COMMENCEMENT TIME

What Shall I Do?

In Choosing a Life Work
Do You put Service First?
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE
Next Session will be held at Shiloh, N. J., August 1921.

President—Rev. Clayton A. Burdick, Westerly, R. I.
Vice-President—Rev. Frank E. Peterson,镜头ville, N. Y.
Secretary—Prof. J. Nelson Norwood, Alfred, N. Y.
Recording Secretary—Rev. Edgar E. Shaw, Plainfield, N. J.

director of Forward Movement—Rev. Frank E. Peterson, Leonardsville, N. Y.

Executive Committee—Rev. Clayton A. Burdick, chairman, Westerly, R. I.; Prof. J. Nelson Norwood, Recording Secretary, Alfred, N. Y.; Rev. Edgar E. Shaw, Cor. Sec., Plainfield, N. J.; Mrs. A. E. Dove, Assistant Secretary, New York, N. Y.; Mrs. A. C. Abbott, Assistant Secretary, Galena, Ill.; Miss Phoebe S. Cook, Secretary, Salem, W. Va.; Mrs. A. W. S. Davis, Salem, Va.; (for 2 years); Rev. Laura M. Johnson, Battle Creek, Mich.; Rev. William J. Hubbard, Salem, N. J.; (for 3 years); Rev. Alva L. Davis, Salem, Va., (for 1 year).

American Baptist Tract Society
President—Prof. J. Nelson Norwood, Westerly, R. I.
Recording Secretary—Rev. Edgar E. Shaw, Plainfield, N. J.

Executive Committee—Prof. J. Nelson Norwood, chairman, Westerly, R. I.; Mrs. A. W. S. Davis, Salem, Va.; Mrs. A. E. Dove, Assistant Secretary, New York, N. Y.; Mrs. A. C. Abbott, Assistant Secretary, Galena, Ill.; Miss Phoebe S. Cook, Secretary, Salem, W. Va.; Mrs. A. W. S. Davis, Salem, Va., (for 2 years).

President—Rev. Frank E. Peterson, Leonardsville, N. Y.
Secretary—Rev. Frank E. Peterson, Leonardsville, N. Y.
Recording Secretary—Rev. Frank J. Hubbard, Salem, N. J.
 Treasurer—Frank J. Hubbard, Salem, N. J.

SABBATH SCHOOL BOARD
President—Prof. Alfred E. Whitford, Milton, Wn. Recording Secretary—Dr. A. Lovell Burdick, Jerseyville, Wn.

Treasurer—L. A. Babcock, Milton, Wn.

Field Secretary—E. M. Holston—Milton Junction, Wn.

Stated meetings are held on the third First Day of the month in the Second Baptist Memorial, of Milton, Wn.

Young People's Executive Board
President—Mrs. Ruby C. Babcock, Battle Creek, Mich.
Recording Secretary—Mrs. C. C. Heath, Battle Creek, Mich.

Secretary—Mrs. C. C. Heath, Battle Creek, Mich.
Treasurer—Rev. Frank J. Hubbard, Salem, N. J.

Field Secretary—E. M. Holston, Milton Junction, Wn.

Conference Auxiliary for Lone Sabbath-keepers
General Field Secretary—G. M. Cottrell, Topeka, Kan.
Assistant Field Secretary—Mrs. Angeline Abbey, Alfred, N. Y.

The Twenty-First Century Endowment Fund
Alfred, N. Y.

The keynote of Dr. William M. Davidson's address at the Salem College commencement exercises was: "What I Gave I Have". We took no notes of the address, but the very expression is impelling if one really comprehends its meaning. There is such a thing as trying to hold our money until we find ourselves poor, or money often takes wings in unexpected ways, and we are deprived of the very thing we really hoped it would bring us. On the other hand, if one's heart is set on promoting some good cause; if a man plans to lose his wealth where he can have the satisfaction of seeing it work for the good of his fellows as much as long as he lives, and have the comforting assurance that after he is dead it will go right on promoting the welfare and perpetuating the influences of some good institution dear to his heart, then the only way to keep his wealth and realize its blessing, is to give it away!

Seventh Day Baptist institutions are sadly handicapped today from want of the money which men were once well able to give; but which they clung to until they lost it. Had they given freely when they might have easily done so, it would still be theirs in a most important and satisfactory sense. In such cases the loss fills the heart with regrets. The thought of what might have been brings sorrow to the soul, because the wealth now in possession of it will be squandered and lost. Much of it will be likely to fall into hands that take no interest in the causes their fathers loved; so the means by which the people of today have the power to establish a noble and much loved college will be gone, and the golden opportunity will be past beyond recall.

Our great-grandfathers loved the cause of education. They sacrificed and toiled to found our schools and colleges, and to provide permanent income to endow them. By these gifts for benevolence they were dead, yet speak.

Take the long list of honored names—now familiar as household words—found in the Year Book, from whose gifts in years gone by comes the annual income of Alfred and Milton; and tell us, if you can, in what better way could they have perpetuated their influence and made sure that their wealth would continue to carry on the work they loved and which they would like to do if they were living? Where else can you find any funds now standing for them that fairly represent them, or that can be said to promote, year by year, the denominational interests they loved? Indeed, if you desire to see the good work of your fathers still going on as they would like to do so, you must look to the permanent gifts, and in the permanent funds they fixed for the use of the schools, the boards and the societies. What if they had failed to make these gifts? No matter how good may have been their intentions to make arrangements for benevolent purposes before they died, if for any reason death had over-
taken them before their hopes were realized, they would have been dead indeed! And we could not now look upon their funds and say, "By these our lives one still live. Though dead their work goes on. Though their lips are still forever, their gifts are speaking with wonderful eloquence, and are bringing cheer and courage to the workers of our time. We wonder how many Seventh Day Baptists will let their golden opportunity go by and die without providing for the work after they are gone.

When we realize something of the blessings that are constantly coming to our institutions through the benevolence of those who have passed from earth, we can but wonder that any one now living within the influence of a college like Salem, or Milton, or Alfred, can be indifferent to the demands of the hour and leave such schools in a death-struggle for existence, when a united and generous effort to save them would perpetuate their usefulness without impoverishing any giver.

Our schools all need money; but our youngest school is most needy of all. With its great crowd of young people seeking preparation for life's work, it would be a calamity to be driven to close its doors. The same is true of Milton and Alfred; but neither of them is in quite so critical a condition as Salem. Somehow we can but feel that our people will rally to the rescue and save all our colleges for good work in centuries to come.

Our Hearts Turn Toward Battle Creek

Ever since our people learned that President Daland had been obliged to give up his work and the help of the Sanitarium at Battle Creek, Mich., all hearts have been turned in sympathy and in hopefulness toward that place.

No question is oftener asked than, "Have you heard from President Daland?" All who know our dear friend and brother will hope and pray for his recovery. We are anxiously waiting for words from the Sanitarium regarding his case. A belated letter from Brother Jordan says: "The professors of the college, the students, the many warm friends of Dr. Daland in every way possible are doing everything that will relieve any anxiety on his part and help him regain his vitality and insure his presence with us for many years.

In Glasgow they tell of a resourceful clergyman who is never at a loss for a retort. He was once called to the bedside of a very wealthy but stingy man. "If," he gasped to the clergyman, "if I leave several thousands to the church, will my salvation be assured?"

Whereupon the divine responded: "I wouldn't like to be too positive, but it's well worth trying." -Tit-Bits.

---

### TRACT SOCIETY—MEETING BOARD OF DIRECTORS

The Board of Directors of the American Sabbath Tract Society met for the June meeting in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, June 5, 1921, at 2 o'clock p. m., instead of June 12, the regular time, as on the latter date the Eastern Vacation will be in session in Westfield, R. I.


Visitor: Mrs. William Seward.

Prayer was offered by Rev. Theodore L. Gardiner, D. D.

Minutes of last meeting were read.

The Budget Committee presented the following report:

#### SUGGESTED BUDGET 1921-1922

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tracts, general printing, mailing and postage</td>
<td>$1,400.00</td>
</tr>
<tr>
<td>Missionary Work, joint with Missionary Society</td>
<td>$7,750.00</td>
</tr>
<tr>
<td>Italian Mission, New Era, N. J., and New York</td>
<td>$300.00</td>
</tr>
<tr>
<td>City, Rev. A. Savarese</td>
<td>$350.00</td>
</tr>
<tr>
<td>Hungarian Mission, Chicago, Ill., Rev. J. J. Ko-</td>
<td>$300.00</td>
</tr>
<tr>
<td>vaes</td>
<td>$240.00</td>
</tr>
<tr>
<td>Miscellaneous: Traveling expenses of represent-</td>
<td>$590.00</td>
</tr>
<tr>
<td>atives, conferences, and incidental expenses</td>
<td></td>
</tr>
<tr>
<td>President, traveling expenses, stenographer, post-</td>
<td>$300.00</td>
</tr>
<tr>
<td>ages, etc.</td>
<td></td>
</tr>
<tr>
<td>Legal expenses, Treasurer's expenses, stenogra-</td>
<td>$150.00</td>
</tr>
<tr>
<td>pherage, postage</td>
<td></td>
</tr>
<tr>
<td>Secretary's Expenses</td>
<td></td>
</tr>
<tr>
<td>Salary</td>
<td>$1,000.00</td>
</tr>
<tr>
<td>Expenses, postage, etc.</td>
<td>$250.00</td>
</tr>
<tr>
<td>Office rent, storage, etc.</td>
<td>$450.00</td>
</tr>
<tr>
<td>Clerical Assistance</td>
<td>$350.00</td>
</tr>
<tr>
<td>Calista A. Sears, Estate, Electra A. Potter,</td>
<td>$325.00</td>
</tr>
<tr>
<td>Depositional Files Committee</td>
<td>$100.00</td>
</tr>
<tr>
<td><strong>Total Annual Income</strong></td>
<td><strong>$17,015.00</strong></td>
</tr>
</tbody>
</table>

Report adopted.

Pursuant to correspondence from Secretary Shaw, it was voted that President Corlias F. Randolph be requested to represent the Board at a meeting of the Commission to be held near Shiloh, N. J., just previous to Conference. If unable to attend, President Randolph is hereby authorized to appoint a substitute representative.

The Committee on Distribution of Literature reported 2,388 tracts and publications sent out during May.

---

### Thank Offering Gift

In a letter from her For "Recorder" Fund pastor we learn that among the last things our loyal friend, Mrs. Schoonmaker, did before her death, was to request her husband to send what money she had in her "thank offering box" to her home church.

Thinking that the special fund to send the Recorder to lone Sabbathkeepers who prize it and who are not able to meet the expense, would be an appropriate place for such a gift, the pastor, Rev. Walter L. Greene, sends it for that purpose.

We shall miss the gifts and good wishes which for years have come from this friend, to help the various causes we love and which she always cherished.

