The Sabbath of Christ

AS

Interpreted by Christ

AS

Kept by Christ

FOR THIS
WE STAND

IN

The Spirit of Christ

"Remember the Sabbath Day to keep it holy."

"The Seventh Day is the Sabbath of the Lord thy God."

The Sabbath Recorder
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held at the First Hingham Church, at Ashaway, R. I., Aug. 22-30, 1922.


First Vice President—Benjamin F. Hubbard, Battle Creek, Mich.

Vice-President—William F. Randolph, Newark, N. J.

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

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

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

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

Vice-President—William M. Stills, Plainfield, N. J.

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

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

COMMISSION

Terms Expires in 1923—Frank J. Hubbard, Plainfield, N. J.; Allen L. West, Milton Junction, Wis.; Alfred E. Whitford, Milton, N. Y.


THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Rev. C. A. Burdick, Westley, R. I.

Recording Secretary—George B. Utter, Westley, R. I.

Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. Y.

Treasurer—S. H. Davis, Westley, R. I.

Standing Committee of Managers are held the third Wednesdays in January, April, July and October.

THE SEVENTH DAY BAPTIST EDUCATION SOCIETY

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

Recording Secretary—Mr. F. Saunders, Alfred, N. Y.

Corresponding Secretary—Prof. Paul E. Titcomb, Alfred, N. Y.

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

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

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

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

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

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

Editor-in-Chief—Mrs. E. Whitford, Milton, Wis.

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. A. E. Whitford, Milton, N. Y.

Southwestern—Mrs. A. E. Whitford, Salem, W. Va.

Central—Mrs. A. E. Whitford, West Edenton, N. Y.

Western—Mrs. A. E. Whitford, Battle Creek, Mich.

Pacific Coast—Mrs. N. A. Moore, Riverside, Cal.

THE SEVENTIETH CENTURY ENDO MENT FUND

Alfred, N. Y.

For the joint benefit of Salem and Milton Colleges and Alfred University.
years. In that picture Mr. Shaw and assistant, Mr. Holston and the editor are seen at their work.

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

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

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

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

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

There is one more small picture on that front wall, in the corner back of the typewriter table, which is particularly interesting. It is a photograph of the first old Potter press with which the printing work was begun in Alfred in 1872. Well do we remember the interest with which several Alfred friends watched that press as it ran off the first issue of the Sabbath Recorder under the management of the American Sabbath Tract Society.

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

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

"O brethren and sisters, are you willing that God's cause should die on your hands? Shall we lose the kingdom through indifference and neglect? In the name of truth and honor toward God, I beseech you to rise and defend your cause. We say, 'The progress of the cause of Christ will not be impeded by the formality of church organization, if the followers of the Master will respond.'

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

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

We do not see how any one coming into this room can thoughtfully study the pictures hanging upon its walls without some
feelings of reverence for the noble men who have gone before, and a determination to have some part in completing the unfinished work.

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

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

Our third picture shows the large storage portion of the basement, with its boxes of stock, bales of waste papers ready for the market, tables and shelves for magazine and paper files, Year Books, etc. The picture had to be taken in two parts at different angles and the parts joined together; but it gives a fair idea of the size of the storage room. At the extreme right is the elevator by which all freight is lowered to the basement.

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

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

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

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

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

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

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

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

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

Aunt Mary’s Nature Studies  In this issue How Do You Like This? “Aunt Mary” closes her interesting articles for the children, about birds—for the present at least. Home duties, due to illness in her family, will keep her occupied for the summer. But she expresses the hope that she may be
able to write another series next winter if desired to do so.

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

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

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

IF NOT, WHY NOT?

Mr. Koehl, who is doing Bible mission work in Paraguay, writes interestingly of the Seventh Day Baptist efforts in that far-away and little understood land. He says that the Seventh Day Baptists are called “Sabistas” there, and the Spanish and Portuguese Roman Catholic priests speak of them in accents that are indicative of horror, fear and reproach. The priests are level-headed in a way, and know that the Seventh Day worship is after the old Biblical plan. So, although the Romanism of South America is in a worse than pre-Reformation condition, the priests shout warnings, not against Protestants in general alone, but “Protestants, Sabistas, and atheists.”


