Do You Know?

THE NEW FORWARD MOVEMENT

LAST YEAR GAVE TO

MILTON COLLEGE

MORE THAN THE SALARIES OF

TWO PROFESSORS

The three colleges and the seminary received $12,121.74 as follows:

ALFRED .... $3,873.47

MILTON .... 3,696.20

SALEM .... 3,655.70

SEMINARY .... 896.37

On April 1st, with but three months of the year left, only 40% of the budget has been received.

The Sabbath Recorder

Vol. 92, No. 17

April 24, 1922

THE LIFE THAT COUNTS

The life that counts must toil and fight;
Must hate the wrong and love the right;
Must stand for truth by day and night;
This is the life that counts.

The life that counts must aim to rise
Above the earth to sunlit skies;
Must fix its gaze on Paradise—
That is the life that counts.

The life that counts must helpful be;
In darkest night make melody;
Must wait the dawn on bended knee—
This is the life that counts.

The life that counts must helpful be;
The cares and needs of others see;
Must seek the slave of sin to free—
That is the life that counts.

—Christian Cynosure.
CONFERENCE

President—H. M. Mason, Plainfield, N. J.
Vice-Presidents—William M. Stillman, Plainfield, N. J.; Howard E. Davis, Salem, Va.; Lewis M. Short, Milton, Wis.
Secretary—W. G. Hubbard, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.
Committee on Program—Prof. A. C. Burdock, Milton, Mich.; W. G. Hubbard, Plainfield, N. J.; Frank J. Hubbard, Plainfield, N. J.
Prompt payment of all obligations requested.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(Incorporated, 1916)

President—Orville F. Randolph, Newark, N. J.
Vice-President—Frank J. Hubbard, Plainfield, N. J.
Recording Secretary—Frank J. Hubbard, Plainfield, N. J.
Editor—Wm. B. Long, Plainfield, N. J.
Committee on Program—Prof. A. C. Burdock, Milton, Mich.; W. G. Hubbard, Plainfield, N. J.; Frank J. Hubbard, Plainfield, N. J.
Prompt payment of all obligations requested.

SEVENTH DAY BAPTIST MEMORIAL FUND

President—H. M. Mason, Plainfield, N. J.
Vice-President—William M. Stillman, Plainfield, N. J.
Secretary—W. G. Hubbard, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.
Committee on Program—Prof. A. C. Burdock, Milton, Mich.; W. G. Hubbard, Plainfield, N. J.; Frank J. Hubbard, Plainfield, N. J.
Prompt payment of all obligations requested.

SEVENTH DAY BAPTIST ECONOMIC SOCIETY

President—Rev. C. A. Burdock, Westley, R. I.
Recording Secretary—George R. Wikle, Westley, R. I.
Corresponding Secretary—Edward Edwin, Shaw, Plainfield, N. J.
Treasurer—S. H. Davis, Westley, R. I.

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

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Prof. W. C. Whitford, Milton, Wis.
Recording Secretary—Prof. J. C. Burdock, Battle Creek, Mich.
Corresponding Secretary—Prof. F. F. Babcock, Battle Creek, Mich.
Treasurer—E. J. Holston, Milton, Wis.

The regular meetings of the Board are held at Plainfield, N. J., the second Friday of each month, at 2 p.m.

SEVENTH DAY BAPTIST SABBATH SCHOOL BOARD

President—Benjamin F. Johnson, Battle Creek, Mich.
Recording Secretary—George R. Wikle, Westley, R. I.
Corresponding Secretary—Edward Edwin, Shaw, Plainfield, N. J.
Treasurer—S. H. Davis, Westley, R. I.

During the year the regular meetings of the Board of Directors were held as follows: February 11th, March 18th, April 15th, May 20th, June 17th, July 15th, August 19th, September 16th, October 21st, November 18th, December 16th.

SEVENTH DAY BAPTIST YOUNG PEOPLE'S EXECUTIVE BOARD

President—Benjamin F. Johnson, Battle Creek, Mich.
Recording Secretary—George R. Wikle, Westley, R. I.
Corresponding Secretary—Edward Edwin, Shaw, Plainfield, N. J.
Treasurer—S. H. Davis, Westley, R. I.

The regular meetings of the Board of Directors are held as follows: January 15th, February 12th, March 12th, April 9th, May 14th, June 11th, July 9th, August 13th, September 10th, October 8th, November 12th, December 10th.

SEVENTH DAY BAPTIST ASSOCIATIONAL SECRETARIES

Eastern—Prof. Geo. A. White, Westley, R. I.
Central—H. H. Langworth, Adams Center, N. Y.
Western—H. A. Lewis, Alfred, N. Y.
Pacific—Prof. W. W. Almy, Pacific, Cal.

SEVENTH DAY BAPTIST CHIERENGE CONFERENCE FOR LONE SABBATH-KEEPERS

General Field Secretary—G. M. Cartwright, Topeka, Kan.
Assistant Field Secretary—Mrs. Angeline Abbey, Alfred, N. Y.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE


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

THE TWENTIETH CENTURY ENDOWMENT FUND

President—Alfred M. Wilson, New York City.

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

MEMORIAL ENDOWMENT FUND

President—Alfred M. Wilson, New York City.

For the joint benefit of Salem and Milton Colleges and Alfred University.
the depth of despair to the heights of joy and hope which came to the disciples, as little by little, they comprehended the truth that Jesus was not dead, but really alive.

"Then were the disciples glad when they saw the Lord."

But this gladness did not come until after the angels had spoken, and the Master's "All hail!" had been given, and little by little their eyes had been opened to see as never before the real teachings of the prophets concerning the coming of the Christ. The difference in the outlook for the disciples after their hopelessness had given place to the full assurance of his continued presence with them; and after they came to realize the import of his promised return, his kingdom on earth was renewed after the winter tomb. The tender green and the bright colors of opening buds and blooming flowers; the transfiguration wrought by nature's revival until the earth comes forth clothed in newness of life; the life-giving warmth of a returning sun—all these unite as wonderful allies of the Christian religion.

We do not wonder that the ancient singer was made glad by the "rose of Sharon and the lily of the valleys." We are not surprised that blossoming trees stirred his soul and moved him to thoughts of adoration, until he sang: "For, lo, the winter is past, the flowers appear on the earth; the time of the singing of birds is come." The good Shepherd who loved the open country full of birds and flowers, said: "Consider the lilies, and we repeat, there is no season more appropriate in which to celebrate his resurrection than is the springtime, and no flower more suitable than the lily.

How Can Hair-Splitting Arguments Help a Cause? More and more arguments are being pressed on us. As the years go by we are becoming impressed with the folly of quibbling, hair-splitting arguments upon questions of doctrines and theories between brethren of the same communion. This feeling comes over us like a flood just now, as we open the representative paper of one of the denominations, which comes every week so filled with sharp, cutting accusations and stinging epithets and rejoinders between brethren that we do not see how the Holy Spirit can possibly dwell in such hearts.

How can the Savior's prayers for the oneness of his people be answered, or the desire for the unity of the spirit in the bond of peace prevail among a people whose leaders denounce one another and quarrel over questions of doctrine and of theology and hair-splitting theories upon which honest differences of opinion cannot be avoided?

We are not surprised when evidences of ruinous divisions arise among such a people. There are enough practical questions of Christian kindness and of good works that always help us to better living, to keep all the brethren of any given denomination busy all the time. Such work for the Master and for the encouragement of men can but draw hearts together and make strong and true yokefellows in the fight with Satan. But it seems to me that if professed Christians desire to become allies of the hosts of evil, they can take no surer way than to dip their pens in gall and go on stabbing one another.