A PATHETIC LETTER FROM MISS JANZ IN JENA

Marie Janz to Treasurer Frank J. Hubbard brings news of her enfeebled condition which all Recorder readers will be sorry to learn. She knows that many will heed her request for their prayers that grace and strength may be given for every burden she may be called to bear. Her message which is on a postal card runs as follows:

Dear Brother in Jesus,

I received your draft all right, and my heart is overflowing with gratitude for all the love shown to me. The money helps me in the great expenses just now, as I had to pass through a very painful operation. There was danger of cancer coming out on my forehead. I have been away from my work for over a month now, and I feel very weak from loss of blood and pains and not being able to sleep. But our Lord has helped me wonderfully and I have received much love and goodness. Bless his name! I am going home in a few days now, and I don't know how to do the work there! Will you all pray for me? Please don't feel able to write to all the friends who have shown their generosity. I fear it will be a long time before I can write letters. May the Lord bless you richly.

Yours in him,

M. JANZ.
2.30 to 3.00 p.m.—Open Discussion led by Rev. Theodore L. Gardiner, D. D., Plainfield, N. J.

Report adopted.

President Randolph reported on the execution of an Income Gift Agreement between this Society and Daniel C. Waldo, of Venango, Pa., for $2,000.00 on which 8 per cent interest is to be paid during the life time of either Mr. or Mrs. Waldo. The net proceeds of the above named donation to be used for the equipment of that portion of the Denominational Building to be devoted to historical purposes, and a bronze tablet shall be erected in such portion of said building to the memory of Calvin Waldo and Polly Ann Calkins Waldo, the cost of which shall not exceed $250.00.

On motion the action was approved.

Voted that the Treasurer be authorized to pay to the Treasurer of a new corporation if formed, all funds contributed for the Denominational Building.

By vote the action of the Treasurer in entering an appeal against paying taxes on our religious literature in storage in Plainfield was approved.

Voted that an appropriation of $75.00 be made to bind 130 copies of “Seven Day Baptists in West Virginia” for placement in public libraries with other copies of our publications.

The Committee on Program for Tract Society hour at Conference presented the following report:

Wednesday, August 24, 1921, at Shiloh, N. J.

10.15 to 11.15 a.m.—Address—President Corliss F. Randolph, L. L. D., Newark, N. J.

Annual Statement:

Report of Treasurer, Frank J. Hubbard, Plainfield, N. J.

Report of Building Manager, Lucius P. Burch, Plainfield, N. J.


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

11.15 to 11.30—Worship, Meditation, Rest
11.30 to 12 m.—Addresses

Prof. Alfred E. Whitford, Milton, Wis.

Mr. Jesse G. Burdick, Dunellen, N. J.

“Is there a finer way of showing sympathy than inviting one to seek the highest kind of sympathy that the world knows? (See Matthew 11: 28-30).”

“A life is useful if it inspires others—and this does not take genius; it requires simply good will and tact. And tact, after all, is simply good will to put to work.”

“A life patterned on that of Jesus of Nazareth is a life of self-control—and of power.”

Report submitted:

A. L. TITSWORTH,

ASA F. RANDOLPH,

MRS. B. WHITFORD.

Committee.

CHAPITERS IN EARLY SABBATH HISTORY BEFORE THE BEGINNING OF MODERN DENOMINATIONS

ARVA JOHN CLARENCE BOND

Chapter VII

In 1628 Theophilus Brabourne published his first defense of the Sabbath. Brabourne was a much able writer than Traske, and during thirty years he wrote four volumes in defense of the Sabbath of the Bible. He dedicated his second volume, published in 1632, to the king, Charles I. This was a larger book than the first one, and was entitled: “A Defense of That Most Ancient and Sacred Ordinance of God’s, the Sabbath Day”. Gilllin says that “if on neither occasion the author sounded the first trumpet to the fire, yet by his second publication he blew a blast in the ear of royalty itself, which compelled attention and provoked immediate as well as last hostilities”.

It may be well to recall the fact again that the king and clergy of the Church of England were at this time endeavoring to restore Sunday to the place it had held before the Reformation, as simply one of the church’s holy days. On it Christians were supposed to meet for worship, but after the services they might pursue their own pleasures and occupations. King James had issued a “Book of Sports”, setting forth certain amusements which the people were encouraged to engage in on Sunday, which had outraged the Puritans.

Heylin, a clergyman in the Church of England, and one of the ablest defenders of this liberal position, published a stupendous volume on the subject a number of years later in which he defends together the position of Traske and Brabourne. He calls them consistent Puritans, and says their “conclusions in the matter of the Seventh day Sabbath must necessarily follow the premises on which the Brownists rejected the communion of the Church of England.” It will be recalled that it was a company of
these “Brownists” that came to America in the Mayflower, and who have been called since, the Pilgrim Fathers.

In discussing the consistency of the position of Trask and Brabourne on the Sabbath question with the Puritan movement, Heylin declares that “Saturday was as highly honored as the Lord’s Day by the Eastern Churches, that the Lord’s Day was only partly given to religious exercises, the rest to feasting; and that Calvin cried down dancing not because of the Lord’s Day, but because of his opposition to the sport itself.” (Sunday was given over to dancing and other worldly amusements.) He also says that the Ethiopians observe Saturday.

Of course the author’s purpose is to condemn Puritanism, of which he considers Sabbath-keeping a logical part.

The position of this Churchman has been given here at some length because it fairly represents the position of the orthodox party during this interesting period of our history.

As might have been expected because of the nature of the subject and the fact of its dedication to the King, Brabourne’s book stirred the ire of the powers that be. He was therefore called before the court of the High Commission. Just what transpired there is not clear from this distance. Heylin says, “He altered his opinion, having been misguided in them by some noted men in whom he thought might have trusted.” Giffilin says, “He confessed his error and submitted to the Mother Church.” Cox says, “He quickly conformed to the Church of England, but that his followers did not all accompany him back to orthodoxy.”

Following his alleged recantation he is reported to have said: “Nevertheless, if Sabbath-keeping be indeed moral and perpetually binding, the seventh day ought to be sacredly kept.”

This remark reminds us of the familiar one uttered in the same year by his learned Italian contemporary, Galileo. When forced by the inquisition to abjure belief in the Copernican theory of the earth, he is said to have stamped his foot on the earth indignantly muttering, Yet it moves.

Whether Brabourne the Sabbatarian expressed the impatience alleged to have been evidenced in the action of Galileo the astronomer, we may not say. He seems to have revealed the same tenacity for truth as he believed it. He is accredited with the following judicial but self-revealing statement: “Take your choice. But in keeping the Lord’s day and profaning the Sabbath you walk in great danger and peril, (to say the least) of transgressing one of God’s eternal and inviolable laws, the Fourth Commandment. Otherwise you are out of all gunshot of dangers.” 

Whatever may have taken place when he was brought before the High Commission, Theophilus Brabourne must be given an honored place among the faithful defenders of the Sabbath truth. As late as 1659 we find him writing in defense of the Sabbath. In 1660 he appeared in his last volume on the subject. The nature of the book may be judged somewhat by the title: “Of the Sabbath day, which is now the highest controversy in the Church of England; for of this controversy dependeth the gaining or losing one of God’s Ten Commandments, by which the 4th Commandment is established, or the Sabbath day.” Something of his character as well as his steadfastness is revealed in his preface in which he defends the Sabbath published in 1659. This is twenty-six years after his experience in the High Commission, and he bravely writes as follows: “The soundness and clearness of this my cause giveth me good hope that God will enlighten them (the magistrates) with it and so incline their hearts to my duty.”

SEVENTH DAY BAPTIST GENERAL CONFERENCE

Receipts for May, 1921

Forward Movement:
- Adams Center Church: $45.00
- First Alfred: $429.50
- Andover: $23.00
- Battle Creek: $259.00
- Berlin: $17.00
- Second Brookfield: $75.00
- Chicago: $25.00
- DeRuyter: $197.00
- Dodge Center: $33.50
- Farina: $33.95
- Hanson: $4.55
- Hartsville: $10.00
- First Haverhill: $159.00
- Second Haverhill: $7.00
- Little Prairie: $30.00
- Southbridge: $20.00
- Pawtucket: $728.17
- Plainfield: $258.90
- Rehoboth: $16.00
- Rockville: $20.00
- Waterford: $87.50
- Second Westfield: $21.00
- White Cloud: $16.73
- David C. Dorsey: $5.00
- Interest: $5.71

Total: $7,020.89

Conference Expenses:
- Walworth: $4.69
- Salem: $17.29
- Albion: $49.80

Total: $61.98

Scholarships and Fellowships:
- Walworth: $9.46
- Salem: $3.46

Total: $12.92

Historical Society:
- Walworth: $47.00
- Salem: $1.73

Total: $48.73

Seminary:
- Walworth: $12.15
- Salem: $4.15

Total: $16.30

Alfred College:
- Walworth: $4.69
- Salem: $17.29

Total: $21.98

Milton College:
- Walworth: $4.69
- Salem: $17.29

Total: $21.98

Total for various funds: $625.33

Ministerial Relief:
- Walworth: $4.69
- Salem: $17.29

Total: $21.98

WILLIAM C. WHITFORD,
Treasurer.

Alfred, N. Y.
May 31, 1921.

“Who walks with God walks on the path of usefulness.”
From information now at hand, it is clearly evident that instead of reaching at an early date a point where no further help will be required from America by the starving victims of famine in North China, we are, in fact, at a point where the most earnest and strenuous effort at fund-raising is required.

Having saved millions of these people through the long winter months, it would be an irretrievable disaster and a matter of immense concern were the relief efforts to be stopped before any considerable help could reach them. It is evident that the response of the churches thus far has been excellent. This in itself is an added reason why effort should be continued, and means used to secure funds with which to provide relief.

I cannot find words strong enough to express my own feeling as to the urgency and importance of the situation at the present time.

Rev. S. S. Powell, pastor of the church at Hammond, La., in a letter from Peshigo, Wis., writes, "The Hammond Church had voted me a vacation, that my wife and I might go on a visit to her two sons within her vacation. Her school always opens in July. We came away May 24th." At Walworth, Wis., Brother Powell was present on Sabbath Day, and took part in the services of Memorial Day together with Pastor Gerald Hargis. He plans to be in the commencement exercises of Milton College. At Peshigo, Wis., he and Mrs. Powell are visiting her son, J. H. Stillman, who is superintendent of the public schools of that place. His letter closes, "I feel that this vacation will do us both good, and make us better fitted for work when we return home.

The interest in the Hammond Church is truly excellent. A very fine spirit of faithfulness prevails in the congregation. I thank you for having the Missionary Review of the World sent to me."

Rev. R. J. Severance

After spending three weeks with the home church during which time he preached twice at the Trammell schoolhouse and also cooperated with the other pastors in an evangelistic campaign being held in the audio-visual in Gentry, the missionary departed on April fourteen for Belzoni, Okla., to fill the usual monthly appointments with the Rock Creek Church. In connection with the preaching service on Sabbath afternoon, they celebrated the "Lord's Supper" together with the "service of humility," feet washing. The members of this new church feel that the instruction and leadership in John 13:14 has application to disciples of today, and the writer is sure they were blessed in this service. On Sunday, the writer went to a schoolhouse about eight miles away and preached in the afternoon to a congregation of about forty. One of our Seventh-Day Baptist families lives in this neighborhood.

