

# The Sabbath Recorder

## HIS HOLY DAY

On the highroad of life the Sabbath is both a way-marker and a milepost. It is a guide to the weary traveler and it provides him at regular stages of the journey with a prepared and sheltered place for rest and spiritual refreshment.

Soldiers say that shell-shock is produced only when they do not know when the shell is coming. If one hears the whine of the shell his nervous system prepares for the explosion. The Sabbath with its worship and with its call for the consideration of the things of the spirit, prepares the soul for the shell-shock of the week's experience in the work of life.

## A PRAYER

"Give us thankful hearts today for thee, Lord Jesus—for thee, our choicest gift, our dearest guest.

"Let not our souls be busy inns that have no room for thee and thine, but quiet homes of prayer and praise where thou mayst find fit company; where the needful cares of life are wisely ordered and put away, and wide, sweet spaces kept for thee; where holy thoughts pass up and down, and fervent longings watch and wait for thy coming.

"So when thou comest again, Lord Jesus, mayst thou find all things ready, and thy servants waiting, not for a new master, but for one long loved and known."  
—Amen.

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# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at North Loup, Neb., Aug. 22-27, 1923.  
**President**—Esle F. Randolph, Great Kills, Staten Island.

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

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**Recording Secretary**—J. Nelson Norwood, Alfred, N. Y.; **Corresponding Secretary**—Rev. Edwin Shaw, Milton, Wis.

**Treasurer**—Rev. William C. Whitford, Alfred, N. Y. **Director of New Forward Movement**—Rev. Ahva J. C. Bond, Salem, W. Va.

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

### COMMISSION

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

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

**Terms Expire in 1925**—Esle F. Randolph, Great Kills, Staten Island, N. Y.; George W. Post, Jr., Chicago, Ill.; Henry Ring, Nortonville, Kan.

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**President**—Corliss F. Randolph, Newark, N. J. **Recording Secretary**—Arthur L. Titsworth, Plainfield, N. J.

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

**Cor. Secretary**—Rev. Willard D. Burdick, Dunellen, N. J.

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

## THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

**President**—Rev. C. A. Burdick, Westerly, R. I. **Recording Secretary**—George B. Utter, Westerly, R. I. **Corresponding Secretary**—Rev. Wm. L. Burdick, Ashaway, R. I.

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

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

## SEVENTH DAY BAPTIST EDUCATION SOCIETY

**President**—Rev. W. C. Whitford, Alfred, N. Y. **Recording Secretary and Treasurer**—Earl P. Saunders, Alfred, N. Y.

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

The regular meetings of the Board are held on the second Sunday of January, April, July and October.

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

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

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

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**Southwestern**—Mrs. R. J. Mills, Hammond, La. **Northwestern**—Miss Phoebe S. Coon, Walworth, Wis.

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

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**President**—H. M. Maxson, Plainfield, N. J. **Vice-President**—William M. Stillman, Plainfield, N. J. **Secretary**—W. C. Hubbard, Plainfield, N. J.

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

Gifts 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.

## SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

**President**—Corliss F. Randolph, Newark, N. J. **Recording Secretary**—Asa F. Randolph, Plainfield, N. J. **Treasurer**—Frank J. Hubbard, Plainfield, N. J. **Advisory Committee**—William L. Burdick, Chairman.

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

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

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**Junior Superintendent**—Miss Elisabeth Kenyon, Ashaway, R. I.

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

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**Southeastern**—Alberta Davis, Salem, W. Va. **Southwestern**—Margaret Stillman, Hammond, La.

**Pacific Coast**—Alice Baker, Riverside, Cal.

## CONFERENCE AUXILIARY FOR LONE SABBATH-KEEPERS

**General Field Secretary**—G. M. Cottrell, Topeka, Kan. **Assistant Field Secretary**—Mrs. Angeline Abbey, 1601 3rd Ave., S., Minneapolis, Minn.

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

## THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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

# The Sabbath Recorder

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

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PLAINFIELD, N. J., MAY 14, 1923

WHOLE NO. 4,080

"There Remaineth Therefore A Rest to the People of God" Some poet has penned these beautiful words:

"Beyond the last horizon's rim,  
 Beyond adventure's farthest quest,  
 Somewhere they rise, serene and dim,  
 The happy, happy hills of rest."

The high hopes we, cherished in life's springtime often seem to fade as in the heat of our summer, and with weary toil, we strive to nourish the flowers we have planted, only to see them wither and die. Autumnal frosts blight the springtime bud-dings and destroy the summer growths that promised much fruit, and the happy hours of faithful efforts soon become memories emptied of their charm. So far as the eye of flesh can see the songs of victory we tried to sing may seem to have lost their ring, and we may be filled with misgivings over thoughts of the "might have been"; while visions of what "might be" may cause us to fear for the future.

When life's shadows begin to lengthen, and with faltering step and trembling hand we near life's sunset, and fears that we may not have done our best may trouble us, then it is that we need the eye of faith to see that our God does not forget all the good purposes and hopes with which we have tried to help our fellow-men. Though these may have been feeble, and the results small, still the golden dreams of good work for our Master cherished through all the years can not be in vain. And finally when our sunset sky is golden and our day of toil is done, we shall pass beyond the veil that hides the future and behold our "happy, happy hills of rest."

**Inspiring Indeed** A pastor who is getting settled in his new field, and becoming acquainted with his people, writes of a new and inspiring feature of his work which many a pastor would be glad to experience. He refers to the new experience of preaching "to a crowded house of people eager to hear the gospel." His words: "It is inspiring as you well know," are too sug-

gestive to be allowed to remain hidden in a private letter.

The success of many a pulpit depends largely upon the interest the pews take in church services. It is hard indeed for a pastor to do his best with the emphatic testimony of empty seats, to the effect that many of his people are conspicuous by their absence.

After all, the success of the pastor depends quite as much upon the loyalty of his people as upon his own efforts.

The pastor we have in mind says: "The people of this church are a wide-awake bunch, and they give me every assurance that they will get under the load and boost, and I am really hoping and looking forward to great things." Hopes begotten of such conditions will clothe the pastor with power.

Friends, if you find things dragging in your church work, with interest dying out and the cause of the kingdom of God suffering, please look carefully to the pews to see if they are doing their part well, before you condemn the pulpit. In most cases where the pastor seems to come short and lose heart, you will find him suffering from the consciousness that his people have forgotten to pray for his success.

There is nothing like warm-hearted, spiritual, attentive listeners, to make a strong, cheerful, and effective preacher.

**Memories of a Good Man** One of the death notices in this RECORDER brings vividly to mind an aged and beloved pastor, who baptized the editor in Nile, N. Y., fifty-seven years ago, Elder Lemman Andrus. Brother Andrus was then an old man, and he lived to be ninety-three or four years of age.

He was a good singer and had a small melodian which he sometimes took to the church. We never tired of hearing him sing. His face would light up beautifully as the inspiration of his songs touched his heart. For more than twenty-one years Elder Andrus served the churches at Pendleton, Richburg and Friendship (Nile), N. Y., in the Western Association, and in his old age, he went with the early settlers to Farina, Ill.

**Because God Rules Men Should Take Heed** While we believe in taking optimistic views of the world's outlook, and would discourage the tendency to see *nothing but* the dark side and to magnify the bad, we can but fear some times that the theory: "God is in his heaven and all's well with the world," is being carried too far.

People who heartily believe in a God of love, must not forget that he is just as much a God of justice. The one view of the divine nature is just as important as the other. Those who think all's well with the world because God is love, and therefore pay little heed to the way they are going in life's journey must be making a great mistake. No matter how loving our God may be, his justice must equal his love, and the outcome of life for men or nations must depend upon how they live.

Those who boast that all is well today because God is in his heaven, must not forget that just because Jehovah is on his throne, he will not be defied by the wrongs of evil men. Sodom was destroyed because God was in his heaven. Empires have perished while the God of love was on his throne. God was in his heaven during all the years of human slavery in America, and because he reigned the nation was smitten until the full penalty was paid and the sin wiped out. God is still in his heaven—a God of love to be sure—but justice and judgment are yet the habitation of his throne. And it will not pay for men or nations to bring his word into contempt; to mix an evil leaven of unbelief into the gospel; or to ignore the licentiousness, the grasping selfishness, the pleasure-seeking, unspiritual tendencies of the times that have come as a result of the World War. There is but one way to have it all well with the world, and that is God's way. It behooves men to leave off their cheap talk about all's being well while sin and licentiousness abound, and to turn toward the holy One and away from sin and transgression. Then and then only will all be well with the world.

**An Encouraging Report** In the Sabbath School department will be found a brief report of the Salemville, Pa., school which shows something of the good work being done in that little church. Brother and Sister Thorngate are doing a good work in that field.

**Chicago's New Pastor** We are glad to learn about the good fortune of our Chicago Church, in securing a pastor with whom its members are well pleased. On another page we give our readers a brief article, by way of introduction, from Brother C. A. Hansen, telling something of his efforts to find a congenial church home.

We are glad to welcome him to our work for Christ and the Sabbath, and pray that his efforts may be abundantly blessed. His experience as a city missionary will be especially helpful for service in his new field of labor. Brother Hansen is anxious to make the acquaintance of his new brothers and sisters of the RECORDER family.

**Cheering Rays From the "Sunshine Special" Still Brighten the Way** When in the early fall of last year, after a sweltering

week of work in a southern convention, we wrote about our pleasant, restful ride from Texarkana to St. Louis on the Sunshine Special—the Missouri Pacific's "aristocrat of the rails," little did we think that during the better part of a year the sunshine that brightened that day would continue to cheer our way when the path ahead seemed dark indeed.

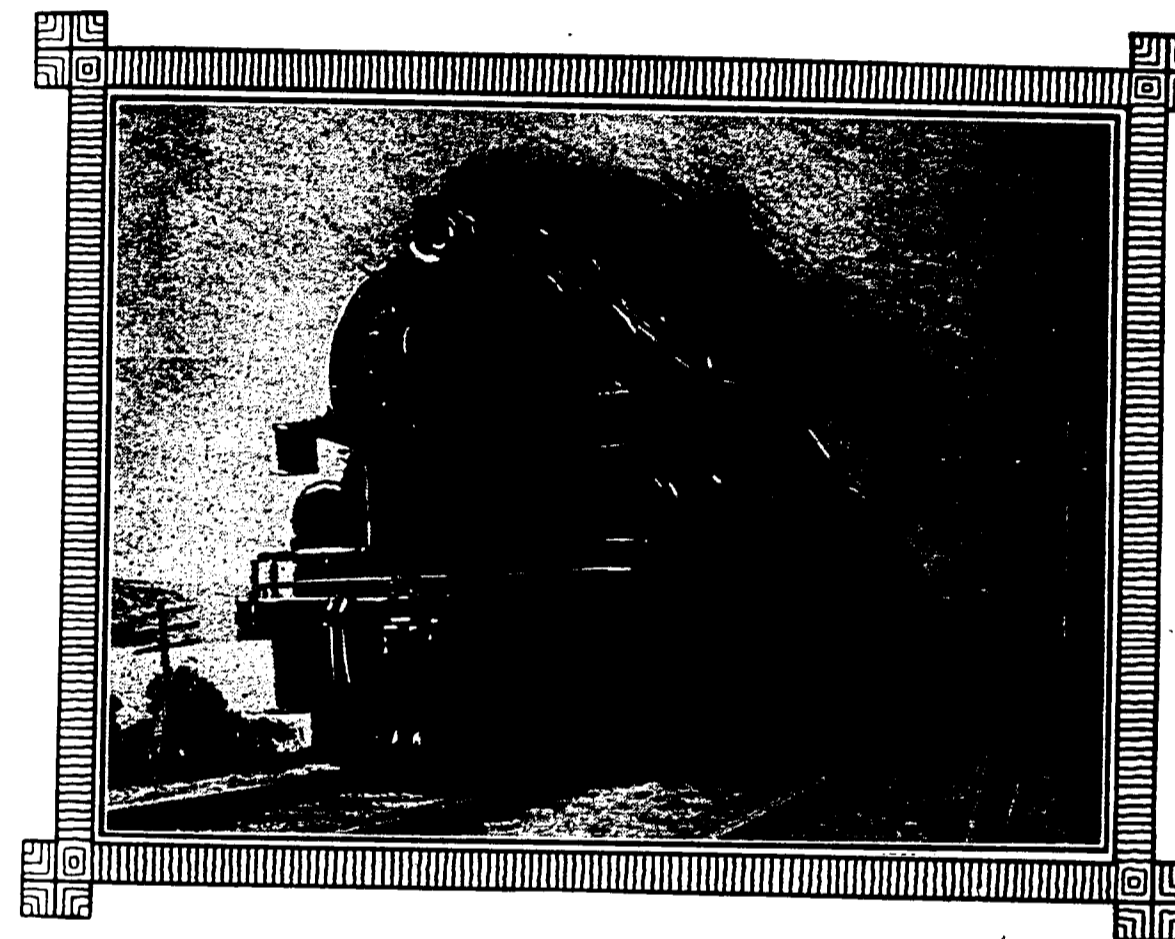
When that write-up was made with the Sunshine Special for a text we had no idea that it would be seen outside the circle of our RECORDER friends, and the matter was soon forgotten, just as many an editorial was allowed to pass out of mind. But when in November there came a kind letter of appreciation from the general passenger agent in St. Louis, followed a little later by a visit to my sick room from the Missouri Pacific's traveling passenger agent of New York City with good wishes and expressions of hope for our recovery, the pleasant memories of the Sunshine Special were revived—made all the brighter by the sunshine of personal friendships resulting from that little write-up.

While talking with Mr. Lister in the sick room, we incidentally remarked that if we had had a cut of the train we would have used that with the editorial. Then and there he promised to send one.

Later, while in Florida, there came to our home in Plainfield a large picture of the famous train, nicely framed, protected by glass, and wired all ready for hanging. It was securely packed and all express charges

prepaid; sent with the compliments of the Missouri Pacific Company.

Then, a few days ago there came a nice letter of congratulation upon the editor's recovery, and the little cut promised last fall was not forgotten! We give it to our readers on this page. The cloud of smoke of a running engine, and the shadow of the train only emphasize the presence of the sunshine on the track ahead. Shadows can have no terror to one whose track ahead is clear and brightly illumined.



These various incidents and the kind words of the officials have led to a little study as to the part our railroads have had in the making of our country. When we recall that it was only ninety-three years ago that the first locomotive for railroad purposes was built in America; and that Pullmans were not invented until 1864, fifty-nine years ago; and compare the first trains we ever saw with the splendid equipment of today, we can but feel that railroad interests have held a place in the very front ranks of progress, keeping pace with every forward movement.

Great credit is due to the men who manage railroads that carry 1,085,000,000 passengers in a year with so very few accidents. We sometimes fear that the general public does not appreciate enough the worth of railroad men who bear the wearing responsibilities of our wonderful railroad

service, where innumerable trains loaded to the limit with human beings are rushed over mountains and streams and plains, by men who realize that hundreds of lives are in their hands, and men who feel that the safety of those hundreds depends upon their faithfulness to duty.

We like the "safety first" slogan of the railroad managers; and as the years go by we are coming to realize more and more the worth of faithful men who serve day and night in responsible places, in order to give us a safe passage through the land.

For nearly eight years now, the Sunshine Special during the most trying times, has been doing noble work in developing the great Southwest. And we are glad if any little word of ours has tended to give courage to the men who carry its burdens on their hearts.

May their own pathway ever be clear, ahead, and constantly lead them toward the land of perpetual sunshine.

