certificate of Deposit, Bank of Milton . . \$624 99

Correspondence was read from Rev. A. J. C. Bond: First in regard to material to be furnished by the Sabbath School Board for the program to be used for Sabbath Rally Day. On motion this matter was referred to a committee composed of Rev. E. D. Van Horn and Rev. Edwin Shaw. Second, in regard to a request from the Advisory Committee of the Tract Society concerning a series of Sabbath lessons to take up an entire quarter. Correspondence from Rev. W. D. Burdick, Corresponding Secretary of the Tract Society, upon this same subject was also read. The following action was taken:

*Resolved*, First, that the Sabbath School Board approves the suggestion made by the Advisory Committee of the American Sabbath Tract Society that a series of one quarter's lessons on the Sabbath, be prepared and published. Second, that because the budget of the Sabbath School Board does not provide for funds to cover the expense of such publication, the Tract Society be asked to co-operate in the work and finance the publication. Third, that Rev. A. J. C. Bond, D. D., be asked to prepare and edit such a series of lessons and that Rev. W. C. Whitford, D. D., and Rev. W. D. Burdick, D. D., be asked to serve as consulting editors. Fourth, that it is the judgment of the Sabbath School Board that this series of lessons should be printed in permanent, book form, in a convenient

pocket size, with lessons undated, so that they can be used by any class at any time during the year. And, fifth, that the Sabbath School Board put forth every effort to have these lessons introduced into all of our Sabbath schools and to have them used for intensive study by the members of the Home departments of all our schools.

Correspondence was also read from Mrs. T. J. Van Horn concerning the fourth year of the Junior series of graded lesson; from Rev. R. R. Thorngate, and others.

The minutes were read and approved. Adjourned.

A. L. BURDICK, Secretary.

## Sabbath School. Lesson V.—April 28, 1923

RUTH, THE FAITHFUL DAUGHTER. THE BOOK OF RUTH

*Golden Text*.—"Thy people shall be my people, and thy God my God." Ruth 1: 16.

### DAILY READINGS

- Apr. 22—Ruth 1: 6-13. Naomi and Ruth.
- Apr. 23—Ruth 1: 14-22. Ruth, the Faithful Daughter.
- Apr. 24—Ruth 2: 1-7. Ruth in the Fields of Boaz.
- Apr. 25—Ruth 4: 9-12. Ruth, the Wife of Boaz.
- Apr. 26—Ruth 4: 14-17. Ruth, an Ancestor of Christ.
- Apr. 27—Judges 11: 34-40. Jephthah's Daughter.
- Apr. 28—Psalm 91: 1-16. The Safety of the Godly.

(For Lesson Notes, see *Helping Hand*)

## HOME NEWS

ANDOVER, N. Y.—At a special meeting of the Executive Committee of the Allegany County Bible School Association held in Wellsville, March 28, 1923, Rev. Walter L. Greene, of Andover, was elected County Superintendent to succeed Mrs. Fanny Derr, of Friendship, who has gone to work in another State. Mr. Greene brings to the work training and experience as a teacher of religious education, denominational field worker and pastor. He begins his work among the Bible schools of the county April 1.—*The Alfred Sun*.

MILTON JUNCTION, WIS.—A farewell reception for Pastor Van Horn and his family was held at the Seventh Day Baptist church on the evening after the Sabbath, March 31. The large number present gave evidence of the esteem felt for these people who have labored earnestly for the good of church and community during the five and one-half years they have been with us.



As the people arrived they were assigned names of the various churches of the denomination and asked to take seats in their respective associational groups. This proved a very good mixing scheme and was of interest to all. Then all joined in singing gospel hymns under the leadership of Miss Marion Coon with Mrs. Edward Hull at the organ. Mrs. A. B. West had charge of the program and she called upon Mr. Robert Green, superintendent of the Sabbath school, to speak in behalf of the school. He spoke particularly of the help given the school by Pastor and Mrs. Van Horn who have been zealous workers in that phase of our church life ever since they came to Milton Junction.

Mrs. George W. Coon spoke for the Ladies' Aid society, calling to mind the interest Mrs. Van Horn had always taken in the various activities of the society. Mrs. Coon dwelt particularly upon the willingness which both Pastor and Mrs. Van Horn had invariably shown when asked by the society for any help.

Rev. E. M. Holston spoke in behalf of the church. He emphasized the fact that the church had not only had the help of an earnest pastor in Elder Van Horn but that we had been blessed with a pastor and a family since every one of them, children as well as parents, had carried the interest of the church at heart and tried to help in his or her own place. Elder Holston paid well deserved tribute to Pastor Van Horn's optimism and sunshiny disposition, and more than all else to the conscientiousness of himself and family, shown by their decision to break their home ties here, where they have been so happily situated, and respond to a call from a church where they felt they might be of more use even than here.