From Belzoni, the missionary went to Little Prairie, Ark., to assist Brother C. C. Van Horn in some extra meetings for a few days. He stopped at three places on the way to call on L. S. K.'s; at Benton, Ark., to visit Mr. and Mrs. Marion Spinks and family; at Little Rock to visit "Uncle Billy" Gardner who is in the Confederate Soldiers' Home, and at DeWitt, Ark., to visit Deacon Ray Munroe and son Olney. You will remember that the wife and mother was accidentally killed by a runaway team a few months ago.

The ten days spent at Little Prairie were busy ones, with visiting and preaching. Twelve preaching services were held, and two members received into the church by baptism, one of them a convert to the Sabbath. Conditions there are more favorable than they were a year ago. The society is small but the faithful few are loyal in their support of the work and the workers. They are looking forward with pleasure to entertaining the Southwestern Association in September and are already making plans for this gathering.

Leaving Little Prairie May second, the writer went to Memphis, Tenn., where he spent a day and two nights in the Thrallkeld home. It is always an inspiration to visit these faithful followers of Christ who are so loyal to the Sabbath. Another appointment was made at Colt, Ark., to visit Brother and Sister Larken Hunt, the remnant of what was once the Crawleys Ridge Church. They had not seen a Seventh Day Baptist for five years and had about made up their minds that they were forsaken if not forgotten. It seemed to the missionary that the six-mile
walk from the station (which lengthened into eight by getting off the road) would never come to an end. The afternoon sun was scorching hot and the traveling bag grew heavy in the way. But the welcome he received and the tears of joy in the eyes of those saints of God dispelled all thoughts of weariness. The longing desire to hear another sermon by a Seventh Day Baptist preacher induced this one to change his plans and remain the second night. During the day he called at all the homes in the immediate neighborhood and gave notice of the meeting for that night which was well attended.

Many Recorder readers will remember that the missionary has written about a group of Pentecostal Sabbath-keepers near Lonoke, Ark. He visited them this trip remaining from Friday until Monday. During this time he visited in their homes and preached three times to congregations ranging from thirty-five to sixty. He was received very cordially and urged to return whenever possible. These people are loyal to their position and much interested in promulgating the Sabbath truth.

He returned to Belzoni in time for the monthly appointments, May twenty to twenty-two, and preached six times to congregations ranging from twenty-five to one hundred and twenty-five. Arriving Friday morning, the closing of "Closing Day Exercises," with picnic dinner, at the Friendship schoolhouse, two miles from Belzoni, the missionary decided to attend. During the noon hour he was approached by the principal of the school with the request that he deliver a baccalaureate sermon in the afternoon. The writer assumes he spoke a word for the Master and thus your humble servant was privileged to give a gospel message to a large company of pupils and patrons.

At eleven p.m., May sixteen, the missionary stepped off the train at Gentry after an absence of nearly five weeks during which he had traveled about 1,500 miles. Of this distance he traveled forty miles on foot; thirty-five miles on horse-back; ninety miles in horse-drawn vehicles, mostly farm wagons; one hundred and thirty miles by automobile which speaks a word for the Master and thus your public hearing on the subject. On that trip, I preached twenty-six times and gave thirty-two Bible readings.

In one place I ran into one of the worst nest of infidels I ever saw. What do you suppose I found in the midst of it? There was a loyal and true Seventh Day Baptist, as bright and as hopeful as any to be found. I very much doubt if more loyal and true Seventh Day Baptists can be found any where, than can be found on this field. They are widely scattered, and it requires a great amount of hard work to reach them, but they are of great service to the cause and a great comfort to the roving pastor.

I have seen much in interest and importance fully to explain and describe in a brief letter, as this is intended to be.

We have tried many plans for getting a better grip on the work in this city, but with slight results, until now, there is the greatest hopeful interest since my coming here. For about three months I have been conducting Sunday night meetings, more especially for the welfare of our immediate neighborhood. They have been thoroughly advertised by hand-bills, posters and personal invitations. The meetings are not attended by large crowds of people; there are too many "movies" in the vicinity for that. But the interest is very good and growing. I very greatly regret that I must leave these home interests to go out on the field. The work here is entirely suspended while I am away, excepting our Sabbath school. Leaving it all in this way, brings a great loss to the local work, that is already organized, established and growing, in interest. We ought to try to hold all we can get, for conditions and influences are strongly against us, it is very difficult, at best, to make headway.

I sincerely hope that I have made it very evident that we are greatly in need of another man on this field. There is abundant work for him and us. The field is really great, hopeful and inviting, and increasing in interest and opportunities.
right to retain her maiden name, choose her own domicile, and enjoy all other provisions she enjoyed as a single woman. I feel that, every one who values the moral standards bequeathed by our Pilgrim ancestry should prepare to maintain them in the face of this flood of feminism, which like a wolf skulks about in the mantle of women's rights. And inasmuch as you have stood, for whatever nobility there is in woman's suffrage and discussed it editorially, it seemed best for me to add a few words to my tobacco discussion to let you know how the true and good women feel about the almost crushing burden of the advocates of woman suffrage are forcing upon home-loving citizens. My sympathies are with the mothers who do not want their boys to smoke, or contract associated immoral habits, but what can the poor mothers do, when "everybody smokes"? Like John Burroughs, the lately deceased naturalist, I prefer men and mountains that do not smoke; and I believe God is able to deliver us from the impending calamities of both, if we have a live faith in him.

Wishing all who love the Master's kingdom a constant renewal of Divine courage, I am

As ever, Lois R. Fay.

Princeton, Mass.,
May 21, 1921.

"REVIVING THE BLUE LAWS"
ROBERT B. ST. CLAIR

Under the above caption, a weekly sermon by N. A. McCune is published in The Michigan Farmer, Vol. XLV, No. 22 (May 28, 1921). The article is a plea for one day's rest in seven.

It is interesting to observers of the Seventh Day Sabbath in that it points out the existence of a Sabbath before Moses, and clearly states the practice of the early Christians to observe the Sabbath and not Sunday, at first.

Mr. McCune alleges that "long before the law of the Sabbath was given through Moses there was a rest day kept by ancient peoples".

Concerning the Hebrew times, he writes: "Then came the Ten Commandments requiring the Hebrew people to observe the Sabbath."

In marked contradistinction to the teaching of the Westminster Catechism as to the "change" of the Sabbath is that of Mr. McCune: "By and by Christ came, and after the resurrection very gradually there came a change into the day of rest. Slowly the day of rest was changed into the seventh day to the first day or from Sabbath to Sunday. There was no command to do this. . . . At first many Christians, especially Jewish Christians, observed the old Sabbath, then some observed both the seventh and the first day. After a good many years especially among the Gentile Christians, the seventh day was dropped as a day of worship and all was centered on the first day. . . . But there was no compulsion about it. A man was urged to keep the day he preferred. . . . It was affection for their Lord that prompted the early Christians to keep the first day of the week. There was wonderful liberty in this. They did not have to keep that particular day."

One might almost think that Mr. McCune had been reading certain of the Sunday School quarterly's comments upon a lesson which had for its text, "Remember the Sabbath day to keep it holy", and which was misapplied to Sunday by many of these quarterly's, for, says Mr. McCune, "It is hardly justifiable to quote the fourth commandment in defense of the Christian Sunday, "Remember the Sabbath day to keep it holy". The Christian day of rest was a new institution and rested on other grounds for its authority."

As Brother Bond recently said, "Modern scholarship makes untenable the theory of the transference of the Sabbath from the seventh to the first day of the week." Mr. McCune's article is an additional evidence of the truthfulness of Brother Bond's statement, and his liberty expressed concerning the option to observe either the first or seventh day is appreciated by our people in Michigan.

Memorial Day, 1921,
8284 Harper Avenue,
Detroit, Mich.

"A CHILD AND I"

The only crown I ask, my Lord, to wear Is this—that I may help a little child. Among the wise, the worthy and the great! I only ask that softly I may stand. A child and I may enter at thy gate.—The Baptist.

THE SABBATH RECORDER

EDUCATION SOCIETY'S PAGE
DEAN PAUL E. TUTSORTH, ALFRED, N. Y.
Contributing Editor

ENGLISH BIBLE FOR COLLEGE ENTRANCE
PROF. W. C. WHITFORD

For many years friends of the English Bible have labored for its recognition as a college entrance subject. They have met with many difficulties. On the one hand they have had to meet the prejudice of those who think that credit for work in English Bible is simply a substitute of piety for learning; and on the other hand they have had to combat the theory that when the Bible is being studied any sort of a desultory method is good enough. But educators have been coming to see that the literature of the Bible is as well worth the attention of the student as the masterpieces of English literature. The fact has been established also that the study of the Bible has a cultural value, even if there is some religion connected with it.

The friends of the Bible schools have also aroused church people to the fact that the Bible deserves careful and scientific study, and that it is not irreverent to give it such study. We do not exhaust the possibilities of the value of a scripture passage when we inquire verse by verse what are the lessons suggested for our conduct today.

A few years ago a commission on Definition of a Unit of Bible Study for Secondary Schools came into being through the cooperation of the Council of Church Boards of Education, the Religious Education Association, the International S. S. Association, the Federal Council of Churches of Christ in America, the Association of Biblical Instructors in American Colleges and Secondary Schools, and other agencies interested in Bible study.

This Commission in its report two years ago took a step in the presentation of courses in outline which they recommended for the acceptance of colleges for units for college entrance. The suggestions of this Commission have been accepted by the colleges with great readiness. Today it is possible for a student who knows something about the Bible to go to any one of more than two and hundred and fifty colleges and to present his credentials in Bible study, and have them accepted for college entrance on just the same basis that he would present credentials in English literature or algebra.

What is needed now is that secondary schools and church schools should arise to the opportunity. Not one in a hundred of our high schools offers instruction in English Bible. It is plain that we must look to Sabbath schools and Sunday schools to meet this opportunity. But as yet the church schools are only beginning to arouse themselves to the necessity of graded instruction. Most schools lack also the necessary reference libraries and other equipment, and teachers have not been trained for their work. Time-honored custom has also seemed to limit the study hour to twenty minutes or so.

The colleges have made a generous response to the appeal for entrance credit for work done in English Bible. With a little added enthusiasm the Bible will be coming into its proper place in the academic curriculum. Boys and girls are willing to study the Bible and give the work adequate time and attention when they find that school and college authorities will give the same credit for it as for other work well done. It is the part of churches and parents and boards of education to furnish the proper teachers and the necessary equipment.