**Just Take One Look Then Do Something** In this issue we publish the report of the treasurer of the Missionary Society. If you notice no other item in it, be sure to take one good look at the item about the net indebtedness of the Missionary Board. Month by month this debt has been growing. Special appeals are ruled, "out of order"; the one proper order decided upon has been kept before the people—namely, the Forward Movement Budget plan—and still the debt mounts up!

The one astonishing thing about the matter is the apparent indifference of the people as to the fact that their board is \$11,782.66 in debt! Still the churches fall behind with their budget, and so far as we can see, our people are not laying the matter to heart as they should. What will be the end?

**How is Pay Up Week Coming On?** Did you read Director Bond's article, "A Pay Up Day in May," on page 582 of last RECORDER? If you did, it will do no harm to read it again, "lest you forget."

Don't you think you and all the rest of us would feel a whole lot better if we would all unite in making such a day one grand success? How it would brighten our outlook! What a burden would be lifted from our boards! Every one who had helped would be the happier for having united to pay up, and the outlook for our good cause would be brighter than ever. "Come on! Let's go!"

### WHITE CLOUD INSTALLS NEW PASTOR

REV. EDGAR D. VAN HORN

Now that we are settled in our new home it may be of interest to the other members of our denominational family to hear something of the work on this field.

This has been a busy month. After farewell parties and receptions by the different organizations of the Milton Junction Church and numerous last calls and visits, a restful night in the hospitable homes of Professor West and Harry Schrader, the last good-bys were said to the company of friends who gathered to give us a God speed and we rolled out of the Junction by auto on the morning of April 11. The memory of the happy days spent there and the dear friends we were leaving behind occupied our thoughts and it was a silent little company that turned its back on the home and friends of past years, for the new field in Michigan.

But this is a busy world and we have little time to dwell in the past. Yet, even now with our faces toward the future our thoughts will turn back and the little girl in the car struck a responsive chord in our hearts when she replied to the question, "Why so silent?" "I am not talking much but I'm doing a lot of thinking."

Our good Dr. Coon in the Junction thought we were running a risk to start a trip like this so early in April when the snow banks had so recently disappeared from the Wisconsin roads. But this is the "Cement Age" and after reaching Janesville we were off the good cement roads but once on the way to Chicago and that was a short detour in Illinois. Even here the Illinois mud did not seriously slacken the speed of

the faithful Ford for we were in Chicago soon after noon. The drive through the parks and boulevards of the big city was made in record time and in just one and one-half hours we were out of Chicago for the run around the southern end of Lake Michigan.

The climate and roads here bore more evidence of spring than did Wisconsin. Roads were dusty, farmers were plowing and seeding, winter wheat and rye looked green and growing. Even Indiana's poor roads had been put in good shape for the spring and we reached Michigan City soon after five. The air was balmy and almost too warm for comfort.

After a restful night at the hotel we left for the day's trip over Michigan's fine roads. The trails are so well marked that not once did we have to stop and enquire the way. We did encounter a snow squall and an uncomfortable wind and last but not least a mile of unfinished state road where we had a touch of spring mud. We made some wild and desperate plunges with what the boys called our "Puddle Jumper" and twice we landed not on the "other side" but in what felt like the bottomless pit. However, with the load lightened, Donald at the wheel and the parson leaning up against the rear of the puddle jumper, and saying pleasant things, we finally crawled out. It is always darkest just before the dawn and we were soon in—not the mud hole but White Cloud and greeting the friends at the end of our journey.

While it is always hard to break the old ties, it is pleasant to form the new ones and our welcome to White Cloud has left no doubt of the warm hearted hospitality of these good people. While we were waiting for our goods to come we had ample opportunity to find out what big hearts the people of White Cloud have and we can testify to the fact that the hospitality was none the less cordial after a week in their homes than it was at the beginning. Among such friends we look forward to years no less happy and serviceful than those in other places where we have labored.

It is a new departure for the White Cloud Church to welcome a leader from outside their own family circle. For thirty-nine years this church has been shepherded by one of the Branch brothers—which is a wonderful record. The spiritual life and

vigor of this church is a wonderful testimony to the wisdom of that leadership.

While I have not had time to get thoroughly acquainted with the field and the membership yet I am told that the actual working members of the church will scarcely number sixty. Yet they have undertaken a big task and they have done it in a business-like way. With \$1,000 indebtedness on their beautiful new church, \$1,500 on the parsonage which they purchased this winter for the new pastor, and the salary of \$1,000 for his support one feels like paying tribute to the faith and courage of these people.

At a meeting last December, ways and means were discussed for taking care of the expenses of the church and doing what they could for the Forward Movement. When one comes to know their loyalty and consecration, one is not surprised that they officially adopted tithing as the best means of raising the money necessary to take care of their expenses. As a result the monthly collections are running from \$200.00 to \$400.00. After trying this method for almost five months the people are most enthusiastic over the plan and talk frequently of the joy and blessing they are experiencing in their giving. They confidently look forward to a new epoch of prosperity and success in their church work.

The three Branch brothers, Dr. J. C., M. A. and L. J., who have been the leaders so long are just as hearty in their welcome to the new pastor as are the others and we take up the work here with the feeling that no pastor in the denomination will have better backing than we have here.

The work on this field looks promising. The Sabbath morning service is well attended, the congregation averaging about sixty. The Sabbath school is doing good work under the leadership of Mr. Clyde Branch, superintendent. The community service on Sunday night oftentimes attracts a full house. The orchestra, under the leadership of Ray Branch, is doing splendid work and is proving a drawing card in the attendance at this service. The community choir is led by Adelbert Branch and adds much to the musical program of about one hour each Sunday night. At this service the pastor preaches and a collection is taken. Just now the pastor is preaching a series of sermons on "What It Means to be a Christian." The people are deeply interested

and it is a reasonable hope that great good will come to the church and community from this Sunday night service.

The ever-faithful Ladies' Aid is doing its usual self-sacrificing work. Just now it is taking care of the monthly payments on the parsonage besides the welfare work done in the community.

The Young People's Auxiliary, organized for social and welfare work, is proving a direct aid to the church and pastor. They hold their meeting every other evening after the Sabbath for a good social time and eats. At this meeting they discuss ways and means of helping in the upkeep of the church and equipment. They were the ones responsible for the new piano placed in the church and last week voted to purchase a good piano bench. The pastor feels that he has in this group of wide-awake young people a substantial aid in the material and social welfare of the church.

The mid-week prayer meeting of the church is held on Tuesday night and is a source of spiritual power. It is not surprising that a church of even the small numbers of this church should undertake the big kingdom tasks that this church does with such spiritual dynamos as you will find in the prayer meeting.

We are glad to be in White Cloud and hope and pray that our coming will prove the help and blessing to the church that is expected. May our hopes and prayers all be realized.

### ARTICLE APPRECIATED

In the SABBATH RECORDER of March 12, 1923, an article carrying a portion of Pastor St. Clair's address before the Detroit Church on the Relations of Races appeared. A copy of this issue was sent to Rev. Dr. M. C. Pearson, Executive Secretary of the Detroit Council of Churches.

Dr. Pearson, in reply, wrote Pastor St. Clair as follows:

"Your magazine with enclosed note was received by me this morning. I am very glad to say to you that we have a committee on Race Relation and International Good Will. I shall be very glad to put your name on that committee and send you a call whenever the committee meets.

"We are always glad to have interested persons with us in work like this. I read your article with a great deal of interest and thank you for sending it to me."

**THE NEW FORWARD MOVEMENT  
AND  
SABBATH STUDY AND PROMOTION**

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

**WHAT IS DONE WITH YOUR MONEY**

In order to help the churches in their "semi-final" round-up in May, we are endeavoring in this issue of the SABBATH RECORDER to indicate in as clear a manner as possible just what is done with the money called for by our Forward Movement.

If all the boards do not get their contribution in time to make their contribution in this number of the RECORDER, they will doubtless be heard from later.

*Please do not forget.* Let each church collect what it can, and send in to the treasurer, William C. Whitford, Alfred, N. Y., all money on hand, so that it will reach the treasurer before the end of May. We want to know just how we stand at the end of eleven months. Then with the "semi-finals" out of the way, having done our best to win out, we shall be ready for the final effort for the year in June.

**WHAT THE GENERAL CONFERENCE DOES WITH ITS SHARE OF THE MONEY**

**(1) SCHOLARSHIPS AND FELLOWSHIPS**

This fund is to help young men to prepare for the gospel ministry, by attending college and seminary, and the sessions of the General Conference.

During the present Conference year money has been appropriated to: Clifford A. Beebe, Alfred graduate, '22; Hurley S. Warren, Salem senior; Lester G. Osborn, University of California senior; Russell W. Burdick, Milton freshman.

The denomination stands ready to help the following young men from this fund if or when needed: S. Duane Ogden, Salem senior; Robert Spicer, Alfred sophomore. At least two of these young men will enter Alfred Theological Seminary this fall. It is hoped that one or two others who are planning to do so later, may join the class this year.

**(2) MEETINGS OF THE COMMISSION**

There are nine members of the Commission, besides the secretary. These men leave their business, often at great personal sacrifice, and serve the denomination without pay. Their expenses are paid to attend two meetings within the year.

For this year these are the men: Edgar P. Maxson, Westerly, R. I.; Dr. Benjamin F. Johansen, Battle Creek, Mich.; Lucian D. Lowther, Salem, W. Va.; Rev. Theodore J. Van Horn, Verona, N. Y.; Dean Paul E. Titsworth, Alfred, N. Y.; M. Wardner Davis, Salem, W. Va.; Principal Esle F. Randolph, New York City; Dr. George W. Post, Jr., Chicago, Ill.; Henry Ring, Nortonville, Kan.; Rev. Edwin Shaw, Secretary, Milton, Wis.

The members of the Commission are elected for three years. The terms of the first three members named expire this year. No member who has served a full three-year term has been elected to succeed himself.

**(3) LONE SABBATH KEEPERS**

One hundred dollars is appropriated to L. S. K. work.

**(4) THE FEDERAL COUNCIL**

Two hundred dollars is appropriated to the Federal Council of the Churches of Christ in America, in which we hold membership.

**(5) DENOMINATIONAL PROMOTION WORK**

Salary of the Forward Movement director. Traveling expenses, printing, etc.

**(6) THE CONFERENCE SESSIONS**

The General Conference contributes to the expense of the local Conference committee of the entertaining church. This year the amount was a little less than \$300.00. The printing bill includes programs, reports, and the Conference *Year Book*. The Conference pays certain expenses (only) of the president and the secretaries of Conference.

**(7) SUPPLEMENTING PASTORS' SALARIES**

This is a special fund in the Forward Movement budget administered by the Commission. A score of ministers during the last two years have received from twenty-five to two hundred dollars from this fund. Doubtless it has helped some to go to Conference, or to buy a book or attend a convention, or possibly to pay a grocery bill.

There are other miscellaneous expenses to be met, but these seven items constitute the major interests supported by funds paid out directly by the treasurer of the General Conference.  
A. J. C. B.

- Holland:
  - Rev. Gerard Velthuysen, Amsterdam
  - Rev. Pieter Taekema, Groningen
- Java:
  - Klara Kiel, Temanggoeng
  - Mr. Vizjak, Temanggoeng
  - Marie Jansz, Magelang
  - Cornelia Slagter, Pangoengsen, Tajoe
- China:
  - Rev. and Mrs. Jay W. Crofoot, Shanghai
  - Rev. and Mrs. H. Eugene Davis, Shanghai
  - Miss Susie M. Burdick, Shanghai (Furlough 1922)
  - Dr. Rosa W. Palmborg, Lieu-oo (Furlough 1922)
  - Dr. Grace I. Crandall, Lieu-oo
  - Miss Anna M. West, Shanghai
  - Dr. Bessie B. Sinclair, Lieu-oo
  - Mrs. Nettie M. West, Shanghai
  - Miss Mabel L. West, Shanghai

**HOW THE MISSIONARY BOARD USES ITS FUNDS**

WILLIAM L. BURDICK, CORRESPONDING SECRETARY

It is easy to account for every cent that the Missionary Board receives, but it is impossible to tell the good that is accomplished with its money. The following "Statistical Summary," which forms a part of the last report, report for year ending June 30, 1922, gives a bird's-eye view of what was done with the funds which the board received last year. It will also indicate in a general way what the board is doing with the funds coming into its treasury this year.

STATISTICAL SUMMARY  
Home Field

	Weeks of Work	Sermons, Addresses, etc.	Calls	Prayer Meetings	Conversions	Baptisms	Sabbath Converts	Added to Churches	Average Congregation	Pages of Literature Distributed
Coon, Rev. D. Burdett.....	52	161	33	719	16	1	3	4	57	0
Severance, Rev. R. J.....	52	139	55	460	22	1	2	3	48	4970
Burdick, Rev. W. L.....	52	178	45	794	62	45	48	61	61	0
Branch, Rev. J. C.....	23	54	9	30	4	6	5	9	43	730
Branch, Rev. M. A.....	33	40	14	57	0	0	0	0	15	0
Van Horn, C. C.....	43	39	2	295	0	3	1	1	29	200
St. Clair, Rev. R. B.....	45	110	34	468	11	0	18	11	19	9290
Abbey, Rev. Angeline P.....	13	17	0	45	0	0	0	0	13	0
Hills, Rev. George W.....	52	100	48	226	0	1	4	1	29	1100
Loofbourrow, Rev. C. B.....	52	81	33	169	0	0	0	0	47	966
Davis, Rev. William L.....	52	85	18	125	0	0	0	0	45	967
Randolph, Rev. G. H. F.....										
Sanford, Mark R.....	31	36	28	129	0	0	0	0	32	0
Powell, Rev. S. S.....	50	68	46	166	0	0	0	0	25	346
Crofoot, Mrs. L. G.....	48	41	41	385	0	2	0	0	16	1060
Clayton, Rev. William.....	52	96	41	45	0	0	0	0	11	0
Thorngate, Rev. R. R.....	52	60	19	167	3	3	1	5	64	0
Randolph, Rev. Elizabeth.....	37	48	1	43	0	0	0	1	21	1994
Branch, Rev. M. A.....	16	16	17	2	0	0	0	0	50	0
Branch, Rev. J. C.....	34	63	25	35	0	0	2	0	45	1000
Tickner, Rev. W. D.....	43	56	3	65	3	0	0	0	12	300
Hill, Claude L.....	51	106	46	370	0	0	0	0	65	50
Lewis, Ellis R.....	26	47	2	30	0	0	1	1	80	0
Thorngate, Charles W.....	52	71	44	202	0	0	0	0	25	2400
Wing, Rev. L. A.....	39	38	23	132	0	0	0	0	35	0

Savarese, Rev. Antonio, Italian Mission, New Market, N. J.  
Kovats, Rev. J. J., Hungarian Mission, Chicago, Ill.  
Total number of workers, 27.

**FOREIGN FIELDS**

- South America:
  - Rev. T. L. M. Spencer, Georgetown, British Guiana
  - James A. Murray, Port of Spain, Trinidad

trenchment amounts to about 30 per cent and was made necessary by a lack of funds. It has been a sad and difficult process, and

Without taking space to go into details, it is sufficient to say that only a part of the salary of some of the workers whose names appear in the above report was paid by the Missionary Board (the balance being paid by churches) and that a few them are not employed now by the board, owing to the necessity for retrenchment. The report shows, however, that the workers supported in part or entire by the board, reported 103 conversions, 62 baptisms, 42 converts to the Bible Sabbath and 85 additions to the churches served by these workers on the home field alone. No summary is given of the work on the foreign fields, and that of the work on the home field is necessarily imperfect.

the board as well as many of the churches aided by the board has tried to arrange the retrenchment so as to injure the work as little as possible. These efforts have been successful in a measure, and *though the appropriations have been cut 30 per cent the work has not been reduced that much.* (Italics are mine.—A. J. C. B.)