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

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

Minutes of last meeting were read.

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

The Advisory Committee in their report recommended to the Tract Society the employment of Rev. Alva J. C. Bond as a denominational Sabbath Reform Leader in connection with his work as Forward Movement Director, and that the Tract Society take action looking to this end, urging the Communion the Executive Committee of General Conference to make a recommendation in the matter to the next General Conference.

Recommendation adopted.

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

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

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

The following report was received:

RECORDED DRIVE COMMITTEE

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

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

Committee.

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

Correspondence was received from Gerard Van Thuyssen.

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

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

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

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

President Randolph stated that in his official capacity he attended the April meeting of the Missionary Board, meeting with a most cordial reception, and participating in their deliberations. He also visited Newport, R., with Rev. William L. Burdick, and told of some tentative arrangements for the celebration after Conference of the 25th anniversary of the founding of the Newport church. He also visited Waterford, Conn., and Philadelphia, Pa., attending at the latter place a convention of representatives from all nations, whose addresses and discussions showed plainly that conditions are not at all improved in Europe, and that the question of resettlement and settlement is a very serious matter for the European countries and our own nation as well. Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

“Never mind, Norma,” said a music teacher to her pupil who complained of aching hands: “Just try to play the pieces once more. The longer you practice them the stronger your hands will grow, so that after a while you will not feel the ache at all.” And Norma replied: “It seems as if everything that strengthens hurts.” So it does, Norma. Even in our religious life the principle holds true. If that life were tested by the “growing pains” we’ve endured, how large and strong are we?—Ida Moulton.
ENFORCEMENT AND PROHIBITION

Acquiescence in the will of the majority when expressed in accordance with our Constitution and our laws is the recognized policy of our government. Jefferson said that acquiescence in the will of the majority was secured by a two-thirds majority. In every important question, in every Congress since the Union went dry by its individual act, more than two-thirds of the states in the Union went dry by their individual act. More than two-thirds of the members of the Senate and House voted to submit Prohibition. Forty-six States out of forty-eight have ratified Prohibition. Only two States, Connecticut and Rhode Island, have refused to ratify and they are small States and in the largest of these the branch of the Legislature favored ratification. Two Congresses have been elected since National Prohibition was submitted—one since Prohibition went into effect—and both of these Congresses have been dry by more than two-thirds of the members.

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

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

Whenever a ship puts the black flag above the flag of any nation it can be sunk without fear of war. No civilized nation will lend its flag to the violation of the law of any other nation, and it will not protect its citizens when they disgrace their country and their country's flag by such kinds of piracy.

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

IMPORTANCE OF THE CHRISTIAN MINISTRY

REV. CHARLES E. JEFFERSON

The call to the ministry in our day is loud indeed. The whole world vibrates with the reverberations of that call. Men everywhere are coming to see that the preacher is indispensable. Our problems are at the root of all spiritual problems and without the help of the preacher they can not be solved. The world is desperately sick. To know how sick it is you only need read the daily papers. Through the headlines of the morning paper there comes to the sensitive ear a voice saying, "We will go!"

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MISSIONARY AND TRACT SOCIETY NOTES

THE NEW FORWARD MOVEMENT

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

Let us understand clearly that the Forward Movement is not merely a money raising movement. It is not in any sense a campaign to raise money. Read and study the history of the movement, and then keep ever in mind that while money we must have to carry on the work, the function of the Forward Movement is not that of making money.

1. What is the New Forward Movement?
   It is a call to Seventh Day Baptists to muster their forces to meet the challenge of the new day.