MILTON COLLEGE

This current week Milton College is celebrating its commencement week, a program for which follows (the editor of the Education Society's Page wishes he was going to attend):

MILTON COLLEGE

COMMENCEMENT WEEK
1921

June 10, Friday, 8 p.m., Address before the Christian Associations by Rev. S. A. Sheard.
June 11, Sabbath Day, 8 p.m., Joint Session of the four literary societies.
June 12, Sunday, 8 p.m., Baccalaureate Sermon.
June 13, Monday, 6 p.m., Annual Exercises of the School of Music.
June 14, Tuesday, 2:30 p.m., Alumni Baseball Game.
INNER PEACE VERSUS OUTER PEACE

HELENA CRANDALL, ALFRED COLLEGE, '23

An oration delivered in the Dr. Thomas World Peace Prize Contests Alfred College, April 7, 1921

At the present time we have World Peace. Our armies and navies are reduced to a peace basis, our warships are dismantled; there is in effect the Armistice and the peace Treaty of Versailles, these two govern the International Relations of the world today. There is a cessation of hostilities, armies are not in the field opposing each other. If we have to consider the world as either at peace or war, then we must say it is peace; but if we take individually each man, then we find there is no peace. So taking this idea of peace versus peace, we realize there is an inner peace and an outer peace.

For example let us take the case of one particular man. This man says to himself, I am angry at my neighbor but I will not kill my neighbor because that would not be right, rather I will forgive him and love him. The written laws or the hand command he must not kill his neighbor. This is the first peace caused by the man deciding in his own heart and mind that he will not commit a certain deed because it is wrong, let us call Inner Peace; a peace which he will not pursue first in the heart of each man. The second peace is given by the command of the law, let us term Outer Peace; a peace which the people are compelled by external forces, to keep.

Forced peace, which this outer peace is, is never a success. This is because forced peace is a peace which the people are compelled to keep, a peace which they do not always believe in; and they do not have peace within themselves, therefore at the slightest opportunity they will fail to keep this peace. I will now explain to you how the World War is a most striking example of this failure. In 1815 Switzerland was neutralized, in 1867 Luxembourg, and in 1900 Norway. In 1839 the Belgium Neutralization Treaty was signed by Prussia, Austria, Russia, England and France. This treaty stated that Belgium was neutral country; and declared that the signers of the treaty would not move into Belgium, and that in case of war between Prussia, Austria, Russia, England or France, none of the signers would in any way trespass on the rights of Belgium. In 1899-1907 The Hague conventions sanctioned the Belgium Neutralization Treaty. We had now reached the place where by International Agreement the people were compelled to observe a state of peace.

Did this forced peace long endure? It did not. Each individual man in his own heart did not have contentment and a sense that he was doing right; and this beautiful veneer of peace could not last because there was no firm foundation beneath it. Germany called the Belgium Neutralization Treaty a "scrap of paper" and felt that she was doing no wrong in violating its agreements, for in her heart she did not have the spirit of peace and the law of love which alone make this exterior peace possible. Allowing that Germany's plan was to crush the world and then force peace upon the people,—was that plan successful? We all know the answer, our intellectual beings were not in sympathy with this kind of peace, and so we rebelled against it.

The world conquered Germany. By strength of arms Germany was compelled to submit to peace at our terms. But in the hearts of men there is so peace, there is discontent, dissatisfaction, and possible hatred. To all outward appearances we have peace with Germany, peace maintained by a rifle barrel and the starvation of the German people. By force of arms Germany tried to enslave the world; by force of arms the world conquered Germany. Today we are keeping peace with the German people by starving them, if Germany had conquered us she would probably have used the same methods to keep peace in the United States. If the world recalls that results from the occupied German territory, and gives food and clothing to the starving German people,—what will happen? What will happen undoubtedly depends on the spirit in which the world draws its troops and feeds the starving German people. It must be done in a spirit of forgiveness, of love, and of sharing. Then we shall have peace by love, whereas we now have a cessation of hostilities by force.

Today, in Turkey a cessation of hostilities is being maintained by force, by the murder and persecution of a European people. The Turks want peace within their realm, they think they can have peace by compel-ling it. We see the result: they have no peace, and they never will have peace by force.

In Russia, under the Czar, the government policy was so strict and so heartless that the Russian people were forced into a state of revolution. The people's lives were ruled by force, brotherly love was unknown in the conduct of the rulers to the ruled. But nevertheless the Russian people had the spirit of peace and love within their hearts, they wanted peace brought about and maintained by brotherly love. They sought peace, they rose up and threw off the yoke of the Czar, and established a form of government in which they endeavored to embody the Golden Rule. But here entered into their hearts and minds Bolshevism—the desire for personal gain. Their common sense and control left them. They forgot they loved their fellow-men; they became selfish; and today among these same Russian people we have strife and civil war caused by the selfishness of each individual. If, instead of letting selfishness enter in and govern their actions, they learned that maintained the spirit of brotherly love and forgiveness, and so have been guided by this love, they would have attained their goal—peace.

If selfish individualism is the spirit of this age then Bolshevism is its outward manifestation. Bolshevism is selfish and desirous of personal gain; opposed to Bolshevism is brotherly love, unselfish and guided by the principle of the Golden Rule.

Bolshevism is that destructive element expressed in the present turmoil in Russia, Hungary and Germany, in the anarchist plots all over the world, and in the strikes of the radical labor unions. Bolshevism is saturated with the desire of personal gain, and has for its motto: "Each man for himself and get all he can." The Bolshevists are called Reds.

Brotherly love is the desire for peace through love and the application of the Golden Rule. It is peace with yourself and peace with your fellow-men; it includes forgiveness and is love. First the individual man must have within his heart love and a desire for peace, then he, accompanied by this love, must carry through this peace. This is brotherly love. Sometimes we call this democracy, sometimes Christianity. At the present time there is a great danger threatening the whole world, threat-
But of each method, and of Supreme hacking, to the twelve-story

"Strictly speaking, the words by

ment of the people of industries, and social unions; or by

"It cannot be done by wrenching in any way the precedents of the Court, and by widening application of the most fundamental of the Court's long-standing precedents.

Those who have believed in and have supported Prohibition of the beverage liquor traffic may well be thankful that a jurist of his caliber and convictions is the Supreme Court during the stormy years of the Federal phases of the Prohibition struggle. His opinions on Prohibition legislation were always models of lucidity and immeasurably more than the immediate substance of fundamental principle and true legal precepts.

Through this Catholic layman the Catho-

lic Church has made a far-reaching contribu-

tion to the welfare and progress of the na-

tion, and his memory will grow greener with the years by reason of the character of the services he has performed.—Publicity Department, Anti-Saloon League of New York.

The Cosmopolitan Club, an organization of foreign students attending college or univer-

sity in New York City, has developed a highly significant ceremony which in its club meeting it observes once a year. Members call it "the candle ceremony". A long line is formed, and one by one, without regard of the various nationalities included in the club; at the last observance the line comprised forty-four persons. Each participant holds in one hand a candle; in the other, a placard bearing the name of his home country. Beginning at the right of the long line, the first student touches his lighted candle to the unlit candle of his next neighbor, and at the same instant displays his identifying card. From the second the two engage in a friendly contest, and so on to the end of the line. As the significant row of tiny flames is completed, the chairman re-

ites: "As light begets light, so love, service and good will pass on together. We promise one another that the light of international friendship and brotherhood shall never die out. We pledge ourselves to the extension of the League of Hearts behind the League of Nations." It is gratifying to learn that the Young Men's Christian Association proposes to build for this useful club a twelve-story dormitory club near Columbia University. —The Continent.
WOMAN'S WORK

THOUGHTS ON AN IRIS GARDEN

Mrs. Clara Stillman Burdick

Iris blue, with crinkled heads,
Sitting stiff and straight in beds,
Gaily I greet you! for you tell
Of blossomy spring, the smell
Of fog and mist at early morn,
Fresh overturned earth, the horn
That calls to breakfast, and bells
Of cows browsing, and limped wells
Clear and deep, we draw the water up,
And drink sweet nectar from a flowing cup.
What wine! after night's refreshing sleep!
What air! so fresh! we breathe it deep.
A breeze comes up from distant plains,
And stirs the blood within our veins
To gladness, to gratitude for being,
For the power of knowledge, feeling, seeing.

We know what'er's the latest style,
Fashioned in flowers, the same all the while.
And fashions from Paris server, save such joys
As these Iris petals, whose, designer employs
Satin and silk and moonlight mist,
Ruffles of lavender with sunlight kissed,
Flutings and fringes, in satiny throat,
Gold on purple, a royal note
Of harmony fine in colors rare,
A lady in silk is the Iris fair.
An old-fashioned lady of high degree
We know not how old is her pedigree.
She wears the daintiest dresses, I wren
Of the finest textures I ever have seen.
Peradventure the threads are made of glass,
So fine that cobwebs never could pass
Or compare, were they woven by sprite
Of needle tips in lavender and white,
Or gold and purple, or white and blue
With tiny dewdrops spun in too.
Through the center of our pasture a bog extended
Through the center of which the Mille brook wended
And here as a child, I played and grew
And gathered bouquets of wild Iris blue.
But those flowers were Quakers beside of these
Standing tall in their bed of leaves.
If you want to see how their petals are spun,
You must see them glistening in the sun.
O who can look on their silken sheen,
Stiff and straight in your bed of green,
Or who can play in the fields in spring.
And not see God in every thing.
He who made the flowers fair
Fashions all with utmost care.
Never potter molded clay
With such subtle artistry.
Say not then the flowers we view
Nature wrought, they simply grew,
Do you say your watch evolved
Since the problem you've not solved
Of how't was made? Foolish man!
And slow of heart to see God's plan!
He who made a flower rare
Can make your life as sweet and fair.
Give then that life, as potter's clay,
Into the Master's hands today,
And let him mold the sodden clay
Into beautiful forms, most gloriously.

A LARGE FACTOR IN SUCCESS

Paul Harrison, M. D., Bahrein, Arabia

We, as missionaries, need to have behind us a constituency who will support us abroad. I do not mean friends who will support us financially, though that is useful enough, no doubt. But there is something much more important. I thank God that without realizing the full importance of it, I was led to do something in this way before I went out to Arabia. We are prone to look on ourselves as doing the work of the church in the foreign field but that is not the way that God looks at it. If we stand alone out there, we will accomplish little, but if we help one of twenty, one out there, and the other nineteen working with us, at home, God will accomplish a great deal through us.

In Arabia, after a long effort we succeeded in getting permission to begin work in Kateef, a town on the mainland. This was an advance step of great importance. I took my instruments and medicines and assistants, expecting to be able to do anything I could do anywhere. We were received enthusiastically and the first day we had over two hundred patients. We tended all of them we could, and the others came back the next day with clay and hundred new ones. Things went on in this way for four or five days. We were so popular that it was uncomfortable. We had visions of a permanent establishment in Kateef, and in two of the neighboring towns as well, thus making a circuit covering the whole district. Then a change came. I was invited to come and interview the chief.

"What is this that I understand you do in the mornings before you treat the sick people?"