The following budget will give some idea of what the board is doing this year. This is the budget adopted at the annual meeting last October. Some of its details were modified at subsequent meetings of the board, but it presents at one view what is being done with the money this year.

BUDGET FOR 1923

China	
Jay W. Crofoot	\$1,600 00
H. Eugene Davis (Salary and Children's allowance)	1,960 00
Susie M. Burdick	800 00
Rosa W. Palmborg, M. D.	800 00
Grace I. Crandall, M. D.	800 00
Anna M. West	800 00
Bessie B. Sinclair, M. D.	800 00
Incidentals	500 00
Girls' School	300 00
Traveling expense of Miss Burdick	300 00
<b>Total</b>	<b>\$8,600 00</b>
South America	\$1,000 00
Holland	700 00
Home Field	
Colorado Field	\$ 500 00
R. J. Severance (Southwest)	1,000 00
Michigan Field	300 00
R. B. St. Clair (Detroit)	600 00
Geo. W. Hills (California)	500 00
C. C. Van Horn (Little Prairie)	500 00
Angeline P. Abby	120 00
G. H. F. Randolph (Middle Island)	300 00
C. B. Loofboro (New Auburn, Wis.)	200 00
S. S. Powell (Hammond)	300 00
Clifford A. Beebe (Fouke)	300 00
Ellis R. Lewis (Stonefort)	200 00
Charles W. Thorngate (Exeland)	200 00
William Clayton (Syracuse)	100 00
Lena G. Crofoot (West Edmeston)	100 00
Western Association	250 00
Traveling expenses	1,200 00
<b>Total</b>	<b>\$6,670 00</b>
Administration	
Secretary	\$1,600 00
Clerical	400 00
<b>Total appropriations</b>	<b>\$18,970 00</b>

This budget shows that sixteen workers besides the corresponding secretary are being employed on the home field, eight on foreign fields (seven in China and one in South America) and that the board is helping to support the work in Holland. It will be the task of the annual report to give the

details of what these workers are accomplishing and can not be attempted in this article, but I call to mind in this connection Jesus' message to John the Baptist:

"Now when John had heard in prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and show John again those things which ye do see: The blind receive their sight, and the lame walk, the lepers are cleaned, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me" (Matt. 11:2-6).

Also Jesus' words to his disciples, found in Matt. 28:19, 20, apply here:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

In this connection I should mention that nearly \$10,000.00 have accumulated for the much needed school buildings in China and the chapel at Georgetown. These funds are not large enough to begin building. What is the board doing with them? It is borrowing from them to make up the deficit and plans to pay principal and interest as soon as building can be commenced.

Again let me remind the readers of the SABBATH RECORDER that the Missionary Board is more than \$10,000.00 in debt, that this is because the Forward Movement contributions have fallen so far behind, and that if the churches will meet their apportionments, the debt will be paid and the work enlarged in response to the many calls coming to the board.

WILLIAM L. BURDICK,  
Corresponding Secretary.

Ashaway, R. I.

THE EDUCATION SOCIETY

The people supplement by direct gifts to the Theological Seminary the income from permanent funds left by those who were interested in the training of our ministers.

The three colleges have received something like three thousand dollars per year through the Forward Movement. This in

itself is a substantial contribution to the running expenses of our splendid schools. It has given courage to the men who are carrying the financial burdens of these institutions to go out and get the money necessary to run our colleges, so that for the last two years all have done their work and have come through without a deficit. A wonderful achievement.

HOW THE AMERICAN SABBATH TRACT SOCIETY USES THE MONEY ENTRUSTED TO IT

WILLARD D. BURDICK, CORRESPONDING SECRETARY

Because of the need of a building in which to do the work of this society, a print shop has been erected and thoroughly equipped. A part of the money entrusted to the society helps to pay the indebtedness on this building.

We look to the Tract Society to lead us in Sabbath Reform work. At the General Conference held at Shiloh the society was instructed to secure a man to serve as leader in this work, such a man to "give much, if not all of his time" to this work. At the following Conference action was taken looking to the selection of Rev. A. J. C. Bond to begin this work in connection with his duties as Forward Movement director. This arrangement has been made, and the Tract Society is now paying half of his salary and expenses.

To make possible the annual visit of our general missionary in the Pacific Coast Association to the L. S. K's in that section we are assisting by helping to pay the expenses of Rev. G. W. Hills on the trip.

The larger part of the expenses of the society is for literature for our own people and to use in evangelistic and Sabbath Reform work.

We are helping publish the following papers in other countries: The *Sabbath Observer*, published by the Mill Yard Church, London, Eng.; the *Gospel Herald*, published by Rev. T. L. M. Spencer, Georgetown, British Guiana (because of the reduction of the appropriation this year from \$150.00 to \$100.00 the paper is issued as a quarterly instead of a bi-monthly paper); and *De Booschapper*, published by Elder G. Velthuysen, Amsterdam, Holland. "This peri-

odical is the exponent of the Sabbath truth as represented by Seventh Day Baptists in Ho'land and Java. It has a constituency of more than 670 regular readers, while many copies are sold and given away to others."

Our chief publication is the SABBATH RECORDER. The paper costs much more than is received for subscriptions, but it is indispensable to us as a people, and it stands high among religious papers.

Our Sabbath-school helps,—the *Helping Hand* and the Junior and the Intermediate Graded Lesson Series, are prepared by the Sabbath School Board, but the cost of printing and distribution is taken care of by the Tract Society.

Thirty-five or forty different evangelistic and Sabbath tracts are kept in stock, and new ones are being printed to meet the needs.

The Committee on Revision of Literature of the society considers manuscripts submitted for tracts, and plans for literature to meet the needs of the denomination. The members of the committee give their time, but the society pays their expenses while attending the committee meetings.

The Denominational Files Committee also requires a small allowance to carry on its work.

The corresponding secretary of the Tract Society is also pastor of the Seventh Day Baptist Church at New Market. He is paid for part time service by the Tract Society.

Other necessary expenses are classed as president's expenses, treasurer's expenses, legal expenses, and clerical expenses.

Provision is also made in the budget for the traveling and incidental expenses of representatives to the General Conference and associations.

For a few years the Sabbath School Board and the Tract Society have jointly promoted the Vacation Religious Day School movement in the denomination, the latter financing the work. So important does the denomination regard this work that upon the recommendation of the Commission the General Conference voted that the appropriation of \$500.00 in the Tract Society budget for Vacation Religious Day School supervision for the coming summer should be increased to \$1,000.00.

These various interests for which you are giving are calculated to aid us in becoming

better and more efficient Christians, and to reach others with the gospel message and Sabbath truth. We must support them by our interest, our prayers and our money.

**A STATEMENT FROM THE SECRETARY OF THE SABBATH SCHOOL BOARD**

A statement of the financial condition of the Sabbath School Board has appeared in the minutes of the meetings of the board as they have been printed in the RECORDER every three months, in connection with the treasurer's quarterly report. However, it may help to bring the matter more clearly before our minds at this time, when only two months of the Conference year remain, to make a general statement of our financial condition, showing the funds received by the board up to the first of May and the manner of their expenditure.

The budget of the Sabbath School Board as presented in its annual report to the General Conference last August, asked for \$2,100.00. By recommendation of the Commission of the General Conference this amount was increased to \$2,900.00. (See last Year Book, page 87.)

This additional allowance was made so that the services of a full time field representative might be continued and the board be enabled to prosecute its other activities according to its announced program. Accordingly arrangements were made to retain the services of Rev. E. M. Holston as field representative for the present year, the Young People's Board assuming one-third of his salary and expenses.

Up to the first of May there had been received from the New Forward Movement \$994.29 and from the Young People's Board \$362.29, making a total of \$1,356.94. There had been paid out for salary and expenses of the Field Representative \$1,263.79.

This leaves a balance from the donations received during the last ten months of \$93.15, which, together with the balance of \$22.22 in the treasury at the beginning of the year, and the receipt of less than \$50.00 from invested permanent funds, has been used towards meeting the deficit of about \$725.00 reported last year and for taking care of the editorial work during the present year.

It is needless to say that \$165.00 has not gone far towards meeting these emergencies,

and that frequent trips to the money lenders have had to be made by the treasurer and the Finance Committee in order to keep up with the demands upon us.

Payment is still due for a part of the editorial work for the present year. Also for the expenses of the meeting of the International Lesson Committee, of which Dr. W. C. Whitford is a member. Also for our membership in the International S. S. Council of Religious Education. Also for several other minor matters.

The coming sessions of the Vacation Religious Day Schools will call for additional funds and it is very evident that unless a generous response is made to the New Forward Movement during the next few weeks we shall be obliged to come up to the next General Conference confessing to a larger deficit than we reported last year.

What about our "tithes and offerings"?

A. L. BURDICK,  
Secretary.

Janesville, Wis., May 6, 1923.

**WHAT THE YOUNG PEOPLE DO WITH THEIR SHARE OF THE MONEY**

Rev. A. J. C. Bond,  
Boulder, Colo.

DEAR PASTOR BOND:

In response to the letter you wrote to Dr. Johanson in regard to the Young People's Board finances, I will give you what information I have. Our original budget was \$2,000; last year we decided to keep it within \$1,600. We have no fixed budget this year. There are certain obligations we have to meet and after meeting them, we try to arrange our expenditures so that they will not go beyond our income. Of course if *our income is cut, our service to the denomination is cut proportionally.* (Italics mine.)

—A. J. C. B.) Mr. Clarke, our treasurer, has received a total of \$841.84; \$112.00 of this was the special collection for Fouke, so \$729 plus is what we have received on our budget. This report is for three-fourths of our Conference year.

Amounts paid out:

Board expenses (included mimeograph we bought) ..... \$244 05  
Mr. Holston (salary and expense) ..... 362 65  
Dr. Palmborg ..... 150 00

(Continued on page 620)

**THE STANDING OF THE CHURCHES**

April 30, 1923

Churches	Quota	1919-20	1920-21	1921-22	1922-23
Attalla .....	\$ 340	\$ 17.00	\$.....	\$.....	\$ 5.00
Adams Center .....	1,530	1,230.98	708.00	710.85	459.38
First Alfred .....	5,890	3,335.61	3,876.42	4,121.00	2,008.43
Second Alfred .....	2,940	768.34	1,145.90	1,358.13	979.19
Albion .....	1,870	622.27	279.83	95.00	149.38
Andover .....	620	148.49	201.25	63.35	146.87
Battle Creek .....	1,880	1,893.00	2,487.87	1,880.00	400.00
Boulder .....	920	460.00	920.00	460.00	200.00
Berlin .....	970	.....	308.37	541.01	316.86
First Brookfield .....	1,490	769.60	1,550.58	1,072.34	660.30
Second Brookfield .....	1,240	987.56	1,157.50	613.63	536.87
Cartwright .....	770	400.00	258.65	211.28	40.25
Chicago .....	830	1,009.60	926.60	884.16	774.50
Cosmos .....	220	46.00	88.00	40.00	40.00
Carlton .....	960	352.97	247.39	182.88	89.78
DeRuyter .....	910	910.00	677.00	814.50	275.00
Detroit.....		(Joined Conference 1921)	140.00	125.00	
Dodge Center .....	1,240	1,250.00	458.45	275.58	339.87
Exeland .....	220	45.00	20.00	50.00	20.00
Farina .....	1,650	1,650.00	1,019.95	1,161.64	762.13
Fouke .....	720	664.38	88.00	115.00	42.00
Friendship .....	1,200	430.00	679.83	536.00	95.50
First Genesee .....	1,970	985.00	1,895.79	1,197.17	1,000.00
Gentry .....	650	480.50	355.66	167.50	37.50
Grand Marsh .....	280	.....	98.01	25.00	16.00
Greenbrier .....	340	.....	70.00	50.00	50.00
Hammond .....	460	703.00	619.54	575.01	300.00
First Hopkinton .....	2,860	114.53	1,178.68	1,351.29	452.61
Second Hopkinton .....	880	132.15	75.00	184.23	108.64
First Hebron .....	520	.....	150.00	520.00	232.00
Second Hebron .....	370	.....	67.00	22.00	.....
Hartsville .....	700	80.00	110.10	62.00	60.00
Independence .....	1,070	1,360.00	1,100.00	565.00	505.00
Jackson Center .....	1,180	200.00	95.00	160.00	96.59
Lost Creek .....	910	910.00	910.00	910.04	359.50
Little Prairie .....	370	.....	150.00	66.60	26.00
Los Angeles .....	240	275.00	240.00	240.00	240.00
Middle Island .....	730	90.00	100.00	190.25	60.00
Marlboro .....	990	1,030.00	1,004.51	443.77	330.00
Milton .....	4,460	2,300.00	3,501.24	3,345.00	2,029.75
Milton Junction .....	1,990	1,138.74	2,240.00	1,202.00	1,162.75
Muskegon.....		(Joined Conference 1921)	25.00	.....	.....
New York .....	660	1,075.00	948.06	1,077.41	613.13
Nortonville .....	2,240	2,240.00	1,440.00	749.00	1,000.00
North Loup .....	4,180	4,180.00	4,180.00	2,350.00	1,000.00
Piscataway .....	930	571.62	412.20	931.16	594.19
Plainfield .....	2,440	2,071.62	2,975.30	2,884.91	1,497.50
Pawcatuck .....	3,840	3,483.29	3,993.17	3,902.01	3,840.00
Portville .....	210	210.00	210.00	210.00	.....
Roanoke .....	400	97.00	114.00	75.00	40.00
Rockville .....	1,340	172.00	135.00	245.00	116.00
Richburg .....	390	293.00	390.00	192.10	65.00
Riverside .....	1,030	925.00	820.05	1,216.61	624.13
Ritchie .....	900	650.00	69.50	271.52	136.00
Rock Creek.....		(Joined Conference 1921)	13.00	10.00	
Salem .....	3,220	3,213.50	2,634.55	3,309.20	1,200.00
Salemville .....	580	80.46	290.00	142.50	.....
Shiloh .....	3,550	1,344.04	3,674.30	1,637.01	1,180.08
Scott .....	490	.....	1.00	33.00	24.00
Syracuse .....	270	88.99	107.72	78.22	50.50
Southampton .....	90	120.00	40.00	20.00	.....
Stonefort .....	350	107.00	100.00	159.00	.....
Scio .....	180	7.71	.....	5.00	.....
First Verona .....	820	800.00	827.12	820.00	335.56
Waterford .....	490	540.00	512.25	428.67	416.83
Second Westerly .....	220	275.00	230.00	230.00	142.75
West Edmeston .....	550	550.00	345.00	300.00	150.00
Walworth .....	880	248.60	499.56	248.50	108.15
Welton .....	700	610.00	700.00	700.00	525.00
White Cloud .....	1,020	185.00	26.73	203.25	200.00

(Continued from page 618)

Fouke (teachers) .....	100 00
Fouke (special collection) .....	112 00
Total .....	\$968 70

This would show a deficit if it were not for the fact that we started the year with several hundred dollars in the treasury.

I am enclosing a card with the way the \$2,000 was divided when we had that much and it would be similar now if he had that much, only we have been allowing more for board expenses.

Hoping this will help you and that your plea will bring us the money, I am,  
Sincerely,

FRANCES FERRILL BABCOCK.