If men go on quarreling over the questions of foreign church history, and missions, and Christians fight over foreknowledge and foreordination, and dispute year after year over the time of the resurrection, the future life, and the relation of faith and works, we may be sure that missions both at home and abroad will suffer; that there will not be faith enough to prompt them to good works, and that the religion they quarrel about is thereby "foreordained" to come to naught.

There is a kind and Christlike way of presenting an accurate truth which one can never be too dear, for the consideration of others. If such a sweet and persuasive presentation of a neglected truth can not win men, we are very sure that bitter thrusts and sharp arguments will not only fail, but will surely drive them farther away.

DIFFERENCES OF OPINION CAN NOT BE AVOIDED? WE ARE NOT SURPRISED WHEN EVIDENCES OF RUINOUS DIVISIONS ARISE AMONG SUCH A PEOPLE. THERE ARE ENOUGH PRACTICAL QUESTIONS OF CHRISTIAN KINDNESS AND OF GOOD WORKS THAT ALWAYS HELP US TO BETTER LIVING, TO KEEP ALL THE BRETHREN OF ANY GIVEN DENOMINATION BUSY ALL THE TIME. SUCH WORK FOR THE MASTER AND FOR THE ENCOURAGEMENT OF MEN CAN BUT DRAW HEARTS TOGETHER AND MAKE STRONG AND TRUE YOKEFELLOWS IN THE FIGHT WITH SATAN. BUT IT SEEMS TO ME THAT IF PROFESSED CHRISTIANS DESIRE TO BECOME ALLIES OF THE HOSTS OF EVIL, THEY CAN TAKE NO SURE WAY THAN TO DIP THEIR PENS IN GALL AND GO ON STABBING ONE ANOTHER.

IF MEN GO ON QUARRELING OVER THE QUESTIONS OF FOREIGN CHURCH HISTORY, AND MISSIONS, AND CHRISTIANS FIGHT OVER FOREKNOWLEDGE AND FOREORIENTATION, AND DISPUTE YEAR AFTER YEAR OVER THE TIME OF THE RESURRECTION, THE FUTURE LIFE, AND THE RELATION OF FAITH AND WORKS, WE MAY BE SURE THAT MISSIONS BOTH AT HOME AND ABROAD WILL SUFFER; THAT THERE WILL NOT BE FAITH ENOUGH TO PROMPT THEM TO GOOD WORKS, AND THAT THE RELIGION THEY QUARREL ABOUT IS THEREBY "FOREORDAINED" TO COME TO NAUGHT.

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to attend regularly. I can say this after having been a lone Sabbath-keeper for more than a year in an occupation where I could not take time to attend a First-day church on Sunday.

To remedy this condition we as a denomination must hasten to form churches in every city, and must try to do so in the country districts also. We must soon go forward rapidly or slowly die. We can not stand where we are.

The second handicap to our existence or growth as a denomination is our extreme congregational independence. The enemy can attack us division by division and the other divisions of the army do not even know it, say nothing about being in a position to send help. I have observed that, in several country communities where there were several churches and where some of them must give up because of depopulation and insufficient support, it was the independent congregational type who had to give up while the more highly or closely organized church or churches survived and absorbed the others. The congregational type had to throw up their hands and quit because the resources or forces of the whole denomination could not be sufficiently drawn upon, could not be marshalled to defend the weak point or the point of fiercest attack by the enemy. Our denominational history in both England and America shows us how the enemy cut off our isolated congregations one by one because our denomination was not organized to send help or make an effective protest against the attacks of the enemy.

And while I am firmly convinced that we are right in refusing to have any denominational creed or book of discipline other than the Scriptures, and while I do not believe in undue or needless or unscriptural interference of the whole denomination in congregational affairs, yet I do believe that we should be organized so as to help to each other according to its need, and such as can open new fields in all parts of the world. Surely no Christian can sit down and be content with the progress we have made, when we hold the gospel in its purity, and when the whole world is crying for that gospel. The Christian whose heart is filled with the love of Jesus will not be content until the whole world has heard the gospel, and has bowed at the Redeemer's feet and received the blessings of new life in God.

In order to conquer the world for Christ the Christian army must be unified and organized to work in harmony and in close co-operation against the enemy in every part of the world. We all know what is the certain fate of a company of soldiers in an army when they become isolated from the rest of the army and are surrounded by the enemy, also what becomes of them when they are not co-ordinated and are not properly officered, or not working in harmony with the commander-in-chief. Our enemy, the devil, is wise to this fact. He has taken advantage of it to our hurt and loss.

The third hindrance to spiritual power and to denominational growth is that we as a denomination have neglected to emphasize the importance of the Sabbath restoration and of its relation to the conditions of the present stage of human progress in the world, and its relation to this stage of the conquest of the world for Christ. In the face of the near accomplishment of the task of bringing the gospel to every person on earth, which Jesus told his disciples would be followed quickly by his coming to receive the kingdom, we as a church have sat at pot, or almost idle and watched other denominations who do not hold the pure gospel doctrinally, but who have the love of Jesus in their hearts, do the work of conquest. What wonder is it that we are losing ground? We have failed to teach the denominations who are in error the importance of rectifying their doctrines and practices before Jesus comes again; we have failed to teach the world the awfulness of the sins that are hastening the doom of the unchristian world. We must study prophecy in its relation to history and to the present day with its problems and world issues, so that men may realize where we stand in the battle today. We must not compel our people to adopt a rigid theory on pain of being excommunicated in case they refuse to swallow it whole. But we should study the Scriptures in relation to other people's needs. Our converted able-bodied men should write books and pamphlets upon it. Our women should write books and pamphlets upon it. Our church leaders should make it known to our people. Ministers should preach it in their sermons and talk of it when they meet men outside the pulpit. I know we are quite an old denomination, and there has been plenty of time for the enemy to undermine our spiritual power by worldliness, scepticism, unscriptural philosophies, and other sources of spiritual decay. But if so I pray that we have not gone beyond the curable stage. Let us not become worldly, selfish, pleasure seeking, lusty, or any other form of error, or peculiar with the world. Let us gird on the whole armor of God, and enter the battle with consecration, devotion, knowledge and courage. In the power of the Holy Spirit, with the pentecostal gifts of the Holy Spirit, let us carry to conclusion the work that Jesus began on earth, and with which he entrusted us when he ascended to heaven.

If we do this we will not have to worry about our growth, and when the king comes he will say to us, "Well done good and faithful servants; enter into the joy of your Lord."

Your brother in Christ,

John P. Klotzbach.

Brookfield, N. Y.,
April 9, 1922.

TNT AND THE BIBLE

The Presbyterians tell the following interesting story from the lips of a Christian chemist, Doctor Rader: The first TNT successfully made in America was at Heidelberg, Pennsylvania. Eight thousand pounds were manufactured, only one pound of impurity being found in it. That was transported by rail, "right past your doors", and was finally landed on Black Tom's Island, New Jersey, awaiting transportation by ship. There its instability caused by that one-eighth-thousandth part of impurity, set it off (flame does not), and the cost of the damage in insured window-glass alone, in New York and Brooklyn, was one million dollars. The second lot, with but one pound of impurity to sixteen thousand pounds of TNT was safely started from Boston on its way to France. In Halifax harbor, that one-sixteenth-thousandth exploded and destroyed half the city.

Then the chemists knew not where to turn, and Doctor Rader modestly described the part his laboratory played in the final result. They had heard that the German chemist had gone to the Swiss Alps to get snow for his laboratory. Immediately experimental began, resulting in the discovery, that at four degrees above zero, centigrade, water is just ready to turn to snow, and this "snow" is absolutely pure. It was the one necessary ingredient for a fully stable product and the problem was solved. The questions of transportation were decided by their work with freezing water. Hail, in its spherical form, gave the idea of the sphere as carrying the maximum amount of matter in the minimum space. So the terrible explosive, sublimed to the highest degree, was transported to Europe. First it went to Italy, and immediately, as far as to the Austrian line was concerned, the war was over. Its effect on the German front was equally marked.