"Before we treat the sick people," I replied, "why, before we treat the sick people, we have prayers." Do you have them in Arabic?"

"Yes."

"You can't do that in this town," replied the chief.

"Well," I said, "we always have prayers before we begin work. We consider that we heal no one. It is God who heals, and we always have prayer before the work begins. No one is compelled to come. The doctor does not know or want to know who comes. Those that come and those that stay away are treated alike. But we could not begin the work without prayer."

"No," said the chief, with a snap in his voice, "You can't have them in this town."

"In that case," I said, "we will have to give the work up, for we do not desire to carry it on without prayer."

"Very well," was the reply, "give it up then. You can leave here tomorrow."

The situation looked hopeless. Kateef was accessible in some of our hands, and there was not a thing we could do to hold it. I thought of Luther's prayer, "Lord, Thou are impelled with us." That afternoon, a little after I returned from the reception room of the chief, a man came for treatment. I told him that I was unable to do anything for him, because the work had been officially closed down, but if he would get the chief's permission, I would be glad to do what was necessary for him. He left to seek the chief and was followed by another, and he by twenty or more who went off for special permission that afternoon. The boat was to leave the next day, and we packed up to go in it. But in the morning, Mahmoud, the Grand Vizier of the chief came to see me.

"You did not understand," he began. "The chief wants you to remain, but to work without the prayers."

"Yes," I said, "I understood well enough, but we do not feel that we can do that."
wishes of those of us who are left behind will go with them to their new home.

Quite a large number attended the good-bye party for Pastor Davis and family. E. J. Babcock, master of ceremonies, introduced Nima Johnson, who spoke for the Y. W. M. S., and paid a tribute to the worth of Mrs. Davis as a member of the society. She also presented Mrs. Davis with several pieces of linen, a gift from the society. Mrs. Davis responded in a happy way and spoke of her pleasure in her association with the members of the society. H. H. Thorngate spoke for the church and in behalf of the organization promised Pastor Davis we will not fail in our efforts to raise our quota for the Forward Movement. In his response the pastor referred to the work he had tried to do on the field, of the responsibilities which are for the pastor to bear—reminded us he had tried as best he could to build up and strengthen the church he has served for nearly five years. Pastor Wells was present and was called upon to say a few words. He responded in his usual happy informal way, telling of his affection for the church, of every bond of sympathy which closely united them. Ice cream and cake were served by the committee, and the program was given while the older ones sat at the table.

Two weeks ago it was voted to ask Leslie Green to preach for us during his summer vacation. A letter received from him this week says he will accept the invitation. Final action will be taken at the morning service tomorrow.—The Loyalist.

WORDS OF APPRECIATION

EDITO RE THE SATBATH RECORDER: Impressed by some of the addresses given at the farewell social on the evening of May 26 in honor of Pastor Davis and family, the writer, who feels himself to be somewhat of a heretic in religion and a Seventh Day Baptist by marriage only, begrives the forbearance of the editor to add a word of appreciation of one who has served this church so faithfully and well.

As many members of the congregation here know, the present writer during the limited leisure of a busy life has been more inclined to seek out the nature of the Infinite, if haply he might find him, through scientific lines rather than through the traditions of the elders and, as he has spent the night alone on the summit of some majestic peak in the sublime silence of a mountain midnight, gazed upward through the crisp and crystal air at the starry hosts as they trooped by in faultless order and majestic splendor, he has felt that the Great Power that put all these in motion and for whose voice he has oft listened with the ear of the soul, seemed somehow nearer to the inquiring heart than that awful conception of the Hebrew writers who brought his chosen but rebellious people out of the land of Egypt and out of the house of bondage by a pillar of cloud by day and a pillar of fire by night.

We have been privileged to hear almost every sermon delivered by Pastor Davis during the more than four years of his pastorate and, despite the heretical leanings above noted, gladly give testimony to the faultless orthodoxy of his every effort and feel that if his precepts were more closely observed, we would all be more worthy to obtain those glimpses of God which the blessed Son of Mary promised only to the pure in heart.

With an unquestioned sincerity of purpose and a zeal for the teachings of the Master no less kindly than sincere, it is felt that the good impressions he has left in minds made holy by their presence; that these heroes of old, was not ease and pleasure, but rather, that they might live again in minds made better by their presence; live in pulses stirred to generosity, in thoughts sublime, that pierce the night like stars.

By which he meant society would accept and use his invention. That is of first importance; perfected character; greatness of mind and heart and soul. The world could get more Luthers, new Reformations would follow. With new PETERS, new Pentecosts would come. With more Livingsones and Moffats and Bothrens more dark continents and darkest Londons will be filled with light.

But let us not forget that light always costs candle. If there is to be influence something must be sacrificed. All great leaders conquer by the cross. Read the eleventh chapter of Hebrews and note the secret of power for good in the lives of the great men and women there enumerated. In the thirty-fifth verse, it seems to me, is to be found the key to all they were, and are, and shall be to the world for goodness and righteousness. Though tortured, though imprisoned, though slain with the sword, they would not accept deliverance, "that they might obtain a better resurrection.

As the better angels of our nature arise, the old things of this world, all the abstractions, the them's must be overthrown. God's way. "Let the light of the Gospel be in you, illuminating your hearts by faith, and light shining upon your face by the Spirit of God." Christ is the "Light of men," yet the great manion with its many halls and rooms is shrouded in darkness and gloom with unlighted candles upon every mantel, unless with blazing taper the master passes from candle to candle until the whole is ablaze with light.

This is God's plan for spreading the light of the gospel. "Ye are the light of the world." Great minds are full of the light of his truth. Great hearts are full to overflowing with God's love. There is no way to estimate the tremendous indebtedness of this present generation to the great men and women of the past.

But the world will be in a sad way, if it ever into men's hearts when it's saints and heroes are all in the past. What society needs, what the nations need, what the church needs is the power of great personalties in human leadership. When Stephenson was working upon his steam engine he said, "If I can but perfect my engine, the rest will take care of itself." By which he meant society would accept and use his invention. That is of first importance; perfected character; greatness of mind and heart and soul. The world could get more Luthers, new Reformations would follow. With new Peters, new Pentecosts would come. With more Livingstones and Moffats and Bothrens more dark continents and darkest Londons will be filled with light.

But let us not forget that light always costs candle. If there is to be influence something must be sacrificed. All great leaders conquer by the cross. Read the eleventh chapter of Hebrews and note the secret of power for good in the lives of the great men and women there enumerated. In the thirty-fifth verse, it seems to me, is to be found the key to all they were, and are, and shall be to the world for goodness and righteousness. Though tortured, though imprisoned, though slain with the sword, they would not accept deliverance, "that they might obtain a better resurrection."

The better angels of our nature arise, the old things of this world, all the abstractions, the them's must be overthrown. God's way. "Let the light of the Gospel be in you, illuminating your hearts by faith, and light shining upon your face by the Spirit of God." Christ is the "Light of men," yet the great manion with its many halls and rooms is shrouded in darkness and gloom with unlighted candles upon every mantel, unless with blazing taper the master passes from candle to candle until the whole is ablaze with light.

This is God's plan for spreading the light of the gospel. "Ye are the light of the world." Great minds are full of the light of his truth. Great hearts are full to overflowing with God's love. There is no way to estimate the tremendous indebtedness of this present generation to the great men and women of the past.

But the world will be in a sad way, if it ever into men's hearts when it's saints and heroes are all in the past. What society needs, what the nations need, what the church needs is the power of great personalties in human leadership. When Stephenson was working upon his steam engine he said, "If I can but perfect my engine, the rest will take care of itself." By which he meant society would accept and use his invention. That is of first importance; perfected character; greatness of mind and heart and soul. The world could get more Luthers, new Reformations would follow. With new Peters, new Pentecosts would come. With more Livingstones and Moffats and Bothrens more dark continents and darkest Londons will be filled with light.

But let us not forget that light always costs candle. If there is to be influence something must be sacrificed. All great leaders conquer by the cross. Read the eleventh chapter of Hebrews and note the secret of power for good in the lives of the great men and women there enumerated. In the thirty-fifth verse, it seems to me, is to be found the key to all they were, and are, and shall be to the world for goodness and righteousness. Though tortured, though imprisoned, though slain with the sword, they would not accept deliverance, "that they might obtain a better resurrection."

The better angels of our nature arise, the old things of this world, all the abstractions, the them's must be overthrown. God's way. "Let the light of the Gospel be in you, illuminating your hearts by faith, and light shining upon your face by the Spirit of God." Christ is the "Light of men," yet the great manion with its many halls and rooms is shrouded in darkness and gloom with unlighted candles upon every mantel, unless with blazing taper the master passes from candle to candle until the whole is ablaze with light.

This is God's plan for spreading the light of the gospel. "Ye are the light of the world." Great minds are full of the light of his truth. Great hearts are full to overflowing with God's love. There is no way to estimate the tremendous indebtedness of this present generation to the great men and women of the past.

But the world will be in a sad way, if it ever into men's hearts when it's saints and heroes are all in the past. What society needs, what the nations need, what the church needs is the power of great personalties in human leadership. When Stephenson was working upon his steam engine he said, "If I can but perfect my engine, the rest will take care of itself." By which he meant society would accept and use his invention. That is of first importance; perfected character; greatness of mind and heart and soul. The world could get more Luthers, new Reformations would follow. With new Peters, new Pentecosts would come. With more Livingstones and Moffats and Bothrens more dark continents and darkest Londons will be filled with light.

But let us not forget that light always costs candle. If there is to be influence something must be sacrificed. All great leaders conquer by the cross. Read the eleventh chapter of Hebrews and note the secret of power for good in the lives of the great men and women there enumerated. In the thirty-fifth verse, it seems to me, is to be found the key to all they were, and are, and shall be to the world for goodness and righteousness. Though tortured, though imprisoned, though slain with the sword, they would not accept deliverance, "that they might obtain a better resurrection."

The better angels of our nature arise, the old things of this world, all the abstractions, the them's must be overthrown. God's way. "Let the light of the Gospel be in you, illuminating your hearts by faith, and light shining upon your face by the Spirit of God." Christ is the "Light of men," yet the great manion with its many halls and rooms is shrouded in darkness and gloom with unlighted candles upon every mantel, unless with blazing taper the master passes from candle to candle until the whole is ablaze with light.

This is God's plan for spreading the light of the gospel. "Ye are the light of the world." Great minds are full of the light of his truth. Great hearts are full to overflowing with God's love. There is no way to estimate the tremendous indebtedness of this present generation to the great men and women of the past.