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

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

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

5. What are the chief objectives, or goals, of the New Forward Movement?
   It is a campaign
   (a) To deepen and enrich our spiritual life;
   (b) To reeducate ourselves to a more earnest effort to promote God's kingdom on earth;
   (c) To promote the practice of Christian stewardship;
   (d) To unify our forces and increase denominational loyalty;
   (e) To honor and extend an observance of the Sabbath of the Church;
   (f) To bring men to Christ, and to bring Christ to men, a "ministry of reconciliation";
   (g) To raise a budget of $81,500 a year for five years.

6. What is meant by deepening and enriching our spiritual life?
   Lifting the whole church to a higher plane of life, — of spiritual vision, of Christian living, and of Christian service.

7. What methods are suggested to accomplish this object?
   (a) Deepening of prayer life
   (b) Recognition and practice of stewardship
   (c) Broadening of spiritual vision
   (d) The consecration of life to highest spiritual ends.

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

9. Why so large a budget?
   Careful study of the needs, both at home and abroad, reveals the fact that a smaller budget would be wholly inadequate.

10. What were some of the pressing needs?
    (a) New school buildings in China
    (b) Chapel in Georgetown, S. A.
    (c) A denominational building
    (d) A larger ministry more adequately supported
    (e) Enlarged missionary and Sabbath extension work
    (f) A college emergency expense fund.

11. Why did we need a denominational building?
    Our publishing house was in rented quarters, wholly inadequate to our needs. Ownership lends dignity to our work, stimulates loyalty, and proclaims to the world our belief in the permanency of our mission.

12. Why do we need a college emergency expense fund?
    To meet the increased cost of administration, equipment, labor and maintenance of our schools.

13. Why do we need new school buildings in Shanghai?
    The present buildings are inadequate for present needs; they are old and in bad condition.

14. For how long a time was the program to continue?
    For five years, until July 1, 1924.

15. Why a five-year program?
    Because that seemed to be the shortest period of time in which the Forward Movement program could be constructively developed and carried to completion.

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

The only permanent solution to the pressing problems of the day is the development of better schools. We are trying to provide:
(a) To reeducate people, i.e., people who in all their dealings with each other will be increasingly kindly, loving, firm, thoughtful, self-sacrificing, charitable, sympathetic and just.
(b) Chapel in Georgetown.
(c) To redeicate the old buildings.
(d) To reorganize the General Conference.
(e) To receive the Sunday Tribune.

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17. What is the first section of the Commission's Platform for this year?
   We point out to our churches the imperative need of meeting the full denominational budget, if Seventh Day Baptists are to put their sickle to the ripening harvests.

18. What is the fifth section of the Commission's Platform for this year?
   We appeal to our people to stop the waste age in Seventh Day Baptist boys and girls by providing for their social, recreational, and vocational needs, and we suggest that some regular denominational agency undertake the solution of this pivotal problem.

19. What is the eighth section of the Commission's Platform?
   We stand for a re-invigoration of the Sabbath conscience of Seventh Day Baptists.

20. What are the other sections of the platform?
    See the SABBATH RECORDER, December 12, 1921, page 739.

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

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

Now Ruth, as ever is her custom, had been busy with the tasks of the home and household; likewise she had overheard something of what had been said; if for very little goes on in the home that she knows not of, except it be something soon after
supper when the weariness of the day and the drowsiness of the evening time are heavy upon her. And she called, from her place as she passed quickly back and forth in the room, that the children, Benja­min, if thou thyself hast any convenient terminal facilities, you may side-track for a time your elocutionary motor, for, behold, the table is now set. Come, let us have supper.

REPORT OF RELIGIOUS EDUCATION CON­­VEN­­T­­ION AT CHICAGO

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

The Convention reflected the great growth of the new movement for religious education during the week. The survey prepared in advance was based on reports from 324 week-day schools, while in such schools in many cities gathered at the con­­­­­vention and joining in the discussions, the movement has grown to such proportions as to fully satisfy the possibilities which it presents. They

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

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

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

While the part Missions has played in week-day schools was mentioned with ap­­­­­preciation by several speakers, there was no general discussion of this subject on the floor of the convention. Two special meet­­­­­ings were called, however, of those inter­­­­­ested in Missionary Education. Thirty-one people met at lunch on one day of the convention, while an even larger number gathered at an adjournment meeting that after­­­­­noon.