"Six months after the signing of the Armistice," said Doctor Rader, "I came across these verses in Job, the oldest book in the world, written some 3,800 years ago. Here they are: Jehovah is speaking to Job.

Then the scientist read from Job 38: 22, 23, "Hast thou entered into the treasure of the snow? or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?"

Truly eight centuries ago the Lord uttered these words. Yet it remained for the present-day chemist to make their scientific application. And it is a full application, for TNT is of no use for peaceful purposes. Farmers can not dynamite with it. It destroys the soil, It is useful alone in the "day of battles and war."

(Copied from Missions for April, 1922.)

THE HILLSIDE

Mary S. Andrews

There is a place, I know it well;

Where spotted lilies nod,

Where ferns lift up their green fronds,

Pointing the way to God;

The modest spiderwebs bloom there,

Like purple stars they seem,

And columns stand looking down

Into a shining stream.

It is a place for quiet rest;

That hillside, 'neath the trees,

Where one may dream and think and pray,

Fanned by a summer breeze.

"The love of God, as many a Christian knows, can reach a human being, however far away from God the man may have wandered."

"Happiness in work depends less on what one is doing than on why one is doing it."
**THE TRACT SOCIETY—TREASURER'S REPORT**  
**For the Quarter ending March 31, 1922**

<table>
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<tr>
<th>Church</th>
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<th>Cash in General Fund</th>
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**To balance on hand:**
- For Marie Jane J., Mrs. G. T. Maxon, for work among Jews, $130.00
- For Life Annuity Payments, $150.00
- For Moving and assembling printing press, $30.00
- For Office furniture, $150.00

**To funds received since January:**

**Publications Received:**
- $1,240.00

**Insurance:**
- $17,200.00

**Expenses, Building Committee:**
- $29.00

**Inspection of Books and Stamps:**
- $31.00

**Interim Grades and Stamps:**
- $31.00

**Salary:**
- $50.00

**Rent:**
- $320.00

**Salary:**
- $25.00

**Deposits:**
- $50.00

**Interest on Savings Account:**
- $5,259.50

**Cash in General Fund:**
- $2,170.40

**The Sabbath Recorder**  
**THE SABBATH RECORDER**  
**517**

**THE SABBATH RECORDER**  
**519**

**Financial Report for the Quarter ending March 31, 1922**

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RUTH AND BENJAMIN
SERMONS AND SOAP

Now it came to pass in the course of his work that Benjamin made a journey to the City of Brotherly Love to meet with a company of men whose tasks were like unto his. And a man of much eloquence and power spake unto them a discourse. And Benjamin was deeply interested, and he listened attentively, but he took no notes.

And when he had returned home his wife, Ruth, said unto him, What was the best and most helpful thing that came unto thee on thy journey?

And Benjamin replied, The best and most helpful thing was the meditation that came to me. I looked from the car window this beautiful spring day, as I beheld the Wachung Hills, the woods and fields, the farms and villages along the way, the Delaware River and smaller streams, and saw God and his love and care in all the world. But I know what you mean. What was the best and most helpful thing on the program of the meeting I attended. It was the discourse of a very wise and good and great man.

Then Ruth said, And what were the words which the great man uttered, and what helpful thoughts did he express? Tell me, I pray thee, that I too may be helped.

And Benjamin made answer, I can not recall the words which he spake, nor can I remember the thoughts of his discourse, only in a dim and vague way. But it was never the less, very helpful to me. Art thou able to explain how this can be so?

And she said unto him, Dost thou see that basket of clothes, and those garments hanging on that rack? And he replied, Yea, I see them. And she said, Tell me, are they clean? And he answered, If thou hadst any hand in the matter, I would stake my reputation on a statement that they are as clean: as soap and water can make them. And she said, Dost thou see or smell any soap in those clothes? And he said, Not a speck nor a whiff.

And Ruth said, The soap and water are like that discourse. They can no more be deciphered, and they have gone. But the clothes were made clean. The discourse has gone, but its effects upon you have been very real. The value of a sermon does not depend upon its details remaining in the mind of the hearer, but its effects upon the heart and life of those who listen. Come now, the table is set, let us have supper.
Religious laws are un-American and unconstitutional because they are against the principles of Americanism. The foundation stones of our government, that which has made us pre-eminent as a nation, is civil freedom and religious freedom. Democracy and Protestantism, but Protestantism

In obtaining a day like that when with will allowances say, "Jesus' words..." (Rom. 6:18). "We may profit by the early history of our own country—how the religion of Jesus was established, how the voluntary exercise of the power of conscience in the choice of a place..." (Isa. 14:13, 14), but the goodness of God is its appeal to us (Rom. 2:4). The civil law should direct and judge in civil matters but we should render to Caesar the things that are Caesar's and to God the things that are God's." (Mark 12:17). Man may judge outward acts only "for man looketh upon the outward appearance but the Lord looketh on the heart" (1 Sam. 16:7).

Religious laws are un-American and un

court that Williams was condemned for heresy and banished from the colony by John C. Ridpath [4 volume edition] Vol. I, pp. 126, 127. "There is not a shadow of right in the government to intermeddle with religion" (Madison). "Religion cannot be directed by force" (Patrick Henry). "Catholics can and must do nothing but hypocrites" (Adam Clarke). "When religion has to appeal to the civil power for support its cause is a bad one" (Franklin). "To command men to observe the Lord's day is contrary to the Gospel" (Alexanders Campbell). "As to getting the law of the land to come in our case, we earnestly cry hands off" (Charles H. Spurgeon). "If the Gospel could be maintained by the power of the sword God would not have intrusted it to fishermen" (Luther).

"The discontent which breeds Bolshevism might follow clamping of the 'blue law' Sunday on personal conduct..." Long since, men recognized the advisability of keeping church and state apart" (Judge Mitchell May, in Philadelphia Inquirer, December 5, 1920). "Advocates of the so-called separation...will get sympathy from the red-blooded Americans in the American Legion" (Columbus Dispatch, December 22, 1920). "The International Reform Bureau, which for more than twenty years has been a meddler in the affairs of state in Washington, no longer pusses footsteps. Members of it hold upon announce their determination... in obtaining restrictive legislation like compulsory Sunday observance... Of course the next step would be enforced church attendance; and perhaps, later on, the adoption by constitutional amendment... of a state creed" (Editorial in New York Telegraph, quoted in "Present Truth", February 4, 1921). "The reformers who are agitating for a revival of Sunday laws should have the hearty support of those who opposed the Eighteenth Amendment so far as the know of no better way to make the Eighteenth Amendment ridiculous than to extend national prohibition to matters with which the national government cannot rightfully concern itself" (Outlook, December 8, 1920). "The proposed amendment...is to be applied to any day..." (Dr. William T. Manning [Episcopal]) in the Outlook, December 8, 1920). "Doctor Crafts (Head of the International Reform Bureau) said: 'What the United States stands for is an American Sabbath.' Precisely, and what is an American Sabbath? It is a day like the other six, on which each man minds his own business, allowing others to do the same, all refraining from breaking the law. One goes to church, and no one should interfere with him. Another goes fishing or golfing; and no one should interfere with him" (Editorial; Washington Times, January 1, 1921).

M I S S I O N O F T H E W. C. T. U.

M R S . M. L. W. ENNIS

Just to be faithful,
And just to be true,
Doing whatever
Our hands find to do.
Evermore striving
To lighten the load
Of the despairing
Who took the wrong road.