But the world will be in a sad way, if it ever into men's hearts when it's saints and heroes are all in the past. What society needs, what the nations need, what the church needs is the power of great personalties in human leadership. When Stephenson was working upon his steam engine he said, "If I can but perfect my engine, the rest will take care of itself." By which he meant society would accept and use his invention. That is of first importance; perfected character; greatness of mind and heart and soul. The world could get more Luthers, new Reformations would follow. With new Peters, new Pentecosts would come. With more Livingstones and Moffats and Bothrens more dark continents and darkest Londons will be filled with light.
AN EARNEST APPEAL

Dear Endeavorers:

The Young People’s Board wish to have an earnest talk with you concerning our denominational finances. One purpose of Christian Endeavor is for training in Christian leadership and here is an opportunity to show that we as Endeavorers are measuring up to our responsibilities. This is an age when the young people are doing things, when the co-operation of our young people, we as a denomination must fail. In a very short period of years in all our societies the present Endeavorers will be the workers of the church and carry the responsibilities. In some cases they rest on your young shoulders.

We must talk, each C. E. society, put your shoulders to the wheel and do your best to put the financial part of the Forward Movement across with a vim. You can do it! There must be no such word as fail. Last year the board came to each society directly for our funds for Christian Endeavor work and you responded nobly so that there were always sufficient fund on hand to carry on the work. This year we have asked a still larger service of you to co-operate in raising the total Forward Movement budget. The board’s funds, however, have not been so slow in coming in that we now make a special request. The first week in June has been designated as Pay-up Week in an effort to close up the Conference year promptly June 30. If all the churches go “over the top” then, of course, the Young People’s Board will get its full share. But if for any reason the whole appropriation is not going to be raised by July 1 our work will be seriously handicapped because we have no contingent fund but need our full budget of $2,000 in order to carry on our work. We ask that during or immediately following “pay-up” week your society make a special effort to raise funds for the Young People’s Board.

The societies have always responded loyally to requests of the board. Now if our work, your work, is to go forward we must have your full co-operation. We have consulted with Director A. J. C. Bond and he has authorized us to say that any money so received will be credited to the account of your church on your Forward Movement apportionment. Our cause must not suffer. We must not neglect any of the items of our budget. We are depending on you loyal Endeavorers. Yours in the Master’s service,

E. H. CLARKE,
Treasurer Young People’s Board.
Battle Creek, Mich.,
May 26, 1921.

A MUCH ALIVE SOCIETY

ASHAWAY, R. L.—Although news from this society in the Recorder is rather scarce, do not think that we are not adding, for we are very much so.

In April our society invited the Rockville, Westerly and Waterford Christian Endeavorers to join with us in our Christian Endeavor meeting and social. Although stormy, between forty and fifty were present. The C. E. meeting which was a “Fire-Cracker Meeting” proved very interesting. The first part of the social was devoted to the members of the different societies getting acquainted with each other. This was followed by a program given by the entertaining society and then the “Denominational Social” planned by the Young People’s Board was carried out.

Sabbath evening, May 21, the Missionary Committee held a third “Get-Together Meeting” in the church. Rev. Clayton A. Burdick, of Westerly, gave the address. Dr. Whitford, of Westerly, had charge of the music. Special music was rendered by the quartet.

Last Sabbath evening, May 28, the girls of our society gave a May basket social to the boys, which was in return for the fine social they gave the girls in March. All report a most enjoyable time.

Our society is not alive only in the social part, but is also in the C. E. meetings. The recording secretary’s report for the first quarter showed an average attendance of thirty-three at the regular C. E. meetings and an average of thirty taking part. The Prayer Meeting Committee is endeavoring to make the meetings more interesting by having a special meeting each month carrying out some new plan for conducting the meeting.

MRS. ELLA EATON KELLOGG—APRIL 1853-JUNE 1920

MY HELPFRIEND

I first met my wife, then Miss Ella Eaton, in the late fall of 1876, forty-four years ago. The circumstances of my meeting her I always regarded as Providential. We were having typhoid fever in the West End, chiefly among the students of the Battle Creek College, which at that time had a large attendance. So many people were sick it was exceedingly difficult to find persons to care for them. We had no trained nurses, and I had but one physician, Dr. Lindsay, to assist me in caring for some sixty cases in the town, besides the regular patients at the Sanitarium. In consultation with Dr. Lindsay one morning concerning the cases she was looking after, she remarked: "I have two patients who are very sick. One of them I feel sure would die but for the fact that she has such a remarkable nurse. She is getting such intelligent and faithful care that I believe she will recover in spite of the dreadful hemorrhages she has had and her very high temperature."

It occurred to me that I should see that young woman, as her case needed an enlisting her in our work, which was already beginning to show signs of development. So I was glad to improve the opportunity afforded by a consultation to meet the wonderful nurse, and was much impressed as my assistant had been. I learned from Dr. Lindsay that Miss Eaton had been spending a few weeks visiting friends in Battle Creek, and learning of the great need of persons to care for the sick, had volunteered her services.

When the young lady had recovered, I had an interview with Miss Eaton and told her of a "School of Hygiene" which I proposed to start the following fall, and was glad to find her willing to enroll as a charter member of the school. I was still more pleased to find that the possession of a university degree qualified her to assist in the course of instruction in certain branches.

She returned to the school the following fall, and took so deep an interest in the work that she was soon a most efficient assistant in caring for the multitude of sick people who were then demanding attention. I was struggling with the multitudinous duties devolving upon me as superintendent, physician, surgeon, business manager, lec-

IN MEMORIAM

"One of the great abuses of life is putting it to the wrong uses."
development of new features of our expanding work, she carried the principal burden of the magazine, and almost to the last moment of her life gave to it the benefit of her long experience and broad research.

When the writer became superintendent of the Battle Creek Sanitarium, October 1, 1896, one of the first problems which presented itself was the creation of a new and more satisfactory dietary. The bill of fare in those days consisted of what was left after meals of all sorts, butter, cane sugar, all condiments except salt, pies, cakes, gravies and most other likable and tasty things were excluded. The result was a rather uninviting residue. New arrivals were usually very much dissatisfied, especially for the first few days, and in many cases symptoms of indigestion appeared which had not existed before, much to the discouragement of the patient and to the perplexity of the doctor. "Sour stomach," or acid dyspepsia, was the almost universal complaint of the new arrivals after the first week or two, and was an exceedingly common trouble with "helpers". The cause for this embarrassing situation we could not fathom. It was evident, however, that the diet lacked flavor and gustatory appeal. The problem was to create a dietary which would be appetizing and satisfying as well as wholesome. I struggled with the difficulty for five or six years, and then, just after our return from a trip to Europe in the spring of 1888, I laid the problem before Mrs. Kellogg, and earnestly besought her to take up the subject of food and feeding and try to find a solution of our difficulties. She hesitated, saying that her training had been in different lines and she feared she might not succeed, but finally entered into the matter with the usual energy and enthusiasm which always characterized her work. She first of all visited the best Eastern schools of cooking, taking courses under the best teachers. The next step was the equipment of an experimental kitchen in which was begun a research in methods of preparing food with reference to wholesomeness and digestibility, which was carried on almost continually for nearly twenty years. During all this time Mrs. Kellogg was busy devising new methods of food preparation, new dietetic combinations, recipes, etc., for creation and perfection of the new dietary which we recognized as the most pressing need for the advancement of the cause of diet reform and the welfare of the patients of the Sanitarium. We took our dinner daily at about 5:00 P. M., at the experimental kitchen and discussed the results of the day's work.

(Continued on page 761)
OUR WEEKLY SERMON

THE CONQUESTS OF PEACE

REV. E. ADELBERT WITTER
(Memorial Sermon Preached at Berlin, N. Y., May 29, 1921)

Scripture Lesson: Joshua 1; Text: Eph. 6: 11.

We are gathered here today for this memorial service that we may not only keep
fratrant the memory of the past and recall
the scenes, struggles and sufferings in which these of the Great Army of the Rep­
public and the boys of the more recent
World's War had a part, but we are here,
that, while honoring the heroes of these
mighty conflicts we may point the minds of
all to some of "the bloodless battles" of
life that are all about us, that are our battles
in which we should bear a willing and eager
part.

War is a fearful, though sometimes neces­
sary, expedient to which a nation may
resort as a preserving or correcting measure.
Scenes of war are more demoralizing than
enabling. That which moved Alexander the
Great when he subdued Greece and planned for the exten­
sion of his empire to the Atlantic Coast
was selfish ambition. That which moved
Germany as she started the World War was
supreme selfishness, backed by the spirit of
militarism and fanned to fervid heat with the
purpose of world conquest.

"When the Boys in Blue marched from
northern firesides to meet the foe on a
thousand battlefields no thought of selfish
glory filled their breasts. They went forth
in the name of God and Home and Native
Land. " Theirs was the cause of humanity.
Their battle cry was "Emancipation and the
preservation of the Union.

When the boys in khaki went over to
the other side, they went with no thought
of personal glory or of conquest, but world
democracy. Their battle cry was univer­
sal liberty in the death of autocracy.

That there is a war with which we are
familiar that leaves no memory of
heroism behind but one that is lasting,
and that is constantly growing in
importance is the war in which we are
involved today. That which is
"bloodless" to the eye is the war in which
the "moral mind" is engaged in
"bloodless" battles of life; battles, the
results of which shall be as surely
emancipating to the oppressed, and as truly
enabling and uplifting to the home and nation,
as were the victories of the armies with
which you fought your way to glory. Because of this
conviction we wish to call your attention to
a few of the conquests of peace that
press upon the mind and heart of the
manhood and womanhood of America today.

These are conquests with which you as
veterans, as fathers, as lovers of liberty, as
defenders of the honor and life of a mighty
nation, should be fully identified.

One of the conquests of peace should be
the extermination of the criminal class. I
do not mean by this that those suspected
of being criminals should be executed, no,
not that. Our present treatment of 'this
class is better fitted to the confining and
training of the criminal class than it is to
curing them of their criminal tendencies.
What was once more than a thousand
of our fellow-citizens in prison all the time
deprived of their citizenship, confined in a
social and moral atmosphere that makes
their last estate more than sevenfold worse
than was their first. For proof study the
history of criminology. Instead of being
imprisoned for a given period of time, we
believe a long step in advance would be
taken by the courts if they recognized the
importance of depriving the criminal of his
liberty only till such a time as he should
cease in thought and real life to be a crim­
inal. Thus the punishment that does not reach
the stage of an expected reformation. " The
state should recognize the importance of this
advance step and provide for that training
which shall bring to the criminal refor­
mation. Why? Because in his prison life he
came to breathe of that moral, social and
mental atmosphere which awakens in
him new standards of life and places before
him the higher and nobler ideals of
manhood and a truly ennobled life.

Some years ago it was my privilege to
visit the City Prison in Louisville, Ky. After
speaking to the inmates one Sunday afternoon I was shown about the corri­
dors by one who was serving time, but
whom the warden said was a trusty fellow.
As we walked about I drew from him
the story of his life and tried to show him the
deal of his life found in the self-sacrifice of
Christ. Before we parted he said to me,
"Had I and many of the boys that are in
here had some one to speak to us in our
boyhood as you have been speaking to me
today, I should not have been here and I
am sure many of them would not. We had
only the atmosphere of the street and the
companionship of those who gave to us the
lower ideals, and filled us with the baser

We are gathered here today for this memorial service that we may not only keep
fratrant the memory of the past and recall
the scenes, struggles and sufferings in which these of the Great Army of the Rep­
public and the boys of the more recent
World's War had a part, but we are here,
that, while honoring the heroes of these
mighty conflicts we may point the minds of
all to some of "the bloodless battles" of
life that are all about us, that are our battles
in which we should bear a willing and eager
part.