These people represented workers in several centers of week-day religious edu­­­­­cation Foreign Mission Boards and Agencies, and other leaders in the field of religious education.

These meetings were most helpful in bringing together those actually working on the field, with people who have been interested in producing missionary programs and materials. They revealed an eager mission­­­­­ary interest on the part of those actually teaching boys and girls—interest sometimes not thoroughly realized by the regular missionary agencies, and also a fund of ex­­­­­perience on the part of these workers that would be most valuable in guiding the agen­­­­­cies that are producing missionary material. Workers in several week-day programs told of the material and methods being used in their schools. Miss Aberne­­­­­thy, Superintendent of the Gary Week-Day Schools of Religion, and the teachers from Gary were especially enthusiastic about the results obtained from this kind of work, and the possibilities which it presents. They told of the great interest on the part of the children in everything of a missionary na­­­­­ture, and indicated that their great difficulty was in obtaining enough suitable material.

MY DEAR BROTHER IN CHRIST:

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

And now rather unexpectedly only day before yesterday I received a letter from Brother William Robinson, bearing the date of February 14, 1922, at the New York post office, in which he tells us that he expected, together with his wife and little daughter, to sail from New York on his way to Argentina about the last of May or the first of June, if I understand it cor­­­­­rectly, according to resolutions of the Seventh Day Baptist Pacific Coast Association. He asks me many questions about conditions in this part of the country. These I have answered and am sending in a letter at the same time I send this letter to you. I received the Sabbath Calendar. Thank you very much. Also for the SABBATH RE­­­­­CORDER which comes regularly. Slowly I am learning to read it, and thus I begin to understand matters better.

I was surprised to see in the financial report of the treasurer of the Missionary Society that he had received $82.72 from the Swedish Church of Bonpland. I spoke to Brother Sands about it, and asked him what it meant. He said he did not write it that way. It is impossible here because of so many different nationalities to have a National Church. The misunderstanding must have arisen somewhere through the translation of the letter of Brother Sands which was written in the Swedish language. The name of our church is "Iglesia Baptista del 711a Bopland" (Seventh Day Bapt­­­­­ist Church of Bonpland). The misunderstanding was in the translation of the letter of Brother Sands about that matter. He told me he could not really remember exactly what he had written to Mr. Davis, but he thought that at the time he wrote the letter he had not then learned that the church had been received.

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

About four weeks ago Brother Sands sent to Mr. S. H. Davis, Westerly, R. I., a bank draft for $22.00 for the Missionary Society for foreign missionary work, two dollars of which was to be sent to Marie Janas, of Pangoe­­­­­ngsen, Java, as it was con­­­­­tributed for that special object. Will you please be so kind as to tell Mr. Davis about this, because Brother Sands told me that he could not well do it.

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

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

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

MAKE FULL PROOF OF THY MINISTRY

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

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

EDUCATION SOCIETY'S PAGE

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

A COLLECTION OF ITEMS FROM MILTON COLLEGE REVIEW

ANNUAL CONCERT

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

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

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

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

THE COLLEGE STUDENT AND WORLD AFFAIRS

Editorials Written for Freshmen English

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

Your college life offers you a chance to debate on these questions. You write orations and are encouraged to study for yourselves and to discuss things informally. Perhaps some of you fail to do this. There may be two reasons. One is simply laziness. The other is diffidence or the fear of becoming ridiculous by expressing too freely the opinion of an unsophisticated college student. This is a mistaken attitude. The college students of America are supposedly a picked body of the open and unbounded, quite different from the students of the lower grades. But you do not have to believe anything merely because some one says it is true. By formulating and expressing your own opinions you are learning to lead. While your opinions have little weight now, it is probable that as you grow older and gain more experience they will gain weight. At any rate you will be able to express them effectively.

Begin now to think for yourself and express your thoughts.