Bearing Truth's torch
To illumine the way,
For the once cold and forlorn,
It will be glory
For you and for me,
That from Drink's bondage,
We helped set them free.

Asheaway, Rhode Island,
February, 1922.

I once believed in armed preparedness. I advocated it. But I have come to believe there is a better preparedness in a public mind and when opinion made ready to
grant justice precisely as it exacts it. And justice is better served in conferences of peace than in conflicts at arms.—President Harding, (Feb. 6, 1922).
There are at present something over four hundred colleges and universities in the United States which claim some sort of relationship with Protestant churches and which, therefore, may be included under the general title, "The Christian College". The specific question to which this outline is devoted is: "Why should these institutions be preserved and developed?"

In general it may be said that colleges and universities have been the custodians of the ideal elements of civilization. No satisfactory substitute for this important service to society has been discovered. It was this important fact that Daniel Webster had in mind when he declared:

"If we work upon marble, it will perish, if we work upon clay, time will efface it; if we rear temples they will crumble into dust; but if we work upon immortal souls, if we imbue them with principles, with a just fear of God and a love of our fellow-man, we engrave upon those tablets something that will brighten to all eternity."

In spite of the fact that a large majority of the college students of the United States are local students, twenty-three American States now have one university only. The tendency among state institutions within a State is toward consolidation. Educational philosophy as well as history points in the same direction. President Prichard, of the Carnegie Foundation, expressed the judgment that the greatest weakness in the maintenance of good standards by the state universities has been exhibited in those States where they are conducted in two or more colleges instead of one being united into a single institution. It is perfectly evident that the State alone can not solve this problem.

The Christian college as a stimulus to the state university. Many state university presidents have praised the strong Christian colleges for strengthening their own standards of scholarship and morale. President Emeritus Northrop, of the University of Minnesota, declares "now is the time for the church to equip and endow its colleges... that they may hold the state institutions within reasonable bounds of faith and practice." President Henry Churchill King in his address before the National Council of the Congregational Churches asserted, "Leland Stanford probably did more for the state university of California when he founded and heavily endowed a rival university than if he had turned the whole twenty millions directly to the state university."

The Christian college is necessary to preserve the church. Let one concrete illustration suffice. Among the former students of Methodists Episcopal schools are twenty-one secretaries out of twenty-four; thirty-two members of the Committee on Conservancy and Advance out of forty; ten members of the Joint Centenary Commission out of thirteen; thirty-two bishops out of thirty-three; forty college presidents out of forty-three; ninety-two Department of State, of Methodist ministers, six hundred and three acting missionaries on October 22, 1921, out of eleven hundred and eighty-five.

The Christian college is necessary to the preservation of society. The framers of the United States Constitution were university men. American colleges and universities have largely furnished the master builders of American life and civilization—statesmen, diplomats, jurists, surgeons, clergymen, educators, men of letters, scientists.

One Collegiate has furnished the first President of the Continental Congress, four signers of the Declaration of Independence, three Presidents of the United States, Chief Justice Marshall and three Associate Justices of the United States Supreme Court, four Ambassadors to France, two Ambassadors to England, ten Cabinet members, twenty-nine United States Senators, twenty-two Governors of States, three Speakers of the House of Representatives, many Representatives.

One small college in Ohio has educated thirteen ministers out of nineteen who have come from a single congregation in a neighboring community.

The structure and ideals of America are university made. How can these things be?

(a) The Christian college stands for the development of the mind. This function it holds in common with all schools.

(b) The Christian college also stands for the development of character. Character is the greatest need and the greatest asset of humanity today. Edward D. Sissons remarks, "There is an increased demand upon character and a diminished care for the cultivation of character."

Now the above is not the program of the state university. Its remarkable and indispensable program is set forth in the Morrill Act—The Charter of the American State University. The leading object (of these universities) should be without exception the education of other scientists and classical studies, and including military tactics, to teach such branches of learning as are related to agriculture and the mechanic arts.

(c) The Christian college consciously attempts to develop personality. President Suzzallo, of the University of Washington, has said: "We must have your help, we can not train a wholesome personality without the sustaining power of the religious consciousness."

Dr. Flexner, of the General Education Board: "It is the college where a boy may be trained to satisfy his interest and mastery of power that the nation preeminently needs."

President Nichols, in his Inaugural Address at Massachusetts Institute of Technology, 1921: "We can not afford to sacrifice the breadth of a man in order to create a too narrowly efficient machine."

Ex-President Hadley, Yale University: "Teaching is not instruction but revelation—prophet and interpreter and pioneer do much more than record their experiences; they enlighten the world by their examples."

E. S. Martin, Harper's Easy Chair: "There never was a time when so many people had begun to realize that behind the Sermon on the Mount was far the
The Christian college undoubtedly has a place. Does it have a function?

(1) The Christian college is free to emphasize quality in American education. It may control its content for educational experimentation. It may limit the number of students. It may provide for exceptionally effective by the scientific method. It may carefully select its leaders are men and women who are able to make light of the world's population and international power. If a college man is to have the will to promote social order and progress founded on justice, if we are to be brought into the service of the Christian graces, faith, hope, love, the task must be performed largely by the Christian college. This task is not a part of the stated program either of the state university or the graduate school.

(2) The Christian college must assist in coupling industry with good-will. Boats of Arbitration for the settlement of industrial disputes will be of special use: a representative of labor, a representative of capital and a representative of the public. At least two of these men are likely to be college men—possibly three.

Bishop McConnell: "Men must be competent to describe definite industrial situations to which the real truth applies and announces the hour of advance."

The Christian college has already developed some industrial prophets.

(3) The Christian college must assist in coupling diplomacy with good-will. Dr. A. W. Harris: "There must be men to practice the Golden Rule, in community, national and international affairs if our impact on foreign missions is to be effective. The moral significance of tariffs and canal tolls must be set forth."

William Harris: "One of the principal sources of national contempt and dislikes is that each nation judges itself by its theories and judges other nations by their practices."

The colleges must not preach the Open Door, the inviolable sanctity of treaties, the reduction of armaments, but they must produce more men like Hay, Root, Hughes and Underwood, who will practice international righteousness.

(5) The Christian college must assist in producing more profound respect for humanity, irrespective of race, color language or other accidental circumstance. Dr. Harry Fosdick: "The white race constitutes hardly one-third of the world's population, but it holds nine-tenths of the darkness of the habitable area of the earth."

Like the Colonial colleges after the American Revolution, so the American colleges of today must stand as citadels of light and strongholds of idealism in the midst of the greatest turbulence. The President Wilson asserted "Education has always yielded its best fruits when associated with religion." No wonder President W. O. Thompson of Ohio State University declared: "There are elements entering into our education which the church owes society to supply."

Dr. James A. MacDonald, editor of the Toronto Globe, says: "In the world conflict of ideas the college classrooms are our strategic heights. The Christian colleges are coming to the kingdom for such a time."

Are the Christian colleges equipped for this task? Are they? They are not fully equipped. They are lacking in personnel, in financial resources, in prestige. But where else shall we look for our leaders? The colleges must be equipped?

President Livingston Farrand, of Cornell University, in his Inaugural Address, 1921, said: "It will be a grey day for our national life when... the cultivation of learning shall be considered the side in our American universities, but it will constitute an equal peril when our institutions of learning fail to hold aloft... the standard of high character, of sensitive honor, of sound citizenship and service to men."

Hear the conclusion of the whole matter: Jesus advanced in wisdom.

The education of the mind.

And in stature, Physical education.

And in favor with God, Religious education.

And in favor with man, Education for service.

This is the program and the prayer of the Christian college—Christian Education.