War is a fearful, though sometimes neces­
sary, expedient to which a nation may
resort as a preserving or correcting measure.
Scenes of war are more demoralizing than
enabling. That which moved Alexander the
Great when he subdued Greece and planned for the exten­
sion of his empire to the Atlantic Coast
was selfish ambition. That which moved
Germany as she started the World War was
supreme selfishness, backed by the spirit of
militarism and fanned to fervid heat with the
purpose of world conquest.

"When the Boys in Blue marched from
northern firesides to meet the foe on a
thousand battlefields no thought of selfish
glory filled their breasts. They went forth
in the name of God and Home and Native
Land. " Theirs was the cause of humanity.
Their battle cry was "Emancipation and the
preservation of the Union.

When the boys in khaki went over to
the other side, they went with no thought
of personal glory or of conquest, but world
democracy. Their battle cry was univer­
sal liberty in the death of autocracy.

Were it possible for me to call up the
fallen heroes of Gettysburg, Spotsylvania,
Lookout Mountain, the Marne, the Argonne
Forest or a hundred other battle-fields this
morning and ask the message for the
heroes of today, I believe their prompt
reply would be, "Tell them to be true to
the principles for which we fought and fell." There have been many great battle-fields in
the history of progress. "There is Marathon,
where Xerxes went down before Athenian bravery and Spartan valor. There is
Waterloo where Napoleon met his defeat.
There is Yorktown where our English fore­
D "There is Santiago and Manila
where medievalism was forever rebuked and
Liberty set up its reign. There is Sumpter
and Appomattox, Verdun, E and
Chatteau-Thierry where greed and cruel despot­
ism were successfully met and held at bay,
yea, conquered in defeat. "Many of the
world's great battle-fields are the footprints
of the Lord Jehovah."

"It is our confident prayer that the last
great battle of blood has been fought and
that never again will civilization borrow the
methods of barbarism in the settlement
of vexed questions. There is a better way."
Let us believe that the disarmament of na­
tions is a vision to be realized and that in
the future, swords shall be beaten into plow­
shares, and spears, or into pruning
hooks, and the conflicts and misunderstand­
ings that must necessarily arise, will be
submitted to courts of arbitration. Let us
believe that The Hague, or some other
international advisory body, is destined to be
the most important place in all the world,
where all the blessings of peace shall be
sought by means of a careful study of
conditions and an interchange of thought upon
the merits or demerits of the questions of
controversy rather than by the red sea
of blood and carnage on the field of battle.

It was yours, my comrades of the Great
Army, to put on the armor of a mighty
warfare. It was yours to champion a
mighty cause of truth and righteousness
when you enlisted under the Stars and
Stripes in the War of the Rebellion. Yours
was a mighty and noble calling, for, as
members of the northern armies you were
to stand for the union. It was yours, whether
in camp, on the march, or on the battle­
field amid the scream of shot and shell,

THE SABBATH RECORDER

THE SABBATH RECORDER
thoughts of life." You should give your most earnest support to the work of helping
the criminals and the boys upon the streets so that the criminal class shall be
eliminated.

Another conquest of peace is found in the need of a day-and-night fight against all
forms of vice. Let this burn itself into your very soul that it shall never be eradicated
therefrom. "Nothing should be licensed to exist or operate under police surveillance
which thrives at the expense of the health and the morals of the individual citizen."

All vice should be hunted to its source and home as you would hunt a beast of
prey, or a mad dog upon your streets which threatens your life and that of your loved
ones. "The criminal class can never be ex-
terminated, nor poverty abolished as long as
the American saloon exists as a pest-house of
every form of evil. Whiskey is the arch
enemy of health, morals, order and frugality.
Nearly all cases of poverty and crime can be traced back to this source of evil."

This abomination has hood-winked our national lead-
ers! It has dictated political platforms and
ruled with far-reaching scepter; tied the
tongues of men who ought to speak, and
enslaved multitudes who endure in silence
when they ought to be denouncing and de-
stroying this most diabolical curse that has
ever blighted a liberty-loving people." Let
us praise God that this mighty foe of human
progress has had its claws cut by the Eight-
teenth Amendment, but let us not forget for
a single minute that there is need of constant
warfare being waged against the violations of this law, by creating and main-
taining a sentiment for the enforcement of
the law, the only safeguard for a liberty-
loving and law-abiding people. In this war-
fare for peace and safety every veteran and
liberty-loving citizen should be enlisted and
clothed with the whole armor of God.

There is great need that we double our
diligence in giving to our schools a more
careful watchcare. Our nation's destiny is
more fully centered in the rise and fall of
our schools than we have thought or
realized. Keep the flag flying over the little
country schoolhouse as an emblem of
liberty, an ensign of security and progress.

Let us beware of the encroachments of an
insidious unbelief and infidelity, which
would shly erase, "In God We Trust"; not
only from the coins, but from the conscience
of the people. "Beware of either the atheist
or the ecclesiast who would eliminate the
Bible and all moral instruction from the
public schools; and having accomplished
their traitorous deeds, with sanctionless air
or wild vociferation denounce, as godless,
our glorious public-school system. Beware
of an effort of the astute ecclesiastical states-
man, or any others, to transfer to this
country traditions and methods which have
clogged the progress of the old world. This
is a Christian country with Christian ideals.
Let us serve notice on the old world that
Paganism and Medievalism need not apply!
America for Americans and for those
choice people who will adopt this country as
their own and yield themselves to her laws
and her ideals of life. There must be a
ceaseless struggle to beget within our boys
the principles of true manhood, a manhood
that is not in the market for gold or position.
"Men, not money, is the real measure of
value; character, not commerce, the real ba-
sis of national prosperity." Sad indeed is
it for that nation which produces only men of
intellect, character, conscience.

Soon after our soldiers occupied Cuba
there was more drain upon the ranks of the
army from yellow fever than from
Spanish bullets. In former years when the
yellow fever appeared in this country the
people fled before it. At this time the Uni-
ted States appointed a commission to dis-
cover, if possible, the real cause of yellow
fever. It was soon discovered that it was
propagated by the bite of mosquitoes. Sol-
diers, brave and true, volunteered to be
mosquitoes of men who had sucked the blood of yellow fever pa-
tients, and died as a result of these bites.

No nation has ever been conquered when
its men were brave and honorable and its
women chaste and homeloving. The record
of today shows how Germany has fallen.

Comrades, fellow-citizens of a great re-
public, let us guard well the God-given heri-
tage that is ours. Let us prize more and
more, not only the privilege of being citi-
zens, but the privilege of being men, men
strong in all that makes for true manhood.

When Rutherford B. Hayes was at the
front fighting his country's battles his friends wished him to come home and con-
duct his campaign for Congress. He re-
plied, and I wish you to note the estimate of
true manhood wrapped up in that reply, a

"Any man who will go home from the
front to run for political office ought to be
scorched." I wish those words might be
written before the mind's eye of every
American youth in letters of living light, till
their nobility should be burned into the very
soul.

Another quiet warfare that has been and
is yet being waged in this and other coun-
tries, is that carried on by patient investi-
gators who have toiled unceasingly and in
some instances have sweated out their very
life-blood to wring from the unwilling hand
of nature the necessary secrets to banish
some of our most death-dealing diseases.
What wrought the change in conditions in
Panama from what they were when the
French began to build the canal? The death
rate was 70 for each 1000, but now it is
less than 9 for each 1000, only about two-
thirds what it is in Chicago. What was it
that changed this dreaded plague-spot to a
veritable health resort? Our answer is to
be found in the fact that there has been
most carefully applied the principles dis-
covered in this quiet, but persistent warfare
which we have waged against the brain of
men by men of in-
tellect, character, conscience.

That one who seeks to live away from a
conscious fellowship with God, who lives
without a personal consciousness of the Di-
vine presence and help of the Christ, will
certainly fail to measure up to the full sta-
ture of truest and noblest manhood.

From history we learn that during the
campaigns of Napoleon it was necessary that
a certain pass be held for twenty-four hours
and the Austrians held in check. A battery
was placed to command the pass. Soon the
men behind the guns began to fall one by
one as the blazing fire continued and the
pass was held for twenty-four hours. Fin-
ally a signal appeared above the battery,
which said, "We will now surrender if you
will allow us to go out with our guns." The
firing ceased and the garrison, consist-
ing of one man, a brave grenadier, marched
forward and presented arms. The officer ap-
prehended that one man could so fully hold
the pass. For hours he had manned those guns
alone. When this came to the ears of Napo-
leon he sent for that brave grenadier and
offered him any promotion he wished. Note
the worthiness of his reply for he said,
"Sir! I wish to remain a simple grenadier
and your faithful servant." Soon after
wards that soldier was mortally wounded
and died. Napoleon gave orders that his
name should never be removed from the
musters rolls and that when his name was
called some one should step out from the
lines and respond "dead on the field of
honor." A worthy tribute for a noble ser-
vice.

Beloved, as we sit here today amid these
sacred memories and feel the thrill of soul
there passes before us, let us take it upon
ourselves wholly into the strife waged in these "blood-
less battles" of life that we may be filled
with, and quickened by the spirit and pur-
pose of life manifest in the following lines:

Out of the weakness of envy and strife
Into a broader, a fuller life
Out of the darkness of hatred and sin,
Into the light of God's love within.

Out of the weariness of sorrow and pain,
Into the rest, the joy and the gain;
THE STORY OF LOT

CHAPLAIN GEORGE C. TENNEY

It is a sad story, one that begins with bright prospects and a great opportunity, but ends in ruin and in utter extinction of what might have been a glorious career. When Abram's brother, Haran, died in Ur of the Chaldees, Abram adopted his son, and became a father to him. When the call of God separated Abram from his native land and the lad accompanied him to the Promised Land, where Abram waited the death of his father Terah, because he was an idolator and therefore could not go with Abram into the land of promise.

It was the very great privilege of Lot to go with his father-in-law to share with him the protection and blessing of God. No greater privilege ever comes to any youth than that of being identified with a man who is under the special guidance and protection of God. Abram's devotion to God as he stood alone amidst an idolatrous generation was to be rewarded by the evidences of divine favor and blessedness. It was Lot's privilege to share those inestimable favors. Thus it is with every boy or girl who has a place in a family and a home where God is honored. It is an opportunity of the greatest magnitude, and yet this great privilege is often thrown away by children who long for the associations and excitements of a godless life.