R. W. C., '25

MABEL ARBUTHNOT AWARDING SCHOLARSHIP

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

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

FORMER STUDENT HONORED

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

SELLING BIBLES AT COST

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

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

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

The American Bible Society is not a commercial concern but a missionary organization circulating the Scriptures in more than 150 languages in all parts of the world. It has been the society's policy for over a hundred years, except where grants are made, to sell its books at cost.

The items entering into the cost of its Scriptures are the cost of paper, printing and binding, together with fixed charges for manufacturing superintendence, heat, light and power, insurance on stock and expenses of handling books in the depository and shipping office.

The cost of translating, the initial cost of plates, the cost of our branch offices throughout the world and their processes of distribution, and the cost of administration at the central office, were deducted into the cost of the books as they would have to be in a commercial concern.

According to the report of the society, the total expenditures for the year 1921 were $1,172,270. Toward this amount there came in from the sale of books $562,832. The number of volumes distributed throughout the world was 4,855,464, which means that on the average 24 cents was spent per volume to produce a book, transport it, and place it in the hands of those who desire it. To meet this expense, only 9 cents per volume was received by the processes of sale. The difference between the society's expenditures and the money it receives by sale of its books is contributed by churches and individuals who are interested in the missionary program of the society which seeks to reach every individual with a copy of the Scriptures in his own language.

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

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

BE STRONG!

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

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

Be strong! It matters not how deep intrenched the wrong.

How hard the battle goes, the day, how long. Paint not, fight on! Tomorrow comes the song.

—Matlue Davenport Babcock.

BITTER OPPOSITION IN BRAZIL*
The Story of an Attack on the Evangelical Church in the Town of Apparecida

REV. ANDRE JENSEN, RIO DE JANEIRO, BRAZIL

[Note.—The town of Apparecida is situated on the main railroad between Rio de Janeiro and Sao Paulo. The name means "who appeared" and refers to "Our Lady Who Appeared." Years ago a wooden image was discovered in this locality. My father who had seen it told me that it was black and dressed in vestments that are not only gorgeous but very expensive. The one which he saw was said to be worth at least $10,000. The image was taken by the priests and a shrine built to house it. The story of its apparition from heaven soon spread and drew many pilgrims to its worship. Every year tens of thousands, perhaps hundreds of thousands, of people from all over Brazil come to worship. The town has sprung up around it to care for these pilgrims and to live on their spending. Dr. George W. Chamberlain, probably the best known missionary who has ever worked in Brazil, told me that he had heard from intelligent men in the community that the image was simply a piece of wood that had been carved by a negro and then used to keep the birds away from his rice plantation. A flood came in and carried the image away, and from that day it was the object of men's worship.—George C. Lentinan.]

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

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

"CATHOLICS OF APPARECIDA

I have the painful duty to notify you that there has established itself in our midst a Protestant minister. Some one has been found in the town of Apparecida to solicit to live and hold his services. Why is a Protestant minister, who is an enemy of Our Lady, coming to Apparecida? He has no followers here; nobody sent for him, nobody wants him. He has come to sow the seed of discord in our town where perfect peace reigns. "Apparecida belongs to Our Lady; owes its origin and its entire growth to Our Lady. Its whole life and movement is in connection with Our Lady. I ask the Protestant minister profoundly wound the deepest feelings of the inhabitants of Apparecida. "I do not need to tell the Catholics of Apparecida that Protestantism is a false reli­tion, founded by Luther, an apostate monk, who invented this religion in order to break his vows and live as he pleased. I do not need to remind you that attendance at a Protestant service, even if only out of curiosity, is a mortal sin. "Nor is it necessary to tell you that it is sin to read or to stay in your homes Bibles or Protestant papers. "Catholics of Apparecida, show that you are sons and worshippers of Our Lady and avoid every friendship or even contact with this enemy of Our Lady, in order that he may see that he does not belong here. "Catholics of Apparecida, this Protestant minister by opening his House of Prayer here, wants to shame us before the thousands of pilgrims who come here as though there were anybody in Apparecida capable of becoming a Protestant. "Therefore, show yourselves Catholics of spirit and evince your love for the Catholic religion by your faithful attendance at the Mass and the Sacraments, by an ever increasing activity in the Catholic societies, in a word, by an ever increasing zeal and Catholic service.