SEVENTH DAY BAPTIST EDUCATION SOCIETY—EXECUTIVE BOARD MEETING


Prayer was offered by Samuel B. Bond. The Treasurer's quarterly report was presented and adopted, and balances due the different institutions were ordered paid. Following is an abstract of the report:

ABSTRACT OF TREASURER'S REPORT

1. Revenue

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2. Expenses

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</thead>
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<td>Treasurer's salary</td>
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<tr>
<td><strong>Total</strong></td>
<td><strong>$166.69</strong></td>
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The Treasurer was authorized to give a receipt to William C. Whitford, executor of the estate of Mary E. Tomlinson, for her $500 bequest, and to sign a waiver of citation for the Board in the matter of the final settlement of said estate.

The Treasurer was instructed to pay $25.00 to the Board of Education of the Methodist Episcopal Church towards the financing of the Student Disarmament Convocation, held in Chicago last November.
A goodly number greeted Mr. Holston on the evening after the Sabbath to talk informally on anything of interest along the lines of his work. Many were quite a little interested in his discussion of the Vacation Bible school effort.

We should not fail to mention in this quarter’s bulletin the delightful Christmas program given by the Sabbath school on Christmas eve. It was a good old-fashioned miscellaneous program, consisting of songs, recitations, dialogues, drills and a beautiful anthem by the choir. The decorations which were superintended by Mrs. Lou Barber were the finest we have ever seen and greatly enhanced the occasion.

Permission was given by vote of the church at the last quarterly church meeting, to collect and hang in the room at the head of the gallery stairs, portraits of all the pastors who have served the North Loup Seventh Day Baptist Church. It would be desirable to have the portraits similar in size and quality. Therefore it is suggested that the picture of Elder Babcock, now hanging in the room, be sold and the proceeds put toward the purchase of a new one. This is 20 by 24 inches with an oak frame about three inches wide.

Will not the relatives and friends of the pastors see that this picture is provided for in the near future? The following is a list of the pastors that have served the church: Oscar Babcock, M. B. True, G. J. Crandall, J. W. Morton, J. H. Hurley, E. A. Witter, F. O. Burdick, A. B. Prentice, Eugene Davis, M. B. Kelly, T. L. Gardiner, George B. Shaw, A. L. Davis, L. O. Green and H. L. Polan—North Loup Church Bulletin.

SUNDAY LAWS IMPRACTICAL, WRONG, NARROW

This proposed campaign for stricter Sunday laws is one of those well-meant but misguided efforts which do harm instead of good to the cause they are intended to serve. It is impractical, wrong in principle, and based on an imperfect conception of the Christian religion. It would do far more to drive religion out of the hearts of the people than to draw them toward it. We have no right to try to compel religious observance of Sunday by law.

—Dr. William T. Manning, quoted in the Outlook, Dec. 8, 1930.

WOMAN’S WORK

MRs. GEORGE E. CROSBY, MILTON, WIS. Contributing Editor

WHAT IS COURAGE?

Courage isn’t a brilliant dash, A daring deed in a moment’s flash; It isn’t an instant impulse burst Born of despair with a sudden spring.

It isn’t a creature of flickered hope Or the final tag at a slipping rope; But it’s something deep in the soul of man That is working always to serve some plan.

Courage isn’t the last resort
In the work of life or the game of sport;
It isn’t a thing a man can call At some future time when he’s apt to fall.

If he hasn’t it now, he will have it not When the strain is great and the pace is hot,
For who would strive for a distant goal Must always have courage within his soul.

Courage isn’t a dazzling light
That flashes and passes away from sight;
It’s a slow, unwavering, ingrained trait That has the patience to work and wait,
It’s part of him that makes the way blue.

It’s part of him when he has work to do. The brave man is never freed of it, He has it when there’s no need of it.

Courage was never designed for show.
It isn’t a thing we can time and solve.
It’s written in victory and defeat And every trial a man may meet.

It’s part of his days and years, Back of his smiles and behind his tears.
Courage is more than a daring deed, It’s the breath of life and a strong man’s creed.

—Edgar A. Guest.

DWELLERS ON THE HEIGHTS

With a final snort of the engine we reached the top of the mountain and stopped the car. Far, far down we could see the depths of a broad green valley, with one or two little homes nestling cosily in it. Below the level of our eyes we could see the sunlight filtering through the branches of a thousand trees green with the freshness of early June. Above us, on the highest branch of a tall pine, a bird trilled its challenge to the world in a song that melted the stillness like a golden sword. We seemed infinitely high above the earth, poised there on the top of the mountain.

The boy at my side looked over the valley below us for a long time before he spoke.

“It’s very wonderful here,” he said at last with a half sigh; “it’s so very peaceful and quiet. It’s so far above sordid things I feel as if we were alone in a beautiful new world.”

I echoed the sigh as I nodded my answer to his thought.

“I don’t see,” I said finally, “how any one living like this—on a mountain top—could possibly be bad. Do you? If I lived here, I am sure I couldn’t help loving everybody. I’m sure I would never lose my temper—I couldn’t! I’m sure that I couldn’t have an unkind thought in my mind.

We were silent another long moment, and then with a glance at the sun creeping toward the west, the boy gripped the steering wheel firmly and turned his eyes to the road that stretched, ribbon-like, ahead. With an understanding whirr the car started down the hills toward the valley and the little white homes that nestled cosily among the greenness of the trees. But though we soon reached level ground my heart stayed on the mountain top, and the song of the vivid bird thrilled in the depths of my soul.

It must be very wonderful to live on a mountain top, far above the troubles and struggles and disappointments of a too busy world. It must be wonderful to live high—half way, almost, to heaven—where the sun shines, warmth in the day time, and the stars loom large as great silver lamps at night. It must indeed be far easier to be good, to do kind deeds and to think beautiful thought, when one lives upon a mountain top.

Long years back, when the world was centuries younger and our ancient history was in the making, gods worshiped gods and goddesses. They believed that strange powers in human form had control of thunder and lightning and rain and sunshine; they believed that other all-powerful beings were the creators of love and hate, or sadness and happiness; of war and peace and famine. These gods and goddesses were real, very real, to the people; so real that folk in their imaginations endowed them with names and faces, with characteristics and emotions. They were so very real that great artists and sculptors made them the subjects of their greatest work.

It was perhaps a problem to know where these gods and goddesses should live, for the ancients did not have our idea of heaven. I do not know just how it came to be understood, but people arrived at the belief...
that the divine beings dwelt in a temple on the top of a very high mountain called Olympus.

Probably the gods were supposed to live on a mountain top so that they could look down on the people of earth. But I am inclined to think that the ancient wise men felt that a mountain top was the only fitting place for an immortal to live. One could not imagine the dwellers on such a height farce to be anything but great people—in capable of doing anything but great deeds.

Unfortunately, everybody in the world can not dwell on a mountain top. There aren't enough mountains, and if there were enough, many of us would still have to live in the cities where there is bread to be bought and money to be earned for the buying of it. Only a very few people of all the millions in the world can have the joy of watching the sun rise not far above them, but on a level with their eyes. That's the way it looks from the top of a mountain. Only a very few can look down on a world of men, struggling, far below, for existence.

I used to know a girl who was given to fits of extreme melancholia. She used to give way to her feelings for several days at a time, bothering her office associates (for she did clerical work on the tenth floor of a dingy old building) with her moods, and frightening her family, when she went home at night, with her crying spells. Her moods used to be worse than temper, worse because they were more unexplainable and infinitely more annoying.

I used to see the girl very often. And then, through a change of business we failed to meet for over a year. The change, when I first saw her after that length of time, was startling. For the girl's disposition was almost sunny.

"You seem much happier lately," I said to her the other day. "And I can't help wondering why."

"I am happier," the girl answered; "I'm happier because I have learned to control my moods."