Battle Creek, Mich.,  
April 14, 1923.

YOUNG PEOPLE'S BOARD BUDGET LAST YEAR

Dr. Palmberg (salary) .....	\$300 00
Missionary Society .....	100 00
Salem College Library Fund .....	75 00
Fouke School .....	700 00
Field Secretary (salary and expenses) ..	550 00
General Missionary Fund .....	100 00
Board expenses .....	175 00
Total .....	\$2,000 00

GENERAL CONFERENCE

Receipts for April, 1923

Forward Movement:	
Adams Center .....	\$175 00
First Alfred .....	460 00
Second Alfred .....	75 00
Andover .....	24 20
Attalla .....	5 00
Berlin .....	32 00
DeRuyter .....	125 00
Dodge Center .....	48 70
Farina .....	41 25
Hammond .....	10 00
Jackson Center .....	10 00
Wilton Junction .....	200 00
Minneapolis Sabbath School ..	7 62
Nortonville .....	100 00
Pawcatuck .....	840 00
Ritchie .....	16 00
Syracuse .....	5 00
First Verona .....	67 59
Welton .....	175 00
	\$2,417 86

Conference Expenses:	
Cash .....	\$ 15 00
Missionary Society:	
Adams Center .....	40 00
For Marie Jansz:	
First Alfred Evangelical So-	
ciety .....	10 00
	65 00

\$2,482 86

WILLIAM C. WHITFORD,  
Alfred, N. Y., April 30, 1923 Treasurer.

ONE HUNDRED PER CENT DRY

TO THE EDITOR, SABBATH RECORDER:  
"Ninety-five Per Cent of Us Would Vote Dry." This striking headline is found on the last page of the RECORDER of March 3, 1923. It is telling of how the train men of Newcastle, Pa., would vote. I believe it represents the attitude of the train men quite generally over the country.

I wonder how nearly that would express the truth if applied to the Seventh Day Baptist people? Do you know of any who would vote in any other way than dry? I do not. Would not 100 per cent more nearly express the truth when applied to our people? When the above was written I did not consider the fact that our headquarters are located in New Jersey, where I am not so very well acquainted; but I can not believe that the adverse influence of that great State is sufficient to turn the heads of any. If any feel inclined to give up, my advice is: Go west and learn the ways of the world.

T. C. DAVIS.

St. Cloud, Florida, March 17, 1923.

The greatest proof of Christ's resurrection is Christianity itself; for Christianity, the greatest power in the world's history, rests upon this foundation stone. Deny resurrection and away goes Jewish prophecy, which foretold it; down falls the authority of Christ, for he staked his claims upon it; you overthrow the preaching and writings of the apostles, for it was the burden of their preaching and the foundation of their doctrines; and the last book of the Bible becomes a rhapsody, for John said he saw on Patmos his risen Lord, who said, "I am he that liveth, and was dead."—S. H. Adams.

Don't we need, today, new ways of presenting the good old eternal verities? Don't we need trumpet more than flute? We need some one to stir us up—and calm us down. We need some one to show us heaven—and call us down, and make this a saner earth.—Edward N. Teall, in *The Bookman*.

How hard it is for some people to get out after their visit is really over. One might think they had been built in your office and were waiting to be launched.—O. W. Holmes.

MISSIONS

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

QUARTERLY REPORT OF PASTOR ROBERT B. ST. CLAIR

Rev. William L. Burdick, D. D.,  
Corresponding Secretary, Seventh Day Baptist Missionary Society,  
Ashaway, Rhode Island.

DEAR BROTHER BURDICK:

I am enclosing herewith my report for the quarter. You will see by the literature report that we have been very busy in that direction. The library has been a success. People are reading and are becoming better Seventh Day Baptist Christians. We have had requests for books from the folks down in Cape Province, South Africa. Pastor Olifan, you know. By the way, tell me something about those people. They sign themselves as the Seventh Day Baptist Church of Christ. We have been sending them *The Voice* ever since it was issued.

The cause is becoming better, and, I think, more favorably known here in Detroit. I know you will be pleased by the regularity of the attendance. The offerings are very fair—this Sabbath \$7.77, last Sabbath, \$7.70. This money goes for literature (1,000 letter-heads and envelopes for Vocational Committee from Davis Printing Co., \$11.50), some extra numbers of *The Voice*, \$30.00 or \$40.00, missionary offerings, etc. (We have sent \$25.00 or \$30.00 to Trinidad. Hope to send some to Georgetown to help in the support of a Bible worker.) Previous to last report, Detroit had raised, since its institution, for denominational purposes (November, 1920-November, 1922) \$140.00. Since that time \$125.00, or within \$15.00 as much as in the two years previously. The people are getting welded into one compact company (as Brother Wartenbe said this past day, he wanted to come in with us, because we were dwelling together in unity).

*Financial Matters.*—In the previous quarter's report, we stated that we expected to secure \$20.00 for the Missionary Society in January. We sent nearly \$80.00 to be cred-

ited to the Missionary Society in January and February, and \$15.00 more in March, a total of about \$95.00, with about \$30.00 additional to the credit of the Tract Society. These sums were sent through the Forward Movement treasurer.

*Special Work.*—We have undertaken a survey of the employers in Detroit with the aim to secure data relative to the acceptability to them of the Seventh Day observers. Already in the preliminary survey, we have found one manufacturing chemist, one automobile garage man and the Telephone Company willing to take on persons of our faith. We have ordered 1,000 letter heads for the Vocational Committee, and 1,000 communications are to be sent out, each setting forth our position, and enclosing literature. Prayer is to be offered over each letter thus sent out.

We have reading notices in two of the city papers, and these bring in a stranger now and then, two during the past three Sabbaths. The one who came March 31 promises to return the first Sabbath in April, and the one here on March 17 promises a return, at an indefinite date.

*Attendance.*—There has been a small increase over the previous quarter. Each person attending service, is noted, generally by name, in a book kept for that purpose, and our attendance beginning January 6 and including March 31 is as follows: 21, 18, 17, 20, 16, 21, 19, 19, 15, 16, 20, 27 and 21. . . . The hymn books: "Revival Hymns" and "Selections from Church Hymns and Tunes" donated by General Conference, and thankfully received, have been the means of improving the services.

*Items of Encouragement.*—A lady by the name of Mrs. Arnold, accepted the Savior and his Sabbath as a result of our having placed a Seventh Day Baptist calendar in her home. She has been ill for quite a period of time, and has been unable to attend the services, but she does love the Savior and is loyal to his truth.

Evangelist Wartenbe, of Petoskey, Michigan, after a long and careful study of the Sabbath question, extending over a period of years, has begun the observance of the same, and, on March 31, said that there was a possibility of his making his home in Detroit, and said that if the people desired to have it so, he would be pleased to have



his church home with us. A hearty "Amen," from the others present, showed the feeling. Mr. Wartenbe has already introduced his friend, Mr. Jones, formerly of Petoskey, now of Detroit, to the Seventh Day Baptist services, and Mr. Jones is earnestly seeking after the light.

A Sabbath home has been provided for three young men from West Edmeston, N. Y., during their course of study at the Detroit Automobile School. We hope to serve others likewise. One can hardly estimate the value of this, for it must mean much to strangers to find others of like precious faith in a large city of over one million souls. We trust that we have been able to render a real service to these young men in their formative period.

*The Sacrament of the Lord's Supper*, or Christian Passover, was commemorated on the eve of Sabbath, March 30 (31); this being, as both the Mill Yard and the Detroit churches reckoned it, the ending of the fourteenth and the beginning of the fifteenth of Nisan. Unleavened bread, unfermented grape juice, to which water was added, constituted the emblems. In 1 Corinthians, fifth chapter, the apostle speaks of "Christ, our Passover" being sacrificed for us, and likewise speaks of unleavened bread. Having all due regard to the spiritual meaning to be placed upon the words, we re-called, as well, the original institution of the feast, and then, through the best of authorities, satisfied ourselves, that wine was used at the Passover, in Christ's time, and that the third cup was called "the cup of Blessing" (as per language of Paul in Corinthians, eleventh chapter), and that, in connection with this cup, water was added, and over such a cup, as this, the words "fruit of the vine" were used, but, if water was not added, the words "fruit of the tree" were used instead. So we had the unleavened bread, the water added to the grape juice, and endeavored to think that we had used emblems similar to those our Lord had used, and at, approximately, the same time of the Biblical year.

It must not be assumed that we make a hobby of this, or that we have Communion at no other time of the year.

*The Seventh Day Baptist Manual of Church Procedure* has been ordered and received. Paragraphs from this Manual were read Sabbath evening, March 30, per-

taining to a Christian church, organization, discipline, etc., and same were highly endorsed by those present, as representing the ideal in definition of the Christian church, its privileges, duties, limitations, etc.

*Interested Persons.*—In addition to others previously mentioned, we wish to speak of Rev. Mr. Clay, secretary of the Detroit Baptist Center. He has become interested in the truths which we have been presenting, and expressed a desire to have the SABBATH RECORDER placed on the reading table of the Center. I have reported this to the Tract Board, but if it is unable to send copy, Miss Rich has volunteered to foot the bill. Rev. Dr. Chandler, secretary of a ministerial association in Detroit, and a Baptist minister, graduate of the Newton Theological Institute, has become considerably exercised regarding the day of the Sabbath. One by one, his "points" of objection are vanishing and he has committed himself to a thorough research of the subject. He expects to go to Boston and look into the matter thoroughly. He reads all the literature we give him, and has promised to read Dr. Bond's new history. (Three of our people have already read this new book.) Regarding Acts 20:7, the doctor was referred to an authority from his own Institute, Dr. Hakett, who said in his Commentary on Acts, "Saturday evening would be the first day of the week." I quote him, Conybeare and Howson, Kitto, McGarvey and others, he appeared to accept the evidence. He was much impressed by our use of the phrase, "The Sabbath of Christ." Had never heard that before.

Mrs. Macomber, of whom we previously wrote, expects, shortly, to have a companion in the daughter of Mr. E. D. Coon, of Milton, Wis. Mr. Coon spoke as if he might remove to Detroit, as well.

Dea. M. B. Beers is doing yeoman service. Eld. J. J. Scott is aiding in many ways, and, one Sabbath, gave us an excellent talk. Dea. J. Hampton Biggs, our absentee deacon, forgets us not, but, on the other hand, remembers the cause in a very practicable way. He sent \$20.00 for Forward Movement.

A Bible study number of *The Voice* is enclosed. Many of these are being used in Detroit. The circulating library continues to operate successfully.

Well, if all of the brethren this quarter write you at this length, you will have

## HOME NEWS

EAST PORTVILLE, N. Y.—The interest in the work of the East Portville Church is very good. We have preaching by some one of the ministers of the Western Association two Sabbaths of each month. The Juniors take charge of the services the last Sabbath, and some one of the congregation reads a sermon from the RECORDER or has a Bible reading the remaining Sabbath.

The Juniors presented an excellent Easter program, which they have been requested to repeat soon. It consisted of twelve items besides five duets and solos.

We as a church feel very grateful for the interest that the Western Association has taken in our spiritual welfare and trust we may prove faithful to the Master.

COMMITTEE.

"No matter what some people say about soldiers resenting prohibition," declared Mrs. Kate W. Barrett, newly elected president of the Woman's Auxiliary of the American Legion, when introduced, "I have not found one of them who did not favor it." She said one of her first efforts during the coming year would be to bring the Woman's Christian Temperance Union and the American Legion closer together. She asked that all white ribboners co-operate in making Christmas a specially happy time for disabled soldiers and sailors.—*Union Signal.*

## GOD UNDERSTANDS

Isa. 53: 3.

It is so sweet to know,  
When we are tired, and when the hand of pain  
Lies on our hearts, and when we look in vain  
For human comfort, that the heart divine  
Still understands these cares of yours and mine:

Not only understands, but day by day  
Lives with us while we tread the earthly way,  
Bears with us all our weariness, and feels  
The shadow of the faintest cloud that steals  
Across our sunshine, even learns again  
The depth and bitterness of human pain.

There is no sorrow that he will not share,  
No cross, no burden for our hearts to bear  
Without his help, no care of ours too small  
To cast on Jesus: let us tell him all—  
Lay at his feet the story of our woes,  
And in his sympathy find sweet repose.

—C. E. World.

It is the weight of self that overpowers;  
take up another's load, it carries ours.—  
*Langbridge.*

naught else to do for the ensuing three months other than to read their reports. Kindest Christian regards.

Sincerely,

R. B. ST. CLAIR.

## MONTHLY STATEMENT

April 1, 1923-May 1, 1923

S. H. Davis, Treasurer,  
In account with the  
Seventh Day Baptist Missionary Society

Dr.	
Balance on hand April 1, 1923.....	\$ 528 61
Conference Treasurer:	
Georgetown Chapel .....	13 48
Boys' School .....	47 52
Girls' School .....	47 52
Missionary Society .....	342 91
Salary increase .....	56 81
First Brookfield Church, Debt Fund....	5 00
Detroit Church, Debt Fund .....	15 00
Dr. W. H. Tassell, Missionary Society..	10 00
Woman's Board:	
Miss Burdick's salary .....	200 00
Miss West's salary .....	200 00
Dr. Sinclair's salary .....	100 00
Evangelistic Work, Southwest Field.	200 00
Waterford Sabbath School, Missionary Society .....	12 50
Memorial Board:	
Penelope R. Harbert Bequest.....	54
Sarah P. Potter Bequest .....	20
Missionary Society Fund .....	99
Eugenia L. Babcock Bequest.....	105 67
Paul M. Green Bequest.....	10 71
Second Alfred Church, Missionary Society .....	36 00
Lucius Sanborn, Missionary Society....	30 00
Washington Trust Co.:	
Interest credit .....	88
Coupons deposited by mistake.....	75 00
	<hr/>
	\$2,039 34

Cr.	
Rev. T. L. M. Spencer, April salary....	\$ 83 33
Rev. R. J. Severance, March salary and traveling expenses .....	99 81
Rev. William L. Burdick, March salary and traveling expenses .....	148 00
L. J. Branch, March salary.....	25 00
C. C. Van Horn, March salary .....	41 66
Rev. Robert B. St. Clair, March salary	50 00
Rev. George W. Hills, March salary....	41 66
William L. Davis, March salary.....	33 33
Rev. G. H. F. Randolph, March salary..	41 66
Rev. S. S. Powell, March salary.....	25 00
Mrs. Angeline P. Abbey, March appropriation .....	10 00
Clifford A. Beebe, March salary.....	25 00
Rev. G. Velthuysen, April-June salary..	175 00
Charles W. Thorngate, January-March salary .....	50 00
Ellis R. Lewis, January-March salary..	50 00
Mrs. Lena G. Crofoot, January-March salary .....	25 00
Dr. Edwin S. Maxson, January-March salary .....	25 00
H. Eugene Davis, balance due April 1..	49 50
Mrs. G. H. Trainer, Account Dr. Palm-borg's salary .....	50 00
S. H. Davis, coupons deposited by mistake .....	75 00
Treasurer's expenses .....	42 00

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Balance on hand May 1, 1923.....	\$1,165 95
	873 39
	<hr/>
	\$2,039 34

Bills payable in May, about .....	\$ 800 00
Temporary loans outstanding .....	1,500 00

Special funds referred to in last month's report now amount to \$11,156.05, bank balance \$873.39, net indebtedness \$11,782.66.