Apparecida, November 8, 1921.

O. OTTO MARIA, C. S. R.

Pro-Vicar"

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

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

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

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

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

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

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

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

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

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

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

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

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

In another village we visited the schools. They have only the one school open in the village. In fact the rest of the schools are closed for they have nothing with which to pay the teachers. In this school they had 300 children and these came in three sections and were so delighted with being in school that they hated to go home when the time came. The building was pitiful and the room left must be to be desired but we liked the teachers. They would have a larger school if they only had food for the children.
This is a rather disconnected letter. I did not get it finished before breakfast yesterday. Shortly after that meal we started for the hills to ski and coast. We were all very inexperienced but we had grand sport and came home with no bones and no skis broken. The day was wonderful with the most unusual light, making the appearance of a sea in the distance much like a mirage. We came home tired but happy. This is the second Sunday in succession that we have spent on the hills and in the snow. This we have to do in place of a vacation. Vacations are so hard to get anywhere. In fact it did melt one day last week to such an extent that we were worried.

We are having our cellar filled with ice to last the winter. There is certainly a long way over here, in the country, but the hills to ski and coast. We were all happy. The day was wonderful and we have just received word that we will leave again about 9 o'clock in the evening. The locomotive then went back to get the remaining cars. We proceeded to make up our beds and prepare for bed. They made much fun of me for bringing a mattress but I was convinced of the hard board and it is really no trouble to me. Moreover I had to sleep three nights in the car. We had no more than gotten comfortably settled for the night when the engine came back and began bumping us around a bit. We were headed in the direction of Buzuluk but it seemed to me that most of the movement was up and down. The others insisted that they slept peacefully through it all. Homer says that he has travelled about so much that the motion of the train is conducive to sleep. That reminds me of what one of our interpreters said: He was given a room and a bed in what looked for a very nice house. The bed looked very comfortable and inviting but after trying it for some time he preferred the floor because of the inhabitants that were all ready occupying the bed. The hostess came in the morning and was much distressed to find him sleeping on the floor and when she questioned him, he hated to hurt her feelings, so he said that he had travelled about so much that he had quite gotten out of the habit of sleeping in a bed. To return to our trip, I imagine that we arrived some time about three o'clock in the morning and after some time of switching us about they left us to sleep in peace.

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

Lovingly,
Miriam
March 19, 1922.
YOUNG PEOPLE'S WORK

MRS. RUBY COON HADCOCK
R. F. D. 5, Box 74, Battle Creek, Mich.
Contributing Editor

CHRISTIAN ENDEAVOR TOPIC FOR SABBATH DAY, JUNE 10, 1922

DAILY READINGS
Sunday—A common purpose helps (1 Chron. 12: 37-40).
Monday—Jesus' teams (Mark 6: 7-13).
Tuesday—Humility helps (Phil. 1: 27-30; 2: 1-12).
Thursday—Selfishness hinders (Hag. 1: 1-11).
Friday—Murmuring hinders (Acts 6: 1-7).

TEAMWORK

L. H. STRINGER

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

Then there came a man with a team of little mules whose weight was scarcely half that of the big team. The man said, "We will pull it up for you." Some laughed, but who knew those little mules and had seen them pull together, said nothing. The big team was taken from the wagon-and the little mules were brought up and hitched to it. Then the driver tightened up on the lines and talked to the little mules. They seemed to understand and they leaned slowly forward, each one pulling with all his might, and got the log up.

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

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

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

C. E. NEWS NOTES

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

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

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

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

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

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

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

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

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

ANNA SCRIVEN,
Corresponding Secretary.

The church, the Social.