"Did you learn?" I questioned.

"One day," the girl told me, "I was in one of my bluest moods. I was so unhappy that I stood in the window and cried big tears as I looked down into the street tea stories below. And then, suddenly, through my tears, I noticed that the street was filled with a crowd of men and women, all hurrying toward the middle of the road where a wagon stood. I could see, dimly, that the wagon had lost a wheel, and that the driver was adjusting it.

"From ten stories up it looked very small to me, to attract the attention of so many people. And, then, suddenly, I wondered if I wouldn't seem very small and futile to them, and if my grieves wouldn't seem a farce if they could look up at me. I felt as if I were on a mountain top, far above them, and I felt as if my mind should be far up, too. If I feel blue, I stand in the window and look down, and the blueness passes away!

The girl will, probably, never live on a mountain peak. But in the depths of her soul she has been able to create a height to live on, and the sunlight is beginning to creep into her heart—pure sunlight from a spot nearer heaven than earth. We who struggle along in the commonplace little towns, in cities, on the wide flat prairies, can find mountain tops to dwell on, too, if we have the ambition and the courage to hunt for them.—Margaret E. Sangster, Jr., in the Christian Herald.
As for new personnel, they seem to be a myth. We have been looking and waiting as you, and Mr. Morris.

First they were delayed in Warsaw because of passports and now after we have been looking for them day for at least two weeks, we learn that they are delayed because of indisposition of Mrs. Morris. Just what that means we do not know. Two have been sent as far as Moscow, and one of these, a stenographer, is staying in Moscow, "by her desire", so the telegram says: Just what that means we do not know. The other, a man, is starting tomorrow for this part of the world. Another may have left Warsaw and we will hope to see him some day. Two others have left America and may get here next summer. A cable from America says that all those recovering from typhus must have a vacation outside of Russia to get well. If they realized all the difficulties in getting out and in, they might not insist. One might as well go home as to do that.

In the meantime one of our two workers in Minsk has typhus. That is Cornell Hewson, and it leaves his wife the only worker with those recovering from typhus. So you see the number of our workers does not increase. In the meantime I am having to go up to Buzuluk to give out food from there and to have conference with Watts over the work just because the persons whose work it is to do this have not arrived on the scene.

In the meantime our freight train is doing a good bit of switching and occasionally threatens the safety of this typewriter. Fortunately the table is fastened to the wall. Yesterday one of the drivers who came to get food fell over in the snow and died. No one paid any attention to him. He was put in a sleigh and that was all. We had several children come in this week and such a pitifully specimen, who said her parents had left her here. She came from a distant volost. I could not help but look at her hand and little bare legs. She came in to get warm and after letting her stand by the stove for awhile we had to turn her out. She had been to the receiving home and was turned away.

We seem to have chances in our midst. One of the interpreters married a wife in the place where he has been for the last six or seven weeks, and now just as we are about to start Andre goes to the door and looks out and a girl from over at the warehouse calls, "Andruscha." She has been coming here from one of the Volost to get products and Andre gives them out. This ending on his name is the diminutive form which is used by the family of intimate acquaintances. Andre is such a lovable chap that nearly every one calls him by this pet name. I tease him by telling him that it means "dear little Andre's." Andre has left the car to see the girl. I hope that he returns, for I need him.

Dear Family:

This week there will be no bulletin from here. I have been busy all day getting ready to leave the office for the week. I start for the country tomorrow at five o'clock and will make a four days' trip (this is four days in a little-sleigh) of it with the bookkeeper as interpreter. As he is also office manager, it has been a busy day for both of us. We didn't know until last night that we could go tomorrow.

This week we have had our coldest weather with temperature down to 49 degrees below zero one day. That day I worked in a warm room in the depot sorting clothes. When I came up with the boys, one froze his nose. We stopped to rub his face with snow. Just as we got home Andre's ear turned white. So you see we each had our share. Fortunately, it is not so cold yet. (That sounds German, please excuse me.)

Beulah has been away all week visiting. We have about a day together and then one or the other leaves. We have looked for the Morries all day with the letters and Christmas packages, but they have not come. Now I hope they do not come in the middle of the night as it will be short enough anyway.

We are just now very distressed over the lack of food. We are authorized from America to feed 100,000 and can't get the food to distribute. I couldn't look at her hand and little bare legs. She came in to get warm and after letting her stand by the stove for awhile we had to turn her out. She had been to the receiving home and was turned away.

We seem to have chances in our midst. One of the interpreters married a wife in the place where he has been for the last six or seven weeks, and now just as we

Lovingly,

Miriam.

Sorochinskaya, Russia,
February 19, 1922.
its fragrance of heavenly incense, is the Holy Sabbath.

Nothing that develops obedience or promotes piety can be considered unimportant. The question can never be that of the Sabbath as against some more vital truth. The Sabbath rightly held and properly observed promotes spirituality and is the friend of all truth.

The Sabbath may be held in such a way as to come between men and God. It may become an object of worship rather than a means of worship, and its observance par­tantism, is "Back "watchword "Sabbath as to come between men and God. It may of all truth. ' .

Earth, and who,.. spoke not as the Pharisees, to promote the spirituallife of men. The Master's Sabbath-keeping was in practice he gave it the stamp of a Chris­tian institution, which increased its power to promote the spiritual life of men.

The Sabbath provides the weekly moun­tain top of transfiguration when the Mas­ter is seen in radiant glory, the law of God is revealed, and the prophets sanction and inspire our worship. This service the Sabbath renders because it is an institution of divine appointment and has a sacred character. A seventh day of rest, worked out upon the basis of our physical require­ments, and appointed by the authority of men, but have an influence upon society. But the crowning glory of the Sabbath of the Bible is its holy char­acter. It has been made sacred by divine appointment, by the place it occupies in revelation, and by the holy uses to which it was put in the ministry of Jesus.

Sunday is a graft from paganism, which gradually made its way into the Christian Church. Conversely, the gradual suprem­acy of pagan superstition drove the Sab­bath from Christ from the church. The watchword of present progressive Protes­tantism is "Back to Christ." It is the felt necessity on the part of many Chris­tians, and a positive trend in the Christian Church. The Sabbath which was made for, man marks the way over which that journey must be taken. The Christian Church is in By-path Meadow, ahead of her is the Slough of Despond. The weekly Sabbath which has marked the King's Highway from the beginning of time, stretches ahead, a guidepost to direct the weary feet of the earthly pilgrim, a pledge of Heavenly rest at the end of the journey.

I wonder if Seventh Day Baptist young people appreciate their heritage as Sabbath-keepers; and realize the place which the Sabbath may take in fitting them to meet life's problems, and to render the min­istry which the world needs. I fear many may be of the opinion that it is a means of going out into the world, flattened by its promises, and to gain popularity and suc­cess, but turning their backs upon that which had made all this possible. Early brought to the foot of the Cross, lovingly and patiently led in the way of obedience to Christ, many have sold their birthright for a mess of posture. Some have receive­d not even that. But it matters not that some have received a full mess, it was only posture, of the abundance of which a man's life doth not consist.

No matter how far one travels, or where he goes, once every week the setting sun becomes a trial of faith and a test of obe­dience. The Sabbath furnishes, therefore, a frequent and regular opportunity to meas­ure our devotion to Christ, as well as a means of deepening that devotion. Sab­bath-keeping, spiritual and free, is an asset to any life, and will strengthen our young people to meet every personal temptation and problem, and will make them mighty according to their opportunity as they go forward to meet the world's opportunities.

THE SABBATH RECORDER

C. E. NEWS NOTES

NORTH LOUP, NEB.—A Christian En­deavor social was held at the home of Doc­tor and Mrs. Hemphill on Monday evening, December 26, 1921, and a large number were present. The evening was spent play­ing games.