S. H. Davis, Treasurer.

E. &amp; O. E.

## EDUCATION SOCIETY'S PAGE

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

*Education is the preparation of the individual for the community, and his religious training is the core of that preparation.—H. G. Wells.*

### BLESSED ARE THE PEACEMAKERS

MARGARET KINNEY

(Oration given in the Dr. Thomas World Peace Prize Contest, Alfred University)

Today men are seriously considering the problem of lasting peace. First, what is peace? Peace is the co-operative effort of wills in a cause for universal brotherhood. Peace is a positive, not a negative force. It is not a peace demanding a large army or navy for protection against quarrelsome neighbors that we want, but a positive peace. Blessed are the peacemakers for they shall be called the children of God and not just the peaceably living people. Never before has there been such a demand for peacemakers to solve the present European crisis.

Bear with me a moment, if you please, in a consideration of present European conditions. If we look the Franco-German situation squarely in the face, we shall see the causes for the present chaos. The French occupation of the Ruhr, though peaceful at first, may lead to open conflict. Germany has relied on the United States and Great Britain to prevent the French from collecting the debt owed. The easiest and most plausible explanation of the French policy is that France, suffering from excess of militarism, took advantage of Germany's default so as to permit French action which would lead to partition of Germany and annexation of the left bank of the Rhine. Yet such an explanation overlooks the essential facts in the situation.

France has tried other methods and failed. In the first place Germany started the war in 1914 with the intention of eliminating France as a great nation. With that purpose, she destroyed French factories, mines and cities. Then when Germany was beaten the world agreed that she must pay for destructions and there is no doubt as to her

ability to pay enough to rebuild France, Belgium and northern Italy. To restore her devastated country, France has expended eight billion dollars while Germany has not paid her over a quarter of a billion. Although the Treaty of Versailles provided that France should receive indemnity for losses to civilian property, Germany has resolved to escape payment and Great Britain and America are concerned chiefly with the preservation and expansion of the German market.

How does France feel toward this new problem? Is she eager for war with Germany as an excuse to gain new possessions? No! The French people see the movement in the Ruhr with regret and apprehension, yet from their point of view it is inescapable. The alternative is a bankrupt France facing a Germany restored and freed from foreign debts.

The present situation is the direct outcome of the breakdown of the conference held in London, December, 1922. At this momentous meeting the British presented a plan of reparations in which no force was to be used to collect the debt from Germany. The proposal was not satisfactory to France. Bonar Law outlined a program at the Paris Conference, January 20, 1923, which failed hopelessly. Again Britain was getting the lion's share while France, Belgium and Italy would be able to meet only current debts produced by German occupation, leaving these continental nations under obligation to the United States without hope of German reparations to pay their debts or to rebuild their ruins.

What did America do now? Did she live up to her ideals of peace and was she in readiness to aid her neighbor in the struggle for the ideals she so fondly cherished? Or can you picture Uncle Sam, as he really is, quietly withdrawing and sitting in a Morris chair by the bay window, observing the tottering house of Europe next door without offering his neighbor help to keep his property from ruination? Is this loving thy neighbor as thyself?

While the Paris Conference was going on at which time the sum of German reparations which could be paid was agreed to be from ten to twelve billion, Mr. Hughes proposed a conference to settle or fix the sum of reparations, declaring that the American people were opposed to any exercise of

force. But his suggestion met with disfavor in France as he had given no plan as to a method of *collecting* the reparations previously agreed upon at the Paris Conference. There was also not hinted that we distinguish between war pensions and war devastations. At the same time America insisted upon payment of continental debts not considering the capacity of Europe to pay. What did we offer? Help? No!—*advice*. We suggested a means for reducing the allied bill against Germany but made no reduction of our bill against our associates.

Therefore, our proposal met no response in France but did have an enormous effect on Germany. Germany saw our disapproval of French action and decided to refrain from even making a proposal to pay her debts as she knew we would support her if action took place. Events took their natural course. The Reparations Commission met in Paris where the Premiers from England, France, Belgium and Italy and a representative from the United States were present. France, Belgium and Italy voted Germany in default which permitted these countries to invade under the Treaty of Versailles while America and Britain objected. The Reparation Conference was dismissed with France determined to invade Germany because of the coal default and to make clear to the Germans that if they continued their policy of evasion, the result would be application of force. When it became known that France would move into the Ruhr, the greatest industrial region and heart of Germany, American troops were recalled from the Rhine. Not only did this procedure deprive our American attitude of any moral significance, but in addition it reduced greatly if not entirely any future American influence. American withdrawal from Germany not only aroused French resentment, but encouraged the Germans to resist French action in the hope that we should intervene in their behalf. In a word, our timid diplomacy which had sought to lessen, had actually rendered more acute the international situation.

As long as the French stay in the Ruhr the possibility of real conflict will be assured. It is a most critical time and some solution must be found before modern Germany is ruined, commerce falls into decay, and the whole world, at present in a weakened, ex-

hausted condition, will be dragged into another serious conflict. The world in general seems pessimistic as to the outcome but I believe that there is a solution that will bring World Peace once more. Do you not see that several conferences have apparently failed? The League of Nations can not agree or promote peace without the aid of America. Obviously, we can do nothing so long as we persist upon a policy of complete isolation in our desire to follow blindly Washington's warning to keep out of "foreign entanglements." Picture Uncle Sam as a timid parent taking you by the hand and saying, "You'd better not play with those ragged, troublesome European children."

You must face the fact that the occupation of the Ruhr is bound to prove an historic event of far reaching importance. Either Germany is going to be crushed completely or else she is going to be a vassal in industry of France for a long number of years. France can live, we can live because for both of us foreign trade is a trifle. Both countries feed themselves. Germany on the other hand, can not feed herself, and must buy food abroad. If her foreign trade disappears, she must starve or her people migrate and migration from Germany and England would improve the relative position of France in her supremacy over Europe and diminish civilization in other countries of Europe.

Can America sit back peacefully in isolation and allow the house of Europe to totter and fall into ruins? It is absurd for us to think that we can live peacefully while our brothers and sisters are quarreling. America did play the big brother deed during the war but did not stay long enough to restore lasting peace. Do you recall the popular sentiment of the song "Over There"? It was, "And we won't come back till it's over, Over There." Now we have turned our backs on the trouble-making Europe and refuse to give anything but advice. We are timidly convinced that we won't go back till it's over, Over There. Do you want your America represented the world over in pictures as well as in literature as being too narrow-minded, too self-possessed, and self-centered to join in a league to crush warfare and promote World Peace? The world is too small for us to think that complete isolation will bring about peace; each country depends on the other and even though

France and America can live without trade, we are destroying only countries who will later demand our support in their privation. Think how much better the world would be if America would only be broad-minded enough to see that the fate of the world depends on unity. We do not cherish peace any more than Europe.

Blessed are the peacemakers and not just the peaceably living people. It is our duty then, as broad-minded American citizens, as peacemakers, to let Germany know that we condemn her refusal to pay reparations. It might be possible to join with the British in a comprehensive program of cancellation of European debts and reduction of German reparations. If Europe is to go through another war, our debts will not be worth much and the European market will disappear.

Therefore, it is for our enlightened interests that we aid in a settlement to insure World Peace. As long as we have no influence over France, we must endeavor now by arbitrary means, to ask Germany to pay. There is no doubt that Germany will not hesitate when she sees that America and Britain are backing France in her decision. It is the only way to make right our mistake in withdrawing our troops—not to deal with France, but to send an official plea to Germany to pay what she owes the continental nations for devastations. Let us carry out this plan at once before a clash does come, so that the Prince of Peace will again smile on the world and may we all pray that the Golden Rule will become international so that his kingdom may come, his will be done, on earth as it is in heaven.

### HONOR TO WHOM HONOR

H. D. CLARKE

In the SABBATH RECORDER of April 16, page 490, in "History of Religious Liberty in the United States," I find these words: ". . . Roger Williams . . . declared his belief in the complete separation of the functions of church and state . . . 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 the colony and later became a martyr to the cause."

Kindly permit me to add to that history

as well as to correct the impression that to Roger Williams belongs the honor wholly of founding Rhode Island and securing religious liberty.

In the American Cyclopaedia, Vol. IV, page 640, will be found the following:

"John Clarke, one of the founders of Rhode Island, was born in England, October 8, 1609, died at Newport, R. I., April 20, 1676. He was a physician in London and one of four immigrants of the Clarke family who came to America in 1637. He came to Massachusetts soon after its first settlement; but being one of the friends of Anne Hutchinson, he was obliged to flee with her and her associate from that colony.

"Proceeding to the south they were welcomed by Roger Williams to his vicinity; formed themselves into an organization and obtained from the Indians an island to which they gave the name Isle of Rhodes, or Rhode Island. . . . The settlement commenced at Pocasset and Mr. Clarke began to employ himself as a preacher. In 1644 he formed at Newport the first Baptist Church in America and became its pastor. Venturing a few years later to preach in the vicinity of Boston he was arrested by an officer of the government; was called before a parish meeting and then before court and was condemned for what was adjudged false teaching to pay a fine of twenty pounds or be publicly whipped. He was obliged to pay his fine and leave the country.

"In 1651 he was sent to England in company with Roger Williams as an agent of the colony of Rhode Island and he published there a book entitled 'Ill news from New England, or a narrative of New England's persecutions.'

"He remained in England after Williams' return, till at the end of twelve years' mission he had procured a second charter for the colony which secured to every person at all times his own judgment and conscience in matters of religious concernment.

"Bancroft in his history calls him 'the modest and virtuous Clarke, the persevering and distinterested envoy' . . . Upon his return in 1663 he resumed the pastorate of his church at Newport, which he retained till his death. . . . In his will he left his farm for charitable purposes, the income of it only to be expended; it has since produced annually about \$200."

## WOMAN'S WORK

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

### PRESENT DAY MIRACLES

*Adapted from Archibald Crombie*

From the mold as murk as night  
Lo, the lily's stainless white!

From the mollusc's cell obscure,  
Lo, the pearl's perfections pure!

From the nest-egg, dumb so long,  
Lo, a mounting flame of song!

From the dark-souled African  
Lo, there comes a Christlike man.

Unto the discerning eye  
Miracles are ever nigh.

By his Spirit's mighty power  
God is working every hour.

—*Missionary Review of the World.*

### SPRING IN LIEU-OO

DEAR FRIENDS AT HOME:

This is a rather cloudy, chilly spring day and I am thinking that it may brighten if I spend a little time writing to the RECORDER. The brightening will, probably, be largely in the relief of my conscience but that may be worth while.

I am afraid that it has been many a moon since I have written and I am sorry that it is so. I suppose that there are many interesting things of which I might have written but somehow my work and the happenings here seem rather monotonous to me so that I have felt no inspiration to write when I have been where I could do so. There have been times when I was off on long chair rides that I could have written with inspiration if I had had any way of putting my thoughts on paper. But somehow when I reached my desk the inspiration had passed.

Perhaps, one reason why I have not written is because of my family cares. Many of you know that the little "starvation baby" whom Dr. Palmborg rescued and whom Dr. Sinclair afterward took charge of has gone the rounds and, as I hope, has reached her final goal with me. She has ceased to be the silent little mite of misery that her early lack of proper nutrition produced. Now she is a very much up-and-coming little miss and, as she spends most of her

time when possible near me, my time for quiet is limited.

Since Helen Su came back from Battle Creek, she has had a nephew here a good deal and the two small folks do make a team. I wish I could reproduce some of their speeches but a translation takes away most of the fun. They study Chinese characters for a few minutes every day and already know almost three hundred fifty characters. They also sing hymns both with and without variations. They have quite an ear for music so that the result is not unharmonious. Tonight Dr. Palmborg took them to one of the wards and had them sing "Jesus loves me" and "Come to Jesus" with her as a prelude to a little talk. The patients enjoyed it. But you will think that I am like most mothers and can think of nothing but that wonderful child.

There is one thing that I have never said although I have truly felt it. And that is that I am very glad to have Dr. Palmborg back again. I think that she was well taken care of in America and I am glad of the good her stay at home did her. And now we have an added joy in Miss Burdick's return. The Davis family have gone and we miss them, but we hope that not only they, but also all who meet them at home, will be blessed because of their home going. I expect that many of you have seen and heard Dr. Sinclair since her return. She is missed here.

We have had a rather busy winter. There have been more out-calls than we have ever had in the same length of time before. The new road has made it possible to go quickly to many of the places between here and Shanghai and we have had numerous calls to such places.

The in-patients have also been not a few. The women ward patients especially have been on the increase. We are glad to see the women getting away from their fear of leaving home for hospital treatment. That is one thing that we are working for. The men are much more ready to come to a hospital and they understand the advantages much more quickly.

Spring has arrived here with us. The air is still quite chilly, but all danger of frost has passed and gardens are coming up nicely. We shall soon have radishes, lettuce and asparagus ready for the table. Our wisteria vine is loaded with buds and in a

few days will be a bower of beauty. I wish that you might all enjoy it with us. The country is very beautiful this time of year. The combination of the pink peach blossoms, the yellow rape, the bright green of the wheat, the darker green of the winter bean, and the fresh young budding tree leaves is very attractive.

As to the church work, you know of course, that our evangelist, Mr. Toong, is spending most of his time in Shanghai since Mr. Davis' departure. We have Mr. Woo here. He is less experienced than Mr. Toong and not as good a preacher but he is a good mixer and the people seem to like him. Dr. Palmborg and I, too, have been helping some with the services and things seem to be going fairly well. Many of the church members have been very inattentive to their obligations for some time but a few of them have been showing more interest lately. We hope that they can come to feel their individual responsibility for the success of the church. So many, not only in China, but I suppose more or less at home as well, seem to think that all responsibility for the work of the church rests upon the paid workers. Sometimes I think that it would be an advantage if there were no paid workers in religious work. If we could all, like Paul, be tent-makers or do some equally remunerative business so that we could eat our own rice maybe people would believe that our religion was for another purpose than to fill our pocketbooks.

I do not know whether Dr. Palmborg has written of the coming of the Southern Methodists to Lieu-oo. There are no foreigners resident here, however. Of course, we shall be glad if they can win many of those whom we have found so hard to touch. They have also opened a dispensary and are practically giving away their medicines. That did not seem altogether necessary to us and we felt that it savored of competition which seems out of place in religion. There are so many places in China of the size of Lieu-oo which have neither evangelistic nor medical work that it does not seem necessary for one mission to crowd into the territory of another, especially when that mission has more money than it knows how to use and can go where it pleases. I should think that they would prefer to go where people have never heard of the gospel and have no one to heal their diseases.

Although our work here has never won

many to Christ, I think that there are few in Lieu-oo who have never heard the gospel and certainly none who have never had the opportunity. The feeling toward us and our message is all the time growing more friendly. All this will undoubtedly bear fruit sometime even though some other denomination may do much of the reaping. In spite of all there is work in plenty if we have the mind to do it. A little competition may act as a spur even in religious work.

Yours for the advancement of Christ's kingdom,  
GRACE I. CRANDALL.

### CHICAGO, ILL.

*A word from the new pastor*

It gives us pleasure to report at this time, that we are now located in Chicago as pastor of one of the best little companies we have ever met, or known. This is the first public notice of our coming among Seventh Day Baptists. We feel that God has led us into this field of labor, through prayer, careful study and the kind efforts of Dr. Main with whom we have been doing some correspondence study, Rev. Edwin Shaw, Secretaries William L. Burdick and Willard D. Burdick.