Miss Marion Coon sang a beautiful solo. Pastor Sheard of the M. E. church spoke of his regret in losing Elder Van Horn as a brother pastor and of the cordial relations which had always existed between them.

Prof. A. B. West with very well chosen words, in behalf of church and society, presented Pastor Van Horn and family a beautiful electric table lamp asking them, as they sat around it in their new home, to remember that as they had let their light shine in Milton Junction so also in their new field of labor they are to be like candles

on candlesticks giving "light unto all that are in the house."

Pastor and Mrs. Van Horn responded, expressing their gratitude for the gift, but more for the love which prompted the gift and the kindly words spoken.

Pastor Sheard offered prayer and all joined in singing, "Blest be the Tie."

After this the ladies served delicious refreshments and the people separated leaving their hearty good wishes with Pastor and Mrs. Van Horn. M.

LITTLE GENESEE, N. Y.—Rev. E. F. Loofboro, who recently resigned the pastorate of the Little Genesee Seventh Day Baptist Church, has accepted a call to the church at Shiloh, N. J., and expects to go there about July first.—*The Alfred Sun*.

## SABBATH HISTORY I.

### BEFORE THE BEGINNING OF MODERN DENOMINATIONS

AHVA JOHN CLARENCE BOND

- CHAPTER ONE  
A Growing Regard for Bible Authority
- CHAPTER TWO  
The Sabbath in the Old Testament
- CHAPTER THREE  
The Sabbath in the Gospels
- CHAPTER FOUR  
The Sabbath in the Early Church
- CHAPTER FIVE  
The No-Sabbath Theory of the Early Reformers
- CHAPTER SIX  
The Sabbath in the Early English Reformation
- CHAPTER SEVEN  
John Trask and the First Sabbatarian Church in England
- CHAPTER EIGHT  
Theophilus Brabourne an Able Exponent of Sabbath Truth
- CHAPTER NINE  
A Sabbath Creed of the Seventeenth Century

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## DEATHS

CRANDALL.—In Westerly, R. I., February 18, 1923, Sardinia E. Hall, wife of Deacon Ira B. Crandall, in the seventy-seventh year of her age.

Sardinia E., daughter of Benjamin S. and Lydia Wells Hall, was born in Little Genesee, N. Y., February 23, 1846. April 27, 1870, she was married to Ira B. Crandall, of Westerly, R. I., by Rev. Thomas T. Brown, pastor of the Little Genesee Church.

When about fourteen years of age she was converted and was baptized into the name of the Lord Jesus, uniting with the Little Genesee Church. After her marriage she transferred her membership to the Pawcatuck Seventh Day Baptist Church of Westerly, where it has remained for over fifty years. She had a very great interest in the welfare of the church and as health permitted was regular at its services. She was devoted to her friends of whom she had many and will be greatly missed by them. Of the immediate family she leaves, beside her husband, one daughter, Caroline M., wife of L. Napoleon Boston, of Philadelphia, Pa., and their daughter Barbara.

Funeral services were held at her late home, 9 Grove Avenue, Westerly, R. I., conducted by her pastor, Clayton A. Burdick, assisted by former pastor Samuel H. Davis, with burial in Riverbend Cemetery. C. A. B.

CLEMENT.—Nathanael George Clement was born December 26, 1839, at Sidney, Shelby County, Ohio, and died at his home in Mira Valley, Valley County, Neb., February 21, 1923, on the place where he exercised his soldier filing right and later homesteaded.

Mr. Clement served with the Union army from August, 1861, to May, 1866. He enlisted with Company A, Third Battalion of the Thirteenth U. S. infantry. On May 9, 1863, he was made a captain of the U. S. colored infantry and was mustered out May 6, 1866, at Vicksburg, Miss. He was a carpenter by trade and since coming to Valley County has been in the employ of the government in the construction of forts and other government buildings. He helped build Fort Hartsuff, was employed at Fort Robinson and had direct supervision of the building of Fort Niobrara in Nebraska, and Fort Douglas in Utah. He came to be known as "the Government Man."

As a lad he was baptized into the Methodist Episcopal Church.

Mr. Clement was married to Sarah E. Platts, of Milton, Wis., in May, 1865, and she resided with her husband five or six months prior to his discharge from the army, after which discharge they moved to Clinton County, Iowa, where Mrs. Clement died in October, 1871. Two children, Carl C. and Paul P., were born to this union. In September, 1873, he married Mary E. Hurley, a native of Shelby County, Ohio, and a sister of Eld. J. H. Hurley, a former pastor of the

North Loup Seventh Day Baptist Church. Mr. and Mrs. Clement moved to Valley County in 1874, and to them were born four children, Guy, Clara, Ava and Hugh.