A Thursday night of the same week a large number of the Christian Endeavorers went to the Methodist church to a community social given by the young people of that society. The evening was spent in games and light refreshments were served late in the evening.

Sabbath night, December 31, the Endeavor­ers held a Watch Party at the parsonage. Games were the order of the evening, as well as a mock wedding and a sing, in which everyone joined.

New Year's morning the Endeavorers went to the pastor's home and had breakfast following the sunrise prayer meeting.

New Year's night following the church dinner, the Endeavorers entertained the rest of the church at a big social in the church basement. A large crowd was present and an enjoyable time had.

On February 11, the Endeavorers ent­ertainied the church again at a social in the church basement. A unique social was held at the home of Mr. and Mrs. Riley Brannon Sabbath night, February 25. It was a musical social, at which each member or person present gave some musical number. A large crowd was present and each one re­sponded. Following the program every one joined in singing a number of old songs together. Light refreshments of sandwiches and cocoa were served.

A St. Patrick's Day party is being plan­ned by Myra Thornigate, the chairman of the social committee, for March 18.

Sunday morning, January 1, 1922, a sun­rise prayer meeting was held in the rest­room of the church according to a custom of the society. The meeting was in charge of Alta Van Horn, chairman of the Prayer Meeting Committee. Pastor Polan and Mrs. G. L. Hutchins talked, representing the old year as a memory and the new as a challenge; and Albert Babcock lead the devotions. There were two special pieces of music furnished by Marie Brann­non and Leona Davis and O. T. Bab­cock.

The Christian Endeavorers have had charge of the music at the Friday evening prayer meeting since about the middle of December. It was in charge of the Music Committee, of which Violet Bab­cock is chairman. Myra Thornigate later had charge of the music for a month, and O. T. Babcock beginning March 17, will have charge for four weeks. This was done to relieve the church choirister, Mrs. Esther Babcock, of some work, and give her a little rest. — The Church Bulletin.

THE SABBATH RECORDER

TRAINING BETTER LEADERS

The Junior superintendents of western Massachusetts were recently given a splen­did opportunity for further training at a two-day institute held in the Memorial Parish House, Springfield. The institute opened with general con­ferences under the leadership of the State Junior Superintendent, Alice L. Mason, and Russell J. Blair, State Field Secretary. Following supper, plans for chalk talks were given as well as the report of the planning committee.

A feature of the second day's program was the Junior rally, in charge of the Aub­urndale Junior society, at which a model Junior Christian Endeavor meeting was given.

AN "AFRICAN PALAVER"

The Junior Christian Endeavor society of the First Presbyterian Church, Atlanta, Ga., recently held an African "pala­ver." All the members of the society sat in a circle on the floor with an African chief­tain upon one side and a witch doctor on the other (parts taken by the Juniors), and these told of their lives in their native country, with special reference to the effect of the gospel upon the lives and manner of living. The Juniors took turn in reading an account of the life of Robert Moffett, a pioneer missionary in Africa. At the close of the meeting, bananas were served with a sprig of lettuce fastened to the lower end in true African style.

THE GOLDEN LINING

M A R Y S. A N D R E W S

Beyond dark, threatening clouds, the sun Went down, one eve, as Sabbath began. Each cloud was edged with the brightest gold, Showing its lining of beauty untold.

'Tis so with us, if we trust in God's love. Living for others, looking above,

Though dark the clouds in our lives, we find Each one with brightness and beauty lined.

Blessed, blessed hope of immortality, that makes this life but a prelude to a larger life; where each faculty will have its full exerc­ise; where every struggling soul will enter upon its perfection; where the spirit will soar unfettered in the atmosphere of God; and where we shall know what it is to face— and be like him.— J. K. McCIlue.
AN HIGH DAY

John 19: 31

REV. MILTON S. BABCOCK

That was a day of “preparation” of the Passover and the next day “an holy convocation,” like which there were others during the services of the Passover, called “feasts of the Lord.” These occurred annually on certain days by number, each “a sabbath” unless it be one sabbath following six days of work, and then it was known as “the sabbath of rests.” The spiritual lesson of the Passover itself and the sum of the prophetic promises, seem to center in these “feasts of the Lord.” But that sabbath day, which was “an high day,” meant much more, far more! On that day fell also “the sabbath day according to commandment,” “the seventh day” for it, a “pros sabaton.” (Mark 15: 42.) These “feasts of the Lord,” inspired the song of delivery from Egyptian bondage and, pointing to the promised Messiah, were designed to inspire the hope of delivery from the bondage of sin and of home, and to lead into a flowing with milk and honey free from the curse. The Sabbath of God pointed back to the Beginning. Then “God spake and it was.” “He commanded and it stood fast.” There was not, but at that word, there was. And “the evening and the morning were the first day.” Thus the creation of the fourth shining and concealing of himself, who is the Light, he spake and there were lights “in the firmament of the heavens,” the “greater to rule the day and the lesser light to rule the night.” To be “signs for seasons, days of the year, and for years.” There they still are, evening and morning, in regularity and order, fulfilling that divine word for men. The Creator counted in his orderly process for literally runs the record, he spake “one into the sabbath;” “two into the sabbath;” “three into the sabbath;” “four into the sabbath;” “five into the sabbath;” “six into the sabbath.” But the unit number of creation into which the six days were blended, had not appeared. So “thus the heavens and the earth were finished and all the hosts of them, and on the seventh day God ended his work which he had made; and he rested on the seventh day [sabbaton] from all his work which he had made: and-blessed the seventh day and hallowed it.” “Where wast thou when I laid the foundations of the earth?” “Whereupon are the foundations thereof fastened?” or “who laid the corner stone thereof?” When the morning stars sang together and all the sons of God shouted for joy there was light from thence in all the course of man, some there have been who could and did count in sevens and keep the count and mark the creative unit in the returning cycle as the records attest; in the language of each record change for calendar, or almanac, or what not, noting the first day of the week—“Sunday”—and ending with and noting the seventh day by some word meaning “sabbath.”

Now read:—“This is life eternal that they might know thee, the only true God, and Jesus Christ, whom, thou hast sent.” “Hallow my sabbaths; and they shall be a sign between me and you, that ye may know, that I am the Lord thy God.”

Now the Greek word translated “high” in the text and in the masculine form, megas, is found nowhere else in the New Testament but the feminine form, megasia, occurs also once, in Hebrews 16: 21, reading: “and having an High Priest over the house of God.” Who is this?—“Thou art a Priest forever after the order of Melchisedec.”

For such an High Priest became us, who is holy, harmless and undefiled, separated from sinners, and made higher than the heavens! “Who is perfected forever.” How high that sabbath day to witness the finishing of his service as Son of Man “outside the gate”: receive him without taint of corruption; hold him in peaceful sabbath rest; out of the reach of evil man; in that matchless work approved of the Father: to sit down at the right hand of God, within the veil, “made forever an High Priest after the order of Melchisedec.”

In harmony with the divine plan in council between Father and Son, before the world was, that day was, that place was, pictured in every type and foretold in every prophetic word, through Christ, to submit to all intelligences of the Universe the final test of the character of God and the Word of God and forever settle the sinful doubts and fruitless faults of all foes from first to last in the divine rift to the faithful of all ages, that shall come in “the new heaven and new earth wherein shall dwell righteousness.” Briefly may we consider that “High day” in threefold aspect.