Our hope is that God will use us to gather in the honest in heart in this large city, and that we may be able to spread the Sabbath message among those who are longing for a closer walk with God. Already we have found those who are dissatisfied with their present attainments, and who have invited us to aid them in their attempt to get right with God. Chicago as a city has more people than such whole nations as Denmark, Norway or Belgium and what a burden rests upon us to launch out to reach the teeming millions. We are anxious to get into evangelistic service as quickly as possible; and as fast as we can get our finances and machinery in order we plan to begin public effort to spread the truth. Anyone having friends in Chicago is invited to send their names and addresses to us, and we promise to do all in our power to be a help to them.

Chicago needs a fold, in which the various classes of Sabbath-keepers may find a church home, and to accomplish this large task, we solicit the prayers of all of God's dear people.

C. A. HANSEN.  
1152 West Sixtieth Street,  
Chicago, Ill.

### THE PACIFIC COAST ASSOCIATION

The Seventh Day Baptist Association convened in its annual session at Riverside, Cal., March 30, 1923.

Usually the meeting continues but three days, but this year it was deemed advisable to extend the time to ten days. At the close of that time, it was continued for two additional days.

The theme of the session was, "*Ye have compassed this mountain long enough*" (Deut. 2:3). This theme was the dominating thought of the meeting. Like the red thread that marks the ropes and cordage of the British navy, it ran through all its exercises from first to last. The great inner throb, impulse and force of the session culminated in a fixed determination to use its influence in encouraging and assisting in the great denominational Forward Movement, of moving out "from this mountain" of its present attainments, into broader fields of denominational purpose and activities, by the way of a more thoroughly consecrated service, in the name and under the leadership of our great heavenly Master.

Our regular time of meeting was postponed several weeks, to make it possible for Brother A. J. C. Bond, our Forward Movement director, to be present. In doing this, it delayed the time until after the arrival in America, of Brother and Sister Eugene Davis, who are beginning their home furlough.

Another line of influence was this: much of the interest and zeal of our last year's annual meeting was brought over into this. Connected with that meeting was the sending of Brother and Sister Robinson to mission work on the Argentina field in South America. It is only just to say that the reports coming to us from that field, of the conversion of souls and the additions to the church, are gratifying indeed.

This combination of constructive influences, made our association one of more than usual force and interest.

The timely and earnest words of Brother Bond, in bringing to us his message regarding denominational conditions, needs, ideals, struggles, plans and hopes for the future, were laden with much interest, instruction and encouragement. By them we have a much clearer conception of these vital questions of denominational welfare and service.

We are a long distance from our denom-

inational centers. A continent lies between. But his vivid word-pictures and descriptions, gave us the feeling that New Jersey and Rhode Island are much nearer to us than before he came, and that we are much closer within the zone of the pulsating heart-throbs of our denominational activities. Our purpose and courage have been much strengthened and our zeal greatly increased.

Brother and Sister Davis, just from the China work, led us into closer touch with that great, needy field. Their being with us and their messages are a kind of "live wire connection" with that great country of needs and opportunity.

Some of us have long personally known our workers in China; but we now feel much better acquainted with them and the work than before. They now have a much deeper and closer place in our hearts and interests.

Much added interest was found in the reading of a long list of letters from our scattered ones on this Coast field. They were laden with Christian greetings, loyalty and fellowship, showing a faithful, heroic spirit and service.

But the greatest factor in the real life and success of the meeting was, the manifest presence and power of the Holy Spirit, who largely influenced and led us in all our exercises.

Were we to enter into details of description, which would be a pleasant task, the RECORDER space would be very far from sufficient.

The Young People's hour, the Woman's hour, the testimony meetings, and the proverbial, genial hospitality of the Riverside people, were all vital factors in the working out of the successes of the meeting.

The following resolutions will clearly show the spirit, scope, purpose and ideals the meeting.

#### RESOLUTIONS

1. WHEREAS, There are a goodly number of scattered members of the Seventh Day Baptist Pacific Coast Association, who are loyally holding up the banner of truth in precept and life; therefore be it

*Resolved*, That we hereby express gratitude to our loving Father above, and to them for their loyalty; and extend to them our fullest sympathy and earnest prayers, that continuing grace may be given them, accompanied by the indwelling presence of the Holy Spirit, to bring them comfort, encouragement and overcoming power for the days and the duties before them.

2. WHEREAS, The reports coming to us from our missionaries, Brother and Sister Robinson, of Argentina, South America, show a decided progressive work, in conversions of souls to Christ and in additions to the membership of the church; therefore be it

*Resolved*, That we do hereby express to them our fullest appreciation of their service for the "Lord of the harvest," and for the results he has brought about through them; and we would assure them of our most earnest prayers and fellow-sympathy.

3. WHEREAS, Our Missionary Society has been sorely pressed for funds to carry on the work of the Master, both in home and foreign lands; and

WHEREAS, Through conditions over which they have no control, they have been obliged to trench in the matter of extension to our missionary activities; therefore be it

*Resolved*, That we, the Seventh Day Baptist Association of the Pacific Coast, assembled at Riverside, Cal., do hereby express our loyalty to them, assuring them that we admire their devotion to the cause of Christ; and, we bespeak for them and for our other boards a greater support from our members, both at the throne of Grace and in a financial way.

WHEREAS, We believe that we have missed many of the joys of the Master's service because we have not invested more freely of our funds in his vineyard; therefore be it

*Resolved*, That we do hereby pledge a more generous financial support, and a more united and earnest supplication to the Lord of the harvest, that he may send forth "more laborers into his harvest," that we may have the real joys of growth of soul and of numbers and of Christian graces.

*Resolved*, Further, that we convey to the Missionary Society, our thanks for the presence of Brother and Sister Davis from the China field. We assure them that the message they have brought us and the inspiration of their presence, have deepened our interest in foreign missions and have enriched our lives, by making us feel that they are our representatives and fellow-workers in far-away China; and it has made us realize with greater force, that we may share more fully in their labors and in their joys by giving more generously of our funds, and by more earnestly supplicating the throne of Grace.

4. WHEREAS, It is desirable to promote a greater unanimity of ideals and purposes, and a deeper spirit of consecration among our churches; and—

WHEREAS, The Forward Movement Executive Committee has seen fit to send Brother A. J. C. Bond, its director, to the Pacific Coast, with a message regarding the working plans and ideals of the Committee; and •

WHEREAS, Brother Bond has come among us with a cheering message of consecration and devotion to our heavenly Leader, and to the ideals we all hold essential; therefore be it

*Resolved*, that we hereby express to the Forward Movement Executive Committee our sincere feeling of thanksgiving and praise to God, for the earnest message of good cheer and fel-

lowship that we have received from his journey across the continent, and that we assure the Forward Movement Committee of our most hearty and constant support in upholding their hands during the trying years of deficit; and that we pledge our loyalty to this work, to which the Master has called us as a people.

"If any man." There is no arbitrary selection in Christ's dealings. He does not choose here a man because he is of singularly beautiful character and say, "That man will become my friend." He does not single out there a woman because she is of a spiritual nature and say, "That woman will come the more readily into my fellowship." But with all the breadth of the great love of God, he says, "If any man"!—*J. Stuart Holden*.

## 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

Sabbath History I is a neat volume, 5x7½ inches in size, containing 64 pages printed in clear type, and with an attractive green cover. Price per volume, 50 cents.

This book of nine chapters is recommended by the Young People's Board for use in this year's study classes. Five copies will be sent post paid to one address for \$2.00. Send for five copies, sell four at the regular price, and get your copy free. Address: The American Sabbath Tract Society, Plainfield, N. J.

## YOUNG PEOPLE'S WORK

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

### THE SHEPHERD PSALM

MATIE E. GREEN

Christian Endeavor Topic for Sabbath Day,  
June 2, 1923

#### DAILY READINGS

Sunday—The good Shepherd (John 10: 11-18)  
Monday—The great Shepherd (Heb. 13: 17-21)  
Tuesday—Feeding the soul (John 6: 30-35; 47-51)  
Wednesday—Refreshing times (Joel 2: 23-32)  
Thursday—Death conquered (John 14: 23-31)  
Friday—God, our home (Ps. 90: 1)  
Sabbath Day—Topic, Lessons from the Psalms 6.  
The Shepherd Psalm (Ps. 23: 1-6)  
(Consecration meeting)

This Psalm, familiar as "Now I lay me," is loved by young and old. It bubbles spontaneously from the lips of a child; sweetly, solemnly, lingeringly from aged lips to whom every word has come to have a priceless meaning.

One of the most beautiful interpretations of this most beautiful jewel appears in "The Song of our Syrian Guest." Borrow the book and read it, or better still, buy it and "Give hours of slow Fletcherizing."

SOME THOUGHTS IN POETRY AND PROSE SUGGESTED BY THE TWENTY-THIRD PSALM

"In the desert one may say there is nothing but God. If there is little of earth, there is much of heaven. The glory of the desert is at night, when the full moon rises out of the level plains, as out of the sea, and walks the unclouded firmament. And when she retires, then all the heavenly host come forth. The atmosphere is of such exquisite purity, that the stars shine with all their splendor. No vapor rises from the earth, no exhalation obscures the firmament, which seems all aglow with celestial fires. It was such a sight that kindled the mind of Job, as he looked up from the Arabian desert three thousand years ago, and saw Orion and the Pleiades keeping their endless march; and led him to sing of the time 'when the morning stars sang together, and all the sons of God shouted for joy.'"—*Henry M. Field*.

How may our lives parallel this glory?

"Millions blunder along and make a mess of life because they have studied anything else under the sun except living."—*Dr. Frank Crane*.

And the remedy?

"The Creator, when he made the boy, wrote 'Common' all over his face and form. He was not a handsome child, and as he grew older he became homelier. Just a common man! Just a homely plain piece of ordinary humanity. None of the marvelous gifts of those others born that year. No musical genius like Mendelssohn and Chopin, no literary talent like that of Poe or Fitz-Gerald, Oliver Wendell Holmes or Alfred Tennyson, no erudition like Gladstone's, nor scientific ability like Darwin's—no, just a man, a common man, but common as air is common, whose sweetness we never guess until it is polluted; common as water is common, without which shipwrecked men go mad; common as God's sky is common, lit by day with ineffable light and starred at night with whirling worlds of beauty; common as mothers are common, who make and unmake men."—*Dr. Frank Crane*.

How is our Shepherd connected with Lincoln's godly mother, with Lincoln, and all that glorious company of mortals who "live in a house by the side of the road"?

"Some one asked Susanne Wesley, John's mother, why she told her children the same thing over and over twenty times. 'Because nineteen is not enough,' she answered."

Do we take kindly to the leading of our Shepherd, or are we like the willful, lovable laddie who said, "The Lord is my 'hepherd, I know what I want'?"

"It is when we look forward too much and keep expecting results that time alone can give, that we fall into the petulance or fretfulness that destroys the quality of our guidance.

"The clock has millions of tick-tocks to make, but it has a moment in which to do each one of them.

"And we—we need never expect to arrive—our business is not to arrive, it is to travel, to cover each day our allotted span, leaving all questions of ends and values and rewards to that mind that thinks in centuries, weaves men and the labors of men into its vast fabric.

"Our plan is on the trestle-board, our lives are known for this day's duties, let us do what is marked out for us; it is for us in this world to live 'by the day,' and not 'by the job'."—*Dr. Frank Crane.*

Will a hundred-fold harvest be withered and dwarfed to a thirty-fold, because of a spiritual petulance with the Shepherd?

"The worldly hope men set their hearts upon  
Turns ashes—or it prospers; and anon,  
Like snow upon the desert's dusty face,  
Lighting a little hour or two,—is gone."  
—*Rubaiyat of Omar Khayyam.*

"Surely goodness and mercy . . . ."

"Give strenuous souls for belief and prayer—  
That stand in the dark on the lowest stair,  
While affirming of God, 'He is certainly there.'"  
—*Elizabeth B. Browning.*

Is our Shepherd satisfied with our measure of faith?

"There is a power whose care  
Teaches thy way along the pathless coast—  
The desert and illimitable air—  
Lone wandering but not lost.  
He who from zone to zone,  
Guides through the boundless sky thy certain flight,

In the long way that I must tread alone,  
Will lead my steps aright."

—*William Cullen Bryant.*

"The Lord is my Shepherd . . . ."

"Courage for the great sorrows of life and patience for the small ones. And when you have laboriously accomplished your daily task, go to sleep in peace.

"God is awake."—*Victor Hugo.*

### C. E. NEWS NOTES

ASHAWAY, R. I.—Through the efforts of the Missionary Committee our society is holding a mission study class each week, using about twenty minutes of our regular meeting. The book we are studying is "India on the March." We are finding it very interesting.

On April 21 Pastor Davis led the Christian Endeavor meeting using the topic for April 28. It proved to be a very interesting meeting. Articles concerning Baptists and our early Seventh Day Baptists were read by different members. During the service several hymns written by the "Stennets" were sung, also our "Rally Song." We were fortunate to have with us at this meeting the President of Conference, Mr.

Esle F. Randolph, who gave us a very interesting talk.

On April 28, we plan to entertain the Westerly society. They will attend our Christian Endeavor meeting for which we will use the topic for April 21. The meeting will be in form of a "Railroad meeting." After Christian Endeavor a supper will be served in the parish house followed by a Standard social entitled, "Day'sy" social.

At the Executive Committee meeting recently held we found on our chart an item regarding some special feature for each monthly business meeting. We haven't been doing this but we plan to do so beginning with our next business meeting. At this meeting we will have a question box. If other societies have been holding special features at their business meetings we would be glad to hear about them, that we may gain new suggestions.

MRS. BLANCHE BURDICK,  
*Corresponding Secretary.*

RIVERSIDE, CAL.—The Young People's hour of the Pacific Coast Association was held Sabbath afternoon, April 7. It was a rather long service but the time was so fully used that it was hard to tell when to close.

The theme we chose was, "What wilt Thou have me to do?" Favorite verses were given by the Christian Endeavor members, along this line of thought, during the devotional service which was conducted by our president, Mrs. Grace Osborn.

The Juniors had a very interesting half hour that showed up the good work they have been doing with Mrs. R. C. Brewer as superintendent. The program included a recitation of the Books of the Old Testament by Richard Davis, and of the New Testament by Wayne Rood and Rex Brewer. Dorothy Wells gave a talk on good and bad companions, illustrating it with apples; Wayne Rood talked about the Bible; Kenneth Emerson told a Bible story. Rex Brewer and Carol Davis sang "In the Garden," and Lorena Gready and Vera Chapman sang "Praise Him, Praise Him!"

There was also a song by Daniel Poling's three little girls, who with Mrs. Poling are visiting in Riverside.

A conference was held by the Senior Christian Endeavor in charge of Mary Brown, during which we discussed, "God's

Will in Our Lives." We spoke especially about "Our Sabbaths," "Our Money," "Our Time," and the "Quiet Hour."

Lester Osborn gave a short talk on, "Follow Me." He named some of the nets which the young people find hard to leave in order to follow Christ. He followed the address with the song, "Throw a Line."

Mr. A. J. C. Bond spoke on, "From Self to Service," leaving some helpful thoughts in the minds of all.

Mr. H. E. Davis closed the meeting, urging the people to make decisions in their hearts to stand ready to do God's will and not to hinder anyone else from giving his life for real service.

Maleta Osborn and Bernice Brewer also sang songs with special messages, "My Task" and "My Jesus as Thou Wilt."

ALICE BAKER.