The type of man that he was, is shown in that as an early day commissioner he resigned when the other two members of the board decided to lower the license fee for the selling of whiskey in the county. He shared in the hardships of pioneer life, lived in a dugout, and moved from Grand Island on wagon the first frame dwelling in Mira Valley. This little building is still standing.

He is survived by his companion, five of his children, Carl C., Paul P., Mrs. Clara Clement Holmes, Mrs. Ava Johnson and Hugh, Guy having died seven years ago the fourth of next June. He is also survived by one sister, Mrs. Jane Davis, of Riverside, Cal., five half brothers and five half sisters, twenty-two grandchildren, four great grandchildren and a host of relatives and friends.

Funeral services were conducted at the home by Pastor H. L. Polan on the afternoon of February 23 and burial was made in the North Loup cemetery. Six young men of the World War in uniform acted as pall bearers and one sounded taps at the grave. H. L. P.

MURPHY.—James W. Murphy, son of David and Susan Murphy, was born in Ireland, April 7, 1859, and died at his home in Ashaway, R. I., March 31, 1923.

When he was eight years of age the family came to Potter Hill, R. I., and he has since made his home in the towns of Hopkinton and Westerly. He was a faithful employee of the Ashaway Woolen Company, working his way up until he became superintendent. This position he held for twenty-eight years, when he retired and purchased a farm. Because of failing health he sold the farm four years ago and moved to Ashaway.

On April 30, 1874, he was married to Sarah F. Taylor. He is survived by his wife, by a daughter, Mae Murphy, and by two brothers—George E. Murphy, of Ashaway, and David Murphy.

Funeral services were held from the home, April 3, conducted by Pastor A. L. Davis. Interment was made in River Bend Cemetery.

A. L. D.

VAN YSSELDYK.—Alberto Cornelio van Ysseldyk was born in Rosario de Santa Fé, Argentina, S. A., July 28, 1893, and died in Cerro Corá, Misiones, Argentina, S. A., February 25, 1923, in his thirtieth year, being the youngest son of J. J. van Ysseldyk and Mina van Ysseldyk.

He was in his usual good health and was in his barn preparing to make a journey to Posadas when lightning struck him killing him instantly and burning everything he possessed.

Interment was made in the nearby cemetery where the neighboring farmers gathered to pay their last respects to one who was perhaps the most highly esteemed in the community. Appropriate portions of the Scriptures were read by the pastor who also spoke briefly to the people. The afflicted father also, receiving strength from on high, addressed a few words to the people as

also did three others. We sang a few hymns and closed with prayer.

Under the splendid Christian training of his devoted parents, who were born in Holland, and who came to this country (Argentina) more than thirty years ago, Alberto made the grand decision of his life—to serve the God of his parents—when he was only eighteen years of age and was baptized the following year by the former pastor of this church, Bro. J. Sand, the Ysseldyk family having moved from Rosario de Santa Fé to Misiones in 1909 and settled in Cerro Corá in 1910.

July 15, 1919, Alberto was united in matrimony with Cristina Swier with whom he lived in unbroken harmony to the time of his decease.

He was superintendent of our Sabbath school in which he also taught a class in German. He also occupied the pulpit when the writer was elsewhere preaching, delivering the message in Spanish. He was just as fluent in Dutch and could converse in Portuguese also.

He was a capable worker, a prosperous young farmer and a citizen of the type that goes to make up a righteous nation.

He was an affectionate son, an esteemed brother, a beloved husband, an employer who was neither ashamed nor afraid, nor too busy to speak to his employees of the love of God; the comfort of his parents in their declining years, and the much appreciated husband of his Christian young wife.

As a church we have lost one of our pillars, and why the Lord has permitted the enemy to cut short the life of one so necessary in this needy country is indeed a problem too difficult for us to solve. Nevertheless, with some degree of satisfaction, we think of the inspired words of the apostle Paul: "Now we know in part, but then we shall know even as we are known" (1 Cor. 13: 12). We also like to think of Mr. Emerson's words: "The compensations of calamity are made apparent to the understanding after long intervals of time."

May some young man read this who will be willing to step in the gap to fill the place of our departed brother who is sleeping in Jesus for a little while—"until He come"

"When the weary ones we love,  
Enter on their rest above,  
Seems the earth so poor and vast,  
All our life-joy overcast.  
Hush! be every murmur dumb;  
It is only 'till He come'."