Apparantly all went well until Lot married a young woman of the country in whom they sojourned. The bond which joined him to his uncle and to Jehovah must have been weak or he would not have formed that alliance. Prosperity attended both uncle and nephew, both became wealthy, and their flocks and herds became so numerous that they could no longer pasture together. Strife arose between the herdsmen, and open trouble threatened to break out between the owners. Abram suggested that since they could not successfully and peaceably live together they would better separate. Lot did not object to this proposal. He might much better lead his small herd go and manifest the spirit of Ruth who clave to Naomi in spite of worldly inducements. Abram magnanimously gave the young man his choice of the country. Lot lifted up his eyes and saw the fertile and wealthy Jordan valley with its teeming cities and abounding wealth, and taking counsel with his worldly wife decided to cast in his lot with that people. In order to do so he undoubtedly had to part with his cattle and sheep, and turning his back upon the simple pastoral life he had lived with his uncle, took himself, his family and his money into the commercial and social world. He "pitched his tent toward Sodom." Not into Sodom, but in that direction; but it was not long before he was settled in the city itself "sitting in the gate." "Now the men of Sodom were wicked and sinners before God exceedingly." Their wickedness was inexcusable. It is said to the credit of Lot that he "exercized his righteous soul with the filthy conversation of the wicked," but his abhorrence did not cause him to break off those degrading associations.

His money was invested in city property and he became wealthy and influential. His wife did not look upon the dreadful evil of society with any special abhorrence, she got her daughters married off with leading and prosperous young men. She mingled freely with the social life around her and formed her alliances. She was a beautiful home and lovely grandchild around her. She had everything that the world could produce to minister to worldly gratification. But her surroundings were inescapably vile and bad. The angels of God visited the place and for an awful night experienced the deepest passions of the people—so degraded that the name of the city is a name for the lowest form of human degradation.

Lot was sent forth with a message of imperative warning. Those who would escape the doom of the city and its surroundings must lose not time in getting out. To his godless children, especially those sons-in-law, "he seemed as one that mocked." They simply laughed at his warnings. Possibly they were not as hearty and earnest as the occasion called for. At any rate they had no effect. At the dawning of the day Lot was told to take those he had under his roof and flee to the mountains. But Lot was so much attached to his house and his goods that he hesitated. He was ensnared hand and foot. His wife could not bear herself loose. His daughters begged to remain. In their hesitancy the angels laid hold of their hands, "The Lord being merciful," and dragged them out of that cursed and doomed city, let them go only when they were well outside and then hastened their escape by a most urgent threatening of dire consequences if they tarried for a moment. They were not to even look back. Lot protested against going into the mountains lest the beast should devour them. They had braved the worst terrors of human beasts for many years, and in their innocent days they had roamed those same mountains with the herds and no evil came to them. Now they were so saturated with their trust in uncertain riches that they dare not trust themselves in the hands of God. They were permitted to take refuge in a very little city near the edge of the plain, "Oh, is it not a very little one?" So tenaciously do we cling to what we call the "little things." But they found that place too hot altogether and were glad to go to the mountains. But poor Mrs. Lot! She looked back. How could she help it? The roaring of the flames, the cries of that perishing city, mingled in which were the screams of her own children. The roar of that destruction included the destruction of her home and their many houses. Her heart was there. Her affections were tenaciously held about those scenes. How could she turn her back upon them all? Shall we censure her for looking back? It was but human.

In commenting upon the times of his second coming and the state of society at that time—of its sins and its abandonments to pleasure and lust, the Savior says most strikingly to you and to me, "Remember Lot's wife." Her failure was not in the looking back, it dated further back in her life. Lot was largely responsible when he yielded to her persuasion and chose to place himself and his family under such conditions. He should never have opened the way for such dreadful alliances. Selfishness and covetousness took control of him, when he should have led his godless wife and daughters to higher ways of thinking and purer living. He neglected the claims of God, he soiled his soul by contact with a wicked world, his property, his prospects, his opportunities and probably eternal life. He led his wife in a wrong direction, yielding weakly to her inclinations. She could not escape, she could not tear herself loose from a world soon to perish. 'Lot gave himself to inexact and to drunkenness, a dark cloud in which his sun went down before his day was really done.

Is there not a lesson and a solemn warning for us in that sad, sad story? The world, according to all reports is rapidly reapproaching the days of Sodom and Gomorrah as foretold by our Savior and now as never before it behoves us to "Remember Lot's wife", yes, and remember foolish Lot also.

MARRIAGES

KNIGHT-BROWN—In El Centro, Cal., on January 21, 1921, Mr. and Mrs. John Knight-Brown of Imperial Valley, and Miss Viola Brown, of Riverside, were united in marriage. The bride is a member of the Unitarian Church. The groom was an old school friend of the bride, and a prominent member of the Methodist Episcopal Church of El Centro. The wedding ceremony was performed by Rev. Dr. Thomas D. McHenry, of El Centro, and the Rev. Mr. R. G. Kight, of Imperial Valley, and the Rev. Mr. R. G. Kight, of Imperial Valley, were witnesses.

DEATHS

SPRAGUE—Helen Lovicia Burdick Sprague, daughter of Francis and Laura Welch Burdick, was born in Brookfield, N. Y., September 19, 1842, and died in Leonardsville, N. Y., May 30, 1921.

In 1858 she was married to Nathaniel B. Sprague. She leaves five children, six grandchilren and one great-grandchild. Mrs. Sprague was a member of the Leonardsville Seventh Day Baptist Church. A good woman has gone to rest.

BELLIS—Thomas Bellis who has been a resident of Milton for less than a year entered into rest Sabbath afternoon, May 21, 1921. He was a son of Benjamin and Sarah Bellis and was born at Northop, North Wales, January 18, 1847.

Mr. Bellis began his active work in life as a shepherd to the city upon the hills. When he became a young man he served an apprenticeship in the grocery trade and later, in Liverpool, he engaged in business as a clerk and a hardware merchant. In every position he was commended for his earnest, interested, efficient service.

In 1910 he with his wife came to Canada to join his sons who lived in British Columbia. In September 1920 they came to Milton where Mr. Bellis engaged with the Davis Printing Company.
Mr. Bellis was a communicant of the Methodist Episcopal church for the greater part of his life. He was reared in a home where it was natural to be religious; where the worship of God was a delight; where the lights of the family altar never grew dim nor went out. He was a tireless worker in the Sunday school for more than thirty years and for a time superintendent of the school. In 1915 he began the study of the doctrine of the Seventh Day Baptists. He was convinced of the divine authority for its observance and became a most loyal Sabbath-keeper. He joined the Baptist church but on his removal to Milton he and his wife expressed a preference for the Seventh Day Baptist Church.

Brother Bellis was a humble, courteous, Christian gentleman. He loved all men and was generous beyond his means. He was devoid of fear for the future and abounded in faith in God’s mercy and guidance.

He is survived by his wife, Mary Price Bellis, to whom he was married December 24, 1877; by his two sons, W. L. and G. H., of Milton, and Harold, of Nelson, British Columbia.

Services were held in the Seventh Day Baptist church on the afternoon of May 26, 1921. Interment was in the cemetery at Milton. W. X. J.

Schoonmaker—Ella Brown Schoonmaker, daughter of Col. and Mrs. Isaac Cranfill Brown, was born in Independence, N. Y., and died at a hospital in Bradford, Pa., where she had been removed for an operation for removal of a tumor, May 3, 1921. Her death came within two hours after the operation and was unexpected and a great shock to a host of friends.

June 23, 1892, she was married to Frederic Falm Schoonmaker, and to them were born three children, Susie Rael, G. Harry and G. Blair (de), Fay Lilian and a son Max, who with the husband and her father remain to cherish the memory of a devoted companion, daughter and mother.

Mrs. Schoonmaker has spent the most of her life in Smithport, Cory and Bradford, Pa. She attended school at Mt. Vernon Seminary, Washington, D. C., Boston Conservatory of Music, and is a graduate of Alfred University in the classes of 1888 and an honored aluyna, having served as president of the Alumni Association. She was a member of the Women’s Literary Club of Bradford, Women’s Auxiliary of the American Legion and the Independence Seventh Day Baptist Church of which she was a loyal and devoted member and a generous church worker. Among the last words to her husband was to tell him of her “Thank Offering” box, the contents of which she wished to give to her church. She was greatly interested in the Forward Movement, and directly after the Battle Creek Conference which she attended, she, with her husband, sent her first contribution to help the home church raise its quota. Later she was one of the members of the "Movers Association" and has been a loyal L. S. K. for many years. Her conviction and loyalty to truth and duty was respected by her husband and her example has been an inspiration to many to stand firm to con-

science amid circumstances that tend to draw away from faithful Sabbath observance.

When she became a Christian she first united with the church to which her father belonged with the understanding that she was to keep the Bible Sabbath with her mother. Later she came to feel that she should be a member of the church whose principles she practiced and so she united with the Independence Seventh Day Baptist Church of which she was respected and beloved member until called to the church triumphant.

Farewell services were held at her late home in Bradford in the morning of May 5, 1921, and services conducted by her pastor, Rev. W. L. Greene, assisted by Pres. B. C. Davis, were held in the afternoon of the same day in the cemetery at Alfred, N. Y., where she was buried beside her mother who passed on a few months before.

W. L. G.

"As unto the Lord, this is the secret of life usefulness. If I do what I this will please God, I can be practically certain that I shall be of some use in the world."

"Through our money, our words, our prayers, our deeds—in a hundred ways we can make ourselves of use in the world."

WANTED—Seventh Day Baptist stenographers.

BOOKLET—HEART SERVICE

Direct, Persuasive, Helpful, Practical.

Ten cents the copy. Ten copies, twenty-five cents. Fifty copies, assisted by Rev. Wm. Porter Townsend, Publisher, South Plaifield, New Jersey.

4-18-1

BOOKLET—HEART SERVICE

Direct, Persuasive, Helpful, Practical.

Ten cents the copy. Ten copies, twenty-five cents. Fifty copies.

S. D. B. GRADED LESSONS

Junior Series—Illustrated, issued quarterly, 150. per copy. Intermediate Series—Issued quarterly, 150. per copy. Send to American Sabbath Tract Society, Plainfield, N. J.
COMMENCEMENT TIME

What Shall I Do?

Half the World
Is Without Doctors or Nurses

Half the World
Doesn't Know its Alphabet

Half the World
Has Never Heard of Christ

A new spirit is abroad. The slow working of the leaven of years of education and propaganda is beginning to show. More attention is being paid to rural America now than ever before. Many organizations stand ready to become leaders in community service. The large home mission boards are committed to it. The laity are ready for it. In a typical case, the program of the country church includes a resident minister, adequate equipment for worship, graded curriculum of religious education, a consistent and studied program of community service, regular worship and preaching, pastoral visitation with a purpose, a work-while financial program, enlistment and training of local leaders in the work, adequate provision for recreation and social life, and specialized ministry to groups, such as boys, men, girls and women, tenants, and New Americans. The minister with such a program has unlimited possibilities. He reaches down into the hearts of people. He greatly influences community life, and he produces missionaries of the social gospel whose individual lives are also motivated by the ideals of the Savior.—Edmond S. Brunner.