### NORTONVILLE'S BEGINNINGS

In the *Quarterly Review* of the church in Nortonville, Kan., the pastor, Rev. H. L. Cottrell, in an editorial, on "Beginnings," after an introduction on Springtime beginnings, has this to say about the spiritual springtime of sixty years ago in Nortonville:

"But the writer is thinking especially at this time of a spiritual beginning whose influence will continue, we trust, down through the coming years. This beginning can be traced back over sixty years, when, in the fall of 1857, six families of Seventh Day Baptists came from Illinois and settled on farms on the beautiful prairies of Atchinson County, Kansas, about fifteen miles southwest from the city of Atchinson, and six years later, August 14, 1863, formed the Pardee (now Nortonville) Seventh Day Baptist Church. Although so completely isolated, the inspiring life of the then untamed west and the labors of making new homes and opening farms kept loneliness away in a great degree. The uncertainty and excitement of frontier life gave a thrill of interest to living that could be met in no other place.

"In 1861, the year Kansas became a State, Rev. A. A. F. Randolph, of Saegertown, Pa., was sent by the Missionary Board to visit this little frontier settlement. He remained about three months, laboring acceptably, becoming greatly endeared to the people. On this return he reported to the board

that Kansas was a very promising mission field for Seventh Day Baptists; that the character of the settlers, the fertility of the soil, the mildness of the climate, and the good water supply all indicated the possibility of forming a strong Seventh Day Baptist community. Because of the earnest desire of these early settlers for Mr. Randolph's return to them, the Missionary Board called him to this field on April 23, 1862, at the salary which he himself proposed, \$100 yearly, with an additional sum to cover expenses of travel and removal of his family there, not to exceed \$200.

"Thus in June, 1862, Mr. Randolph returned to the work at Pardee, gladdening the hearts of the waiting ones in the little frontier settlement. The religious work prospered in his hands and the close ties between him and the people were fully sustained. He established a Sabbath school though for years it was conducted without any real organization. During the summer he purchased a farm on what was later known as "the lane," with a view to making it his permanent home. His work for the season was cut short by the sad news of the death of a son in the army. He returned to his eastern home, but came back again to Pardee in April of the next year, 1863, this time bringing with him his family. They made their home on the farm previously purchased by Mr. Randolph. Thus it is worthy of notice that sixty years ago this month, in April, 1863, the real history of the Pardee Church with a settled pastor and family began, although the organization of the church did not take place until August of that year. We plan that the readers of the *Quarterly Review* will hear more about the organization of the church in later numbers."

When I consider how my life is spent  
Ere half my days, in this dark world and wide,  
And that one talent, which is death to hide,  
Lodged with me useless, though my soul more bent

To serve therewith my Maker, and present  
My true account, lest he, returning chide;  
"Doth God exact day-labor, light denied?"

I fondly ask. But Patience, to prevent  
That murmur, soon replies, "God doth not need  
Either man's work, or his own gifts. Who best  
Bear his mild yoke, they serve him best. His state

Is kingly; thousands at his bidding speed,  
And post o'er land and ocean without rest;  
They also serve who only stand and wait."

—*Milton.*

## CHILDREN'S PAGE

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

### THE SABBATH

ELISABETH KENYON  
Junior Superintendent

Junior Christian Endeavor Topic for Sabbath  
Rally Day, May 26, 1923

#### WHY SHOULD WE KEEP THE SABBATH DAY HOLY? EXODUS 20: 8

Instead of our regular missionary topic for today we are going to have a special program for our Sabbath Rally Day as we did at church and Sabbath school this morning.

#### *An Automobile Meeting*

Have the children choose sides, making two, three or four groups, with a captain for each group. Each captain is given a cardboard with the name of some automobile printed on it. Score should be kept on the blackboard by the leader, as follows:

Bad behavior (5 points off for each person)

Sentence prayers (10 points each person)

Answering a question (10 points each person)

Repeating a memory verse (5 points each person)

Reading a verse from Bible (3 points each person)

Reading a clipping (2 points each person)

Two lively songs

Collection (Let the Juniors march around the room singing "Onward, Christian Soldiers," and drop their pennies into a basket at front of room)

Scripture lesson repeated in concert from memory—Fourth Commandment (Ex. 20: 8-11)

Sentence prayers on topic

Song

Special talk by the pastor, pastor's wife, Sabbath school superintendent, or some one interested in Juniors.

Seventh Day Baptist Rally song memorized (at least first verse and chorus)

Special work society is doing

Song

Testimonies:

Questions (sample):

Who made the Sabbath? (Gen. 2: 2-3)

What was the Sabbath made for? (Mark 2: 27)

How does God want the Sabbath kept? (Ex. 20: 10 and Ex. 31: 13-17)

How did Jesus keep the Sabbath? (Luke 4: 16)

Which day of the week does the Bible say we should keep as the Sabbath? (Ex. 20: 10)

How was an Israelite in Moses time punished for breaking the Sabbath? (Num. 15: 32-41)

What did Nehemiah do to the traders who came to Judah on the Sabbath? (Neh. 13: 15-22)

What did Paul do on the Sabbath? (Acts 13: 14)

Should we do deeds of mercy on the Sabbath? (Matt. 12: 10-12)

Verses:

All verses repeated from memory or read should be on the topic or have the word "Sabbath" in them, such as: Gen. 2: 2-3; Ex. 31: 15; Lev. 19: 30; Num. 28: 9-10; Deut. 5: 14-15; Neh. 9: 14; Ps. 118: 24; Isa. 58: 13; Jer. 17: 21-22; Lam. 1: 7; Ezek. 22: 8; Matt. 12: 12; Mark 2: 27; Luke 6: 6; John 9: 14; Acts 16: 13; Heb. 4: 4 and 9

Clippings:

Articles (short) taken from the RECORDER or stories about keeping the Sabbath

Song

Announcements and figuring up contest

Benediction

#### QUIET HOUR WORK

##### *History of our Savior*

From heaven he \_\_\_\_\_ (John 3: 13)

Of heaven he \_\_\_\_\_ (Matt. 4: 17)

To heaven he \_\_\_\_\_ (Luke 24: 51)

To heaven he \_\_\_\_\_ (Ps. 5: 8)

In heaven he \_\_\_\_\_ (Heb. 7: 25)

In heaven he \_\_\_\_\_ (John 14: 2)

From heaven he \_\_\_\_\_ (Rev. 22: 12)

Answers to last week's work: Vashti, Zacchæus, Abraham, Jonah, Cornelius, Elisha, Samuel.

#### JUNIOR RALLY SONG

In this busy world, there's work to be done;  
By you and by me and by every one.  
Though children are we, we're learning you see,  
And training for service in Junior C. E.

#### CHORUS

We're Juniors! We're Juniors!  
Workers in Junior C. E.  
We're Juniors! We're Juniors!  
Training for service are we.

We want to do right, we want to be true;  
We want to learn how to be workers, too;  
For Christ is our King: his praises we sing;  
And into his service our lives we would bring.

The Bible we'll read; its lessons we'll heed;  
We'll try to help others by thoughtful deed;  
Kind words we will say, and try every day,  
To scatter good cheer all along our pathway.

(To vary chorus: Stand at attention; raise right hand and wave as flag on syllables of word "Junior"; second line, hands at side; third line same as first; last line, hands at side,—on words "are we" give quick salute.)

#### THE WAY OF IT

A little boy made him a wee snowball,  
And rolled it about in the snow;  
And it gathered the crystals and clung to them  
all,

And O how that snowball did grow!

O my!

You made one yourself, so you know!

A little boy whispered a word one day  
Unkind of some one he knew,  
And each one who heard it repeated his way  
The story till O how it grew!

O my!

And heartache was caused by it, too!

Two little red mittens the small ball rolled  
That grew in such magical way,  
And a little red tongue was the one that told  
The tale that grew big that day.

O my!

Be careful, wee tongues, what you say!

—The Housekeeper.

#### TED'S TEMPTATION

Ted was playing ball all by himself. Each time he tossed the ball into the air, it went a little higher. At last it came down on top of the hot-house. There was a crash and the sound of breaking glass. Then all was still.

"Oh, dear," thought Ted, "that's the new glass that father just put in yesterday. He will be so angry."

Ted did not feel like playing ball any more. He went slowly into the hot-house. He expected the gardener to be there, trying to see how much hurt had been done to the plants. No one was in sight. Ted picked up his ball and hurried away.

"No one saw me," he thought. "I will just keep still. If father asks me if I broke it, of course I will say 'yes.' But perhaps he won't ask me."

Ted went down by the brook to play. He had been working for a week on a little water wheel. He could not make it work, although he had tried very hard.

"Why!" he exclaimed, when he saw the

wheel, "it's broken, one of the Jones boys must have done it. Tommy Jones is always teasing the other boys."

Ted looked sadly at the broken wheel. "It's real mean of Tommy," he said. "I'll pay him back and make him sorry that he broke it."

When Ted went home that night he saw his father standing by the gate talking with Tommy Jones.

"No one else was in sight," he heard his father say; "there is the broken glass. Look at the stone in your hand. You were throwing stones. You must have broken the glass in my hot-house."

Tommy looked frightened, but said nothing. He knew that if Mr. Marden told his father, he would be punished.

"There," thought Ted, "is my chance to pay Tommy back. I will just keep still and Tommy will get a whipping. He deserves one for breaking my wheel anyway."

Ted looked at his father. "Oh, dear," he thought, "if I keep still it will be acting a lie."

"Father," he said quickly, "Tommy didn't break the glass. I did it when I was playing with my ball."

The next day Ted went down by the brook. He found Tommy.

"Your old cow broke your wheel," Tommy said, "but I've mended it and got it so it works first rate. I think you were real brave to tell about breaking the window yesterday." — *Normal Instructor-Primary Plans.*

#### WHY WE HAVE SANDWICHES

According to an article in Pleasant Hours the now so popular sandwich had its beginning in England.

There was once an English earl who belonged to a London club, where he used to spend a great deal of time. He was a member of Parliament, but what he liked best was to spend hours at the club playing his favorite game. Sometimes he would become so absorbed in this pastime that he would play from morning to night, and sometimes almost all night. One day after he had been playing for many hours he began to feel hungry, but nobody could make him stop a game to go and eat his dinner. Instead, he called his servant and told him to bring slices of bread and meat to him at the table. In order that the meat might not soil his

hands, he put each slice between two pieces of bread. With this he satisfied his hunger and went on playing. The name of this man was the Earl of Sandwich, who died in 1792, and bread and meat served in this way have ever since been called sandwiches. —*Junior World.*

### HOW THE COLLIE PUP HELPED ROBIN

"Where are you going to keep your Liberty Bond, son, now that grandpa and his safe have moved away?" Mother Wood asked Robin, as he sat studying it one day. "I think it would be better not to keep it here at home for it might be lost."

"Where else can I put it, mother? I don't know any safe place."

"If it is here at home it would be lost in case of fire, or it might be stolen when we are away some time," Mother explained.

"I hadn't thought of that," Robin confessed. "But where shall I keep it then?"

"Why not take it to the bank and ask Mr. Kendall to put it in our safety deposit box? It would be perfectly safe then."

"All right, I'll take it down now," and Robin jumped up hastily, whistling to Rex as he stepped outside.

The collie pup came leaping, and seeing the brown envelope in Robin's hand, begged the privilege of carrying it, as was his custom. After an instant's hesitation, in which Robin considered the advisability of entrusting so precious a paper to the dog, he yielded to Rex's pleading and let him take the envelope in his mouth. Contentedly then, the puppy trotted along a few steps in advance of Robin, resisting the desire to scrap with his sworn enemy—a large mongrel which invariably jumped out at him with a growl when he passed.

Mr. Kendall, the banker, smiled kindly when he stepped to the window with his bond in his hand.

"What's this, Robin?" he asked, as he took the envelope and opened it. "Your bond, son, and how did you get so much money? A hundred dollars is a good deal for a boy of your age."

"I earned it last summer, picking apples and working for grandpa on the ranch. It's for my school expenses."

"You want me to put it in the safety deposit box, then, with the other papers belonging to your father and mother, I suppose?"

"If you will, please; it will be safe there, I guess; here's the key."

"Here's where it goes in the vault, with all the other boxes." Mr. Kendall showed Robin where the boxes were kept and then swung the heavy door shut again. "What are you doing to earn money this summer?"

"I'm herding cattle for the folks in town. I have Wilson's and Parker's and all of Elson's dairy cattle and most of the others. There are twenty-eight in all and I get paid every week. I drive them out on the open range up toward Mineville."

"That's fine, Robin. You'll earn enough for another bond this summer if you keep on."

Feed was getting short on the hills outside of town and Robin was wondering where he would drive his herd next. Mother advised taking them up the canyon for there was always plenty of grass along the river. Robin had cheerfully given up his Fourth of July holiday to take the cattle out as usual and now Labor Day was at hand and he did so want to have one day to play. Early Sunday morning, while he was eating his breakfast a neighbor came along and called out:

"Have you heard about the bank robbery? Last night some one broke in and opened the vault and rifled the safety deposit boxes. They figured on Sunday and Monday to get away but the blacksmith went to his place this morning and found some tools missing. He suspected some harm to the bank and went right up to see. Mr. Kendall's there now finding out how much is gone." The neighbor paused, out of breath.

Robin's face turned white when the story was told and the full significance of it came to him. What if his bond were gone!

"I don't want any more breakfast, mother, I'm going down to see if my bond is gone," and he and Rex started off on a run.

"Is my bond gone, Mr. Kendall?" he asked breathlessly, as he stepped into the bank, where half a dozen other anxious ones had gathered.

"I'm afraid it is, Robin," Mr. Wendall confessed rather dolefully. "I haven't found out yet how much, but I think all the papers from the boxes are gone. You see how they left things," and he pointed to the littered floor.

"Hello, Robin, going to get that reward the bank has offered?" the rural carrier hailed him as he trudged along toward home. "Haven't heard it yet? Well, it's so, all right, for Mr. Kendall just told me. If I were you I would go after that hundred hard. I'm going to look for the scalawags everywhere I go."

Robin held his head a little higher after the man had passed; possibly he could find traces of the robbers or some of the papers.

Mother Wood was sorry for her boy when he came in with the news of his loss but she was never a whiner and she began at once to encourage him. "If there's a reward offered you might as well try for it, son. You have a chance with your cattle to be out all day and keep your eyes open. You say the reward is for information regarding either papers or men, didn't you?"

"That's what Mr. Osgood said when he told me about it."

"Well, who knows, you might be the one to get it. Go on with your work as usual and you will have this summer's earnings anyway."

Robin wanted dreadfully to take his cattle down the river that day as he felt sure the men would have gone in that direction to get near the railroad as soon as possible. But the feed was all gone down there as he had taken the cattle that way a good many times. The best feeding ground was up the canyon and he knew there was no chance there of finding trace of the robbers as only crazy men would go in that direction—straight toward the mountains, with no railroad for thirty miles. But as mother said, he must have this summer's earnings: he needed them now more than ever.

Up along the river he drove his herd that morning and as the canyon opened out and showed the grassy levels with increasing frequency, Robin partly forgot his disappointment and loss and began to imagine the days when the Indians occupied this spot and made their camps here along the river, sheltered by the high canyon walls. He had never seen the rocks where the Indian carvings were, and today he would have a chance to study them while the cattle grazed near-by.

The grass was fresh and long here by the water and Robin stretched himself out to dream after he and Rex had shared the

generous lunch mother had provided. It was not lonesome with Rex frisking around and the cattle spreading out over the level places. The Indian carvings were interesting, for a fact, with the crude pictures of bob cats, bears, coyotes and horses. He wondered what they meant by the strange spreading figure of a tree which was carved so many times on the smooth perpendicular faces of the rocks.

"I'm going to get that reward, Rex," Robin announced, after the dog had chased several imaginary rabbits and had come to stretch out, panting, beside the boy. "Do you hear? I'm going to get it. I'll get Bob Newton to herd my cattle for a day or two and you and I will go down the river and hunt in all the places where there might be signs. How'll that suit you?"