W. R.

#### RESOLUTIONS

The members of the Lost Creek Seventh Day Baptist Aid Society, from which has been taken two of our senior coworkers, Mrs. Sarah Davis and Mrs. Lucinda Davis, wish to express our appreciation of their efficient service; be it therefore

*Resolved*, That we sadly realize the vacancy in our circle and we earnestly pray that the memory of these sainted mothers be an inspiration to each one of us as we try to carry forward the work of our Master.

"He sees when their footsteps falter, when their hearts grow weak and faint;

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He marks when their strength is failing, and listens to each complaint;

He bids them rest for a season, for the pathway has grown too steep,

And, folded in fair green pastures, he giveth his loved ones sleep.

"Like weary and worn out children that sigh for the daylight's close

He knows that they oft are longing for home and its sweet repose,

So he calls them in from their labor ere the shadows around them creep,

And, silently watching o'er them, he giveth his loved ones sleep."

*Resolved*, That a copy of these resolutions be placed on our society record, one sent to their families, and one to the SABBATH RECORDER for publication.

GERTRUDE G. DAVIS.

March 22, 1923.

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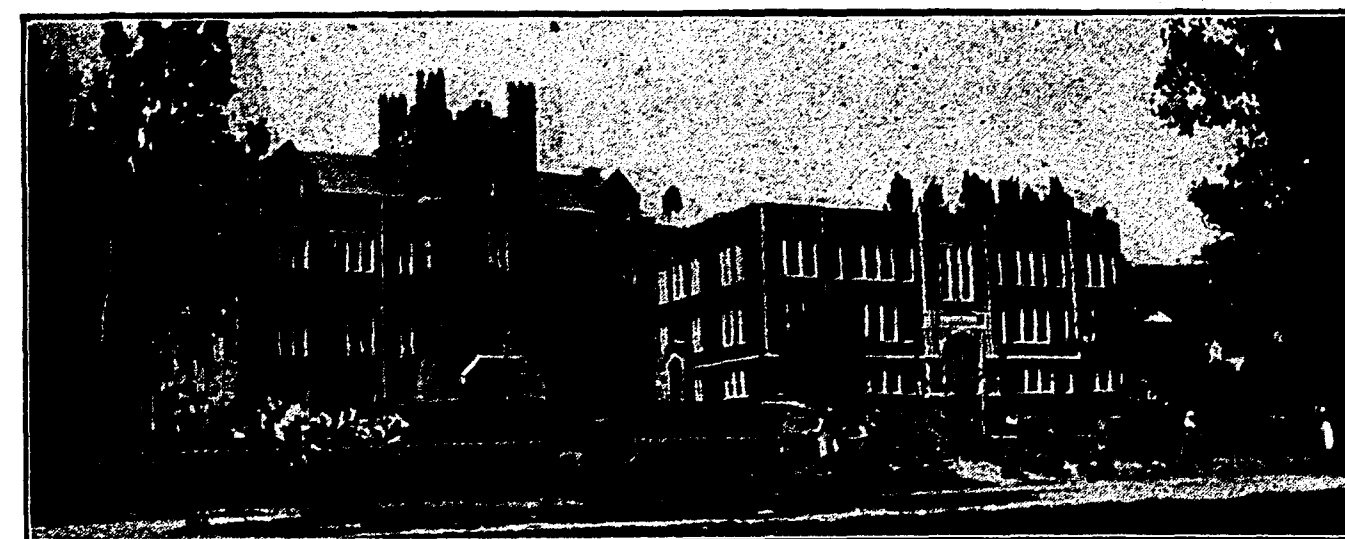
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# The Sabbath Recorder

## HIS HOLY DAY

IT will be seen therefore that the Sabbath, the symbol from time's beginning of God's presence in the world, played an important part in the development of the Hebrew religion, which was the bud that blossomed into Christianity. There were husks of the old religion which fell away on account of the bursting life of the new, but a part of the flower of Christianity is the Sabbath with its fragrance of heavenly incense.

There is a demand for every living being in the United States to respect and abide by the laws of the republic. Let men who are rending the moral fiber of the republic through easy contempt for the prohibition law, because they think it restricts their personal liberty, remember that they set the example and breed contempt for law which would ultimately destroy the republic.

The day is unlikely to come when the Eighteenth Amendment will be repealed. If the statutory provisions for its enforcement are contrary to deliberate public opinion, which I do not believe, rigorous and literal enforcement will concentrate public attention on any requisite modification. Such a course conforms with the law, saves the humiliation of our people before the world, and challenges the destructive forces engaged in widespread violation, official corruption and individual demoralization.

—President Harding.

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