THE SABBATH RECORDER

THE SABBATH RECORDER

Country Life Leadership

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

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

AS VIEWED BY OTHERS WHO HAVE READ IT:

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

The book is now ready for distribution. Size 6 by 8 1/2 inches, bound in cloth of a rich brown color, gilt lettering on the front cover and on the back, 158 pages, portrait of the author as frontispiece, price with postage prepaid, $1.50.

AMERICAN SABBATH TRACT SOCIETY
(Seventh Day Baptist)

510 Watchung Avenue
Plainfield, N. J.
QUARTERLY MEETING OF THE MEMORIAL BOARD

The regular quarterly meeting of the Trustees of the Seventh Day Baptist Memorial Fund was held Sunday, April 9, 1922, at 2 p.m., in the church parlors. Present: Henry M. Maxson, William M. Stillman, Frank J. Hubbard, Clarence W. Spicier, Asa F. Randolph, Orra S. Rogers, Edward E. Whitfield, Holly W. Maxson and William C. Hubbard. Visitors: Pres. Booth C. Davis of Alfred University, Rev. A. Clyde Ebert, pastor of the Alfred Seventh Day Baptist Church, and Rev. Erlo E. Sutton, pastor of the Shiloh Seventh Day Baptist Church.

The minutes of the January meeting were read.

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

The Treasurer also reported:

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

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

Correspondence with Mr. Grant W. Davis, of Milton, Wis., regarding the half share in the Business Men's Association, valued at $75.00, which association furnished a suitable post office for Milton, and which stock is not paying dividends, at present. There is no sale for this stock and it seems questionable whether this Fund should be obliged to carry this as a live asset.

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

The receipt of a letter from Dean Main, of Alfred, asking financial aid to enable Rev. E. A. Witter, of Berlin, to pursue supplemental study at Alfred, which letter was circulated among the members of the Board, between the last meeting and this, all the Board but Mr. Stillman, who was in Florida at the time, approving of the request and the sum of twenty-five dollars being sent for the purpose.

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

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

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

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

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

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

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

WILLIAM C. HUBBARD,
Secretary.
CHILDREN'S PAGE

AN EMPTY NEST
MARY S. ANDREWS

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

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

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

That once happy home is desolate now,
Where, who can tell, have its occupants gone,
That by every breeze was swung?

When the nest was made complete;
Which by every breeze was swung?

The nest, which is about sixteen or eighteen inches across, but all that I have observed have made their own nests. Three flicker nests that I have studied have had the top broken off by a storm or by other means, making it easy to observe the development of the young.

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

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

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

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

AUNT MARY.

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

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

THE SABBATH RECORD

ANNUITY BONDS
OF THE
AMERICAN SABBATH TRACT SOCIETY

Possibly your first necessity is to assure your income for life.

Certainly your next concern is for the disposition of your money after you are through with it. Part of it at least must go for the spreading of the

SABBATH TRUTH

which has been the very heart blood of your life.

WE MAKE BOTH OF THESE THINGS POSSIBLE,
paying you 6, 7, 8, even 9 per cent for life on money given us for that purpose and ever afterward using the income on the remainder as a memorial in your name to carry the SABBATH TRUTH to all men.

The Tract Society is incorporated. It is financially reliable. It will carry out your wish.

For particulars write
F. J. HUBBARD, Treasurer, Plainfield, N. J.
DEACON C. J. YORK

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

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

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

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

Deacon York’s life has been spent in DeRuyter and vicinity, where he has engaged in mercantile business and farming. He was a man of integrity and true to his convictions. He was a staunch supporter of the church whose services he loved and faithfully attended as long as he was able. He was a member of the choir for many years, and chorister for a long term. He was always active in the Sabbath school, having been superintendent, and was one of the faithful teachers at the time of his death.

Verily he was a pillar of the church, and his words of counsel and encouragement and his cheerful personality will be greatly missed. His oft-expressed and heartfelt desire was that he might be instrumental in the hearts of Father’s children and in bringing souls to him. DeRuyter, the local church, the Central Association and the Seventh Day Baptist Denomination sustain the loss of an interested and loyal member.