First, The sabbath of creation. Herein is involved the notation and enumeration, the numeric, basic order and divine science whereon rests the foundation, not only of this world, but of all worlds wherever existing in normal state, established in Love! Made out of what? Not out of anything! “Through faith we understand that the worlds were framed by the word of God,” so that things which are seen were not made of things which do appear.” To create is to cause that to exist which never existed before; not made out of anything that ever existed before: “God spake and it was.” “He commanded and it stood fast.” Man supplied the word “done.” Adaptation is man’s limit! God’s work has no discord, no friction attains it. How wise and how rich the word that the made the seventh day of the creative cycle, without end! “The remnant of his works are the days of his sabbath.” He is the Light, he spake and there were lights.

Second, Regeneration. God made man, “the master piece,” and gave him dominion over all. Made him “upright,” an overcomer, an Israelite (Ecc. 7: 197). What ever is the highest, the most perfect, without whatsoever condition, with ample ability and power, given him, from breath to breath, to keep himself and dominion, at his own choice in peace and harmony without force or friction, through endless ages! A perfect man, in peace, unchangeable! The man failed!

Let in a power to control him and his dominion, by force in selfish purpose to become the like the Most High. Thus overcome he opened the way for friction, thistles, thorns, waste and decay, and that last enmity, “death,” that may close in a self-imposed judgment ending in a final separation from him who giveth to all life, breath and all things; and in a second death from which there is no resurrection—“perish.” Was creation’s plan and word a failure? No. A thousand times, No! Was this our first Adam a failure? Yes, because he made himself wrong. But against his instruction. God’s word is always “yea and amen,” and will not return unto him void! How used decides effect upon user. That word secures harmony, peace, rest and immortality to a life, lived without waste. “The wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord.” “God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” “When the fulness of the time was come, God sent forth his Son, made of a woman, . . . that we might receive the adoption of sons.” This is the highest, the most perfect, the preeminent, and, lessons of experience, from first to last the living Father, in ways of mercy, peace and love, has sought after this one thing; the sheep of the house of Israel, offering them victory over death, hell and the grave and conscious sabbath rest evermore.

A new type of Adam! “He came to his own and his own received him not, but as many as received him to them gave he power to become the sons of God, even to them that believe in his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”

Third, The Overcomer. He is the seed of the woman, quickened by the Holy Ghost. Yea, listen—“In the beginning was the Word and the Word was with God. . . . All things were made by him and without him was nothing made that was made. In him was life and the life was the light of men.” “He that hath the Son, hath life and he that hath not the Son hath not life.” He lived to serve, not to be served. Immanuel, God with us. The keynote of Heaven’s harmony, He!

But the last test at hand, before the feast of the Passover, was the effect of that upper chamber, along with his disciples, he ate the last supper of the Lord’s Passover, instituted the ordinances of the new day that “show forth his death till he came.”
"He that should betray him having received the sop, went immediately out: and it was night." Without contest or sword, he suffered the Prince of this world, through Caesar, his world master of destroying force, finish his fiendish utmost! That one apostate nation, organized of God to be separate from Caesar, in a "pretense of piety but denying the power thereof", on the day of the preparation for the Lord's Passover and creation Sabbath, joined Caesar and crucified the "Lord of glory." The quaking earth; the deep, dark hours; the veil of the temple of worship torn in twain in testimony, the Master of heaven and earth cried, "It is finished," gave up the Ghost and was laid in Joseph's new tomb to rest! "Will he rise from the dead, so the last horror 'be worse than the first,"—the apostate leaders of the Church ask in intense fear. "Make it as sure as ye can," commands Caesar; and "So they went, and made the sepulchre sure sealing the stone and setting a watch." (Matt. 27: 55, 56).

"Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down, of myself: I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." "As the Father hath life in himself; so hath he given to the Son to have life in himself."

Asleep in the tomb, faith in the word of God raised the Son of Man "from the dead," victor over every foe! "I am he that liveth and was dead: and, behold, I am alive for evermore, amen; and have the keys of hell and of death."

"And I saw another sing in heaven, great and marvellous, seven angels, having the seven last plagues; for in them is filled up the wrath of God. And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord, God Almighty; just and true are thy ways, thou King of saints."

From every angle, type meets antitype! He is the living Word! The sword is dead! That is an high day!

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**CHILDREN'S PAGE**

**GOOD NIGHT AND GOOD MORNING**

A fair little girl sat under a tree,
Sewing as long as her eyes could see;
Then smoothed her work and folded it right,
And said, "Dear work, good night! good night!"

Such a number of rooks came over her head
Crying, "Caw, caw," on their way to bed,
She said, as she watched their curious flight,
"Little black things, good night! good night!"

The horses neighed and the oxen lowed;
The sheep's "bleat, bleat," came over the road;
All seeming to say, with quiet delight,
"Good little girl! good night! good night!"

She did not say to the sun, "Good night,"
Though she saw him there like a ball of light;
For she knew he had God's time to keep
All over the world, and never could sleep.

The tall pink foxglove bowed his head—
The violet curtained and went to bed;
And good little Lucy tied her hair
And said on her knees her favorite prayer.

And while on her pillow she softly lay,
They knew nothing more till it was day;
And all things said to the beautiful sun,
"Good morning! good morning! our work is begun."

—Baron Houghton.

**THE DOG THAT SAVED A SOLDIER**

Attached to a French command was a dog named Michael, larger, stronger, more intelligent than the others and of a gentle nature that made him a general favorite. Michael, although most "sociable" centered his affections upon a young French soldier named Henri. Every day at the soup hour Michael would appear carrying a tin can and place it beside Henri, who would fill it as he did his own, and they would dine together.

The day came, however, when Henri failed to return, and as the men stumbled back again to safety Michael scanned, with anxious eyes, each pale, haggard face, his sensitive nostrils quivering with dread.

When the last man had been accounted for and Henri was still missing, the animal darted toward the battlefield and after some time returned, greatly excited and carrying an old half glove which belonged to his friend. He could scarcely wait for the attendants to bring a litter before he started off again, his great intelligent eyes imploring them to hurry.

In a remote part of the field they found the young fellow lying still and cold. After a hasty examination the attendants left him for dead, hurrying away to succor the living, but Michael refused to be convinced. Again and again he returned for assistance, but in vain, so he mounted his solitary guard, his face almost humanly expressive of grief.

The attack took place about sundown and it was not until late that night that comparative quiet settled down upon the trenches.

Suddenly the moon flashed from behind a cloud, and the alert sentinel peered sharply about, then brought his rifle swiftly to his shoulder.

Not twenty feet away, creeping slowly toward the trenches, but halting abruptly every minute, loomed a large, dark object. The sentry advanced cautiously, finger on trigger demanding curtly, "Who goes there?" followed by the stifled exclamation, "Michael!"

Michael it was, gasping, panting, but still the same old dog Michael—but not alone. Behind him, parts of his uniform literally torn away by the dog's teeth, lay Henri, dragged from the field, inch by inch, by the devoted animal. And, miracle of miracles, the boy was actually breathing.

How the animal had accomplished such a Herculean task and escaped the vigilant eyes of the field attendants will forever remain a mystery, but suffice it to say that little, fragile-looking Henri ultimately recovered, to challenge death once more at the front.—Our Dumb Animals.

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**FROM DARKNESS TO LIGHT**

"Sunshine and twilight and night—And the joy of the day is gone; Night and the dawn and the day—And, behold, new joy has begun!"

"All life runs a similar round: After the night comes the day: Hope turns to darkness—and then New hope drives the darkness away.

"Have faith, O my soul, and go on—Nor ever be ruled by despair. The night-time descends? Keep advancing—Lo, the sun lights your path everywhere!"

"A lot of people who never actually lose their religion are terribly unlucky in often mislaying it."
GOD'S CARE

OUR WEEKLY SERMON

THE LATE REV. NATHAN WARDNER, D. D.

Text: As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him, and there was no strange god with him. Deut. 32:11, 12.