Rex wagged his tail and jumped up expectantly. When Robin did not stir the dog trotted off to investigate for the second time the rocks where the Indians had left their writings.

"Hey, Rex, round 'em up; sic 'em, Rex; bi-i-ite 'em." Rex obediently rounded up the straying cattle which had wandered a little too far, and then returned again to his rabbit hunt among the rocks. In a moment Robin heard a muffled bark from him but thought he had discovered another burrow. A second later Rex came bounding out with a paper in his mouth. It was brown and mussed and Robin thought it a little strange that it should be in such an unfrequented place. Possibly some cattleman had stopped here while out hunting strays. No one else was likely to come so far up the canyon.

"Bring it here, Rex," he called, and the dog raced to him.

Robin took it and to his surprise, found it was an envelope. "Looks like the envelope my bond was in," he said as he opened it and pulled out a paper. Unfolded, it proved to be a five hundred dollar bond.

"Hey, Rex, where did you get this?" he yelled to the dog, and jumping up, ran toward the Indian rocks where Rex had been playing.

The dog ran ahead and began worming himself into an opening among the rocks; he backed out with another paper in his mouth. Robin pulled the dog aside and



thrust his arm into the hole and brought out a gunny sack full of something which rustled. Papers, and more papers, somewhat mussed, but apparently unharmed. Many of the long brown envelopes were there and other papers, with the names of ranchers and townspeople upon them and an envelope of pictures of one family well known to the boy all tumbled out into his lap as he emptied the sack.

"We've found the bank papers, Rex, we've found them and I'll get the reward! I can't believe it, but it's them, sure," and the delighted boy grabbed the dog around the neck in a strangling hug. "You did it, Rex, you did it; how did you happen to find them?"

As if in answer Rex nosed among the papers and pulled out one envelope on which was Robin's name.

"My own bond, you old scamp. You must have smelled it."

With hands that trembled Robin gathered up the precious papers and put them gently back into the sack. The sun was a long way above the horizon but such a matter could not wait till nightfall and Robin sent the dog to round up the cattle and start them homeward. He swung the sack over his shoulder and followed along the trail behind the cattle. The road seemed a good deal longer than it had in the morning but they came in sight of town at last and Robin trudged around, taking his cattle to their homes and carrying the precious sack over his shoulder before he went to the bank.

"I've got 'em, Mr. Kendall," he joyfully shouted as soon as he was inside the door.

Several people turned in surprise at the sound of his voice but the banker understood instantly and beckoned Robin into the private room at the rear.

"Now let's see what you've got, son," he asked quietly. "If it is the lost papers you shall have the reward I offered."

"It looks as if they were all here, even your own bond, Robin," he said finally, after he had identified bonds, abstracts, deeds, etc. "I guess you've won the reward all right, and got your bond back besides. Now you can go to high school as soon as you are ready for you have enough, with this summer's earnings, for the whole course. I want to shake hands with you, Robin, for you've earned it all yourself and I'm proud of you.—*Junior World.*

### WHAT TO DO SABBATH AFTERNOON

"Are we going to have a game this afternoon, mother?" Rose asked, coming in from Junior C. E.

"Yes, a real game. Rose, run down stairs and get that box your father's shoes came in last week. Jackie boy, get your bag of marbles and Ethel run into the sewing room and get mother's large shears."

When the children returned with the designated things, mother continued, "We will cut four little arched doorways on the long side of the box, like this; we will make them a little larger than your marbles. Now Jack, over the first doorway mark the figure ten; over the third door, put the figure 16; over the second, place 8 and above the last door, write 20.

"Now turn your box, or Noah's Ark, bottom up on the floor and you children sit down about five feet away and roll your marbles one at a time, and in turn, trying to make them go through the arched doors into the ark. When a ball enters the door, marked 10, it means that ten animals have entered the ark. If a ball goes through door 20, then twenty animals enter at once, and so on. You must keep tally until some one has put in 100 animals; then the game is won and the ark is full." R. M. C.

### PULL TOGETHER

Henry had a mitten,  
And William had a ball,  
And Robbie had a bat stick,  
But they had no fun at all;  
Till they put them all together,  
And played a game of ball.  
And then they had so much fun  
They wouldn't stop at all.

—*Dew Drops.*

### FRIENDLY LIKE

Ma—"Is the clock running, Willie?"  
Willie—"No, ma, it's just standing still  
an' waggin' its tail."—*Western Christian Advocate.*

### AND WHY NOT

One of our tiny little Seventh Day Baptists living in Battle Creek recently noticed her grandmother combing out her hair switch. After watching the operation for a minute or two, she remarked, "Well, that is the way to do it! Take off your hair to comb it and then it will not pull; if it does get pulled, it won't holler."

## SABBATH SCHOOL

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

### SALEMVILLE, PA., SABBATH SCHOOL Report for the Year 1922

Sessions . . . . .	50
Total attendance for the year . . . . .	3,404
Total attendance for year 1921 . . . . .	3,036
Gain in attendance over 1921 . . . . .	368
Average attendance each week for year 1922 . . . . .	68
Average attendance each week for 1921 . . . . .	57
Gain in average attendance each week of 1922 . . . . .	11
Total amount of collections for the year 1922 . . . . .	\$187.19

### Report for the Fourth Quarter, 1922

Sessions . . . . .	13
Total attendance . . . . .	815
Average attendance . . . . .	63
Collections . . . . .	\$39.67

### Sabbath School. Lesson IX.—May 26, 1923

ISAIAH, THE STATESMAN-PROPHET. 2 KINGS 18: 13—20: 19; ISA. 1: 1; 6: 1-13

*Golden Text.*—"Here am I; send me." Isa. 6: 8.

#### DAILY READINGS

May 20—Isa. 6: 1-8. Isaiah's Call.
May 21—2 Kings 19: 32-37. The Victory over Sennacherib.
May 22—2 Kings 20: 1-7. Hezekiah's Life Lengthened.
May 23—2 Kings 20: 12-19. The Babylonian Captivity Foretold.
May 24—Isa. 11: 1-9. Isaiah's Prophecy of Peace.
May 25—Isa. 63: 1-9. Isaiah's Prophecy of the Saviour.
May 26—Isa. 12. Isaiah's Vision of Strength.

(For Lesson Notes, see *Helping Hand*)

### THE BOOK OF BOOKS

ARTHUR E. MAIN

XVI

#### RELIGION IN THE CAPTIVITY

Professor A. H. M'Neile says: "Of the poorer classes who were carried to Babylon we hear almost nothing. These exiles were, in general, planted in colonies. An instance of this is seen at Tel-abib, by the river Chebar, near Nippur, where Ezekiel

worked (Ezek. 1:1; 3:15). They were well treated, being allowed to possess houses of their own (Ezek. 8:1; Jer. 29:5), to marry (Jer. 29:6; Ezek. 24:18), and to make money (Isa. 55:1, 2; Zech. 6:9-11). There are indications, however, that some, probably the poor, suffered harsh treatment (Isa. 13:1; 14:3-6; 47:5, 6). A pathetic longing for Zion is expressed in Ps. 137, and a feeling of despair in Ezek. 33:10; 37:11-14; but such anguish was probably confined, for the most part, to the few religious patriots who seized the first opportunity to return. Among the exiles were included the Temple priests, who had become part of the highest aristocracy of Judah by generations of wealth and prestige. Some of them busied themselves with collecting and codifying, and perhaps shaping them, for future use, the ritual laws which must have prevailed in the worship at the Temple before its fall, but had been handed down orally and not committed to writing."

About 539, by the conquests of Cyrus, the Jews passed from under Babylonian to Medo-Persian rule. In Isa. 44:28—45:1-4 we read that Cyrus was chosen by Jehovah, for Israel's sake, to let captive Jews return and rebuild Jerusalem and the Temple.

#### JUDEAN HISTORY IN THE MEDO-PERSIAN PERIOD

This period is full of interest and instruction. The events are stirring. Ezra the pious priest was a student of the Scriptures and a teacher of religion. The devout and generous Nehemiah was one of the noblest and most inspiring leaders of Old Testament times. Haggai was a strong preacher rousing the people to their duty to rebuild the Temple. Our sources contain valuable information. But it is very difficult if not impossible to gather from them material for an orderly and satisfactory summary of the related narratives. It will be better therefore to get our impression of the period as a whole from the study of the following books as we come to them:—2 Chron. 36:17-23; Ezra; Nehemiah; Esther; Haggai; and Zechariah.

#### THE JEWS IN EGYPT

It is said that the Jews fought with Egypt in a campaign against the Ethiopians (593-588); and that many came to Egypt later with the Persians. But a fact of greater interest is that a colony of Jews at Elephan-

tine in the south of Egypt worshiped Jehovah in a temple of their own. This was destroyed by Egyptian priests in 410; but was rebuilt not long afterward. The recent discovery of papyri in the island of E'ephantine shows that the Jews there were loyal to their religion. This of course would increase the dislike of the Egyptian neighbors.

#### UNDER GREEK DOMINION

Through the conquests of Alexander the Great, B. C. 333, the Jews became a part of the wide-spreading Greek world. He found them good colonists, and treated them well. Many settled in Alexandria, Egypt, where the Old Testament was translated into Greek. The tradition is that 70 or 72 scholars did the work. The translation is therefore known as the Septuagint or LXX (Seventy). This was the Old Testament Scriptures known and used by our Lord, and by his first disciples. It was also used to a considerable extent by the Church in the early centuries. Paul quotes from both the Hebrew and the Greek Old Testament.

Ptolemy I, Soter, (d. 285, B. C.), king of Egypt, invaded Palestine and took Jerusalem without a blow because the Jews would not fight on the Sabbath.

Egypt and Syria were leading portions of the divided kingdom of Alexander. King succeeded king in these rival sections, bringing varied fortunes to the Jews. The reign of Antiochus Epiphanes (the illustrious) (d. B. C. 164), a cruel king of Syria, was a turning point in the history of the Jews. Of this king we shall learn more later.

"From a merely political material point of view Israel was so insignificant that its history would hardly be worth study were it not that God chose the weak things of the world for a high destiny. The Israelites, more than any other nations, were his instrument for revealing to mankind himself, his nature and purposes, 'in many portions and many methods.' Their emergence from nomadic life, their growth and training, their blessings and their punishments, and finally their wide dispersion among the great nations, were steps in a gradual advance towards the great consummation when the earth should be 'full of the knowledge of the Lord as the waters cover the sea.'"

—Dr. A. H. M'Neile, in Peake's Commentary.

## THE SABBATH RECORDER

Theodore L. Gardner, D. D., Editor  
Lucius P. Burch, Business Manager

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### DEATH

CHILDS.—Alice Lucy Childs only daughter of Harmon A. and Lucy Dye Childs, was born near Farina, Ill., April 3, 1887, and was called home on March 15, 1923.

In June, 1904, Alice was baptized by her beloved pastor, Rev. L. D. Seager and united with the Farina Seventh Day Baptist Church. She always loved the house of God and was ready to go when the Master called. On Sunday, March 18, a large congregation assembled to pay their last respects, and the many beautiful flowers with which they covered her casket testified to the love in which she was held. Alice was a grandchild of Elder Leman Andrus.

She leaves a mother, Mrs. Lucy Childs, a grandmother, Mrs. T. C. Childs, an uncle, Mr. Giles Dye, and several cousins to mourn their loss. One of her cousins composed this little great grandchild of Elder Leman Andrus.

"Alice is so dear to us;  
We love her one and all;  
She was so pure and innocent.  
To her God gave the call,

"To come to her eternal home;  
To share the joy of the home above;  
To join her papa who preceded,  
When God called him in his love.

"She was so meek and quiet,  
Always cheerful and sweet;  
Ready to work for Jesus;  
Every cross to meet.

"We shall greatly miss her,  
The girl so dear to all,  
But we must be comforted  
To think that Christ did call.

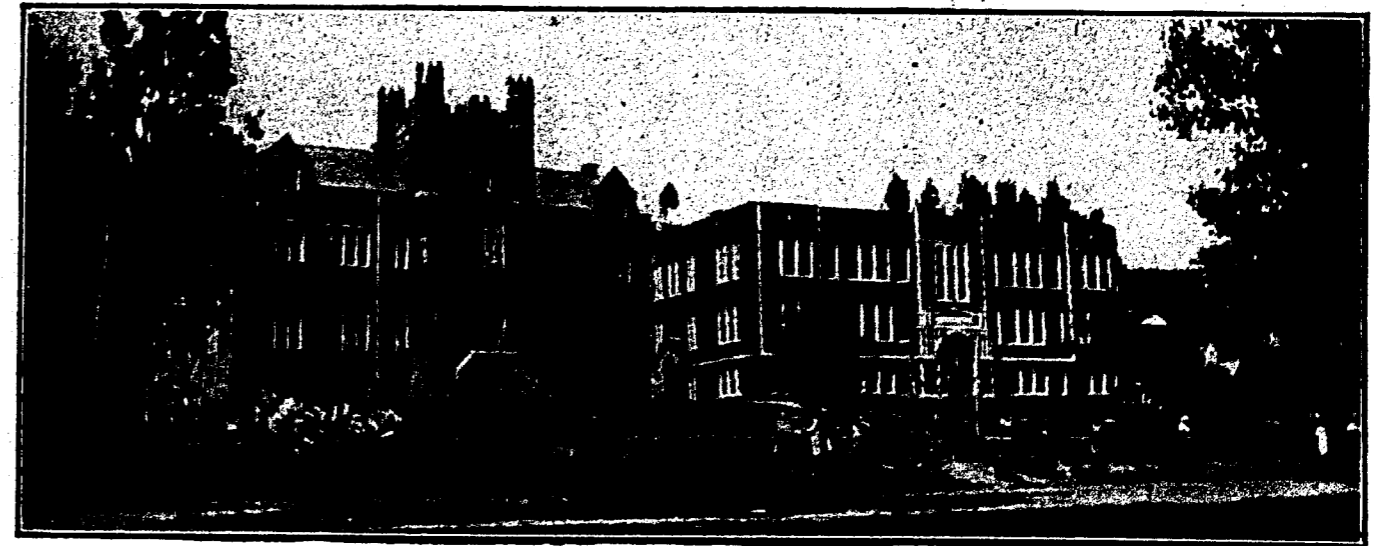
"May her good example help us;  
Long may her memory live;  
May this ray of sunshine  
More brightness to the world give."

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# The Sabbath Recorder

## RALLY SABBATHS—MAY 19 AND 26

Read carefully this week's New Forward Movement department.

Then

Search out in the "Standing of the Churches" the record of your church.

Then

Obey the voice of conscience.

What shall the record be at the end of May—eleven months?

What have you done?

Church treasurers should send *all money on hand* to William C. Whitford, Alfred, N. Y., before May 31.

Paul, in that compendious Christian Code of Honor, the twelfth chapter of Romans, put the matter with great succinctness (verses 6 to 9). It may be paraphrased as follows: We have differing gifts, all intended for service. If, for example, a man preaches, let him be sure that he preaches only what he sincerely believes, else his voice will ring hollow. If he serves, let him be absorbed in that service. If he teaches, let him be concerned only with the teaching. If we are giving, let us give with simplicity—as flowers give their fragrance and birds their song and little children their love; there is no duplicity in these. If we rule, let not our sense of prestige slow down our diligence. If we show mercy, let it be done gladly. A kindness grudgingly bestowed is more irritating than a direct slight. Let love overflow in uncalculating abundance.—Edwin W. Poteat.

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