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

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

H. R. C.
THE LIFT OF LOVE

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

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

THE BOARD OF TRUSTEES
OF THE
SEVENTH DAY BAPTIST MEMORIAL FUND

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

MARRIAGES

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

DEATHS

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

Burnett.—Lucy Delcemia Crandal was born in Fulton County, Ill., September 19, 1860, and passed away at her home near Milton on May 19, 1922.

Mrs. Burnett's parents were Charles and Rebecca Crandal. In the spring of 1869 her parents moved to Farina, Ill., which was her home until her marriage to Gaudentia D. Burdick which occurred on March 22, 1884. Mr. Burdick was deceased November 6, 1888. Mrs. Burnett was a Christian believer who seriously ill and passed away at her home near Milton on May 19, 1922. Besides her husband she is survived by three sons, Lee Burdick, of New York, and Mrs. Burnett's parents were Charles and Lorania (Thompson) York, at his home near Milton, Jan. 19, 1922.

Sabbath School, Lesson XI.—June 10, 1922

JEREMIAH CAST INTO PRISON

Jcr. 37: 1–38: 13

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

DAILY READINGS

June 5—Jer. 37: 11–15. The Prophet Accused and Imprisoned
June 4—Jer. 37: 16–21. The Prophet Appeals to the King
June 7—Jer. 38: 1–6. The Prophet Consigned to the King's Servants
June 8—Jer. 38: 7–13. The Prophet Rescued from the Dungeon

(For Lesson Notes, see Helping Hand)

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

A THOROUGHLY RELIABLE 6% INVESTMENT

Five-Year Notes of the
AMERICAN SABBATH TRACT SOCIETY

To Provide Additional Equipment in the New Plant

These notes will be issued in amounts of $100, $500 or $1,000, and bear interest at the rate of 6 per cent per annum, payable semiannually.

They are the direct obligation of the AMERICAN SABBATH TRACT SOCIETY and provide a safe outlet for your surplus funds in convenient amounts.

F. J. Hubbard, Treasurer, Plainfield, N. J.
WE DO NEED A LIVING FAITH

"The world is dying from lack of a living faith. Humanity is nervously sick, mentally befogged and morally adrift, because it is spiritually beroof. The name of God remains in our language, but the consciousness of God is absent from our lives. Talk about the absentee God of our fathers; in spite of all the preaching, the average man today thinks of the Creator as a billion miles away."

"How much can Christians claim the unseen Companion? A conception of him as impersonally present in all things has taken the place of the vivid consciousness of him as present in the individual life, guiding, guarding, stabilizing, comforting and controlling." - Edward L. Brown.

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"A CHURCH THAT HAS NO REVIVALS, AND RELIGIOUS LEADERS WHO CARE NOTHING ABOUT CONVERSIONS ARE SPIRITUAL LIABILITYs."

"THE FUNDAMENTAL QUALITY OF THE CHRIST LIFE IS NOT ENTERTAINMENT AND PLEASURE, BUT SACRIFICE AND SERVICE."

EVENTUALLY

100%

WHY NOT NOW?

GOD'S QUESTIONS
I gave you a life to live for Me,
I made you brave and strong;
I gave you courage and liberty
To battle against all wrong.
Have you lived this life as you should have done?
Have you strive your very best?
Are you ready for your great reward,
A home in My heavenly rest?
I gave you a soul to bring to Me;
It was bought with Your Savior's loss,
By His life of pain and cruelty,
And the strain of the heavy Cross.
Have you kept it free from the marks of sin
By the help of the Holy One?
Have you kept the faith and leaned alone
On the strength of My氢能 Son?
I gave you a task to do for Me,
When you lived in My world below,
To speak a word of sympathy,
A need of love to save.
Have you brought your task, a finished one,
To lay at your Master's feet?
I gave you a child to keep for Me,
A little stainless soul,
As pure as the snow that falls from Heaven
To grow for Heavenly goal,
Where are the gifts I gave to you,
With a Father's love so true?
What have you done as a help to Me
Who has done so much for you?
-Ross H. Gray, in Christian Observer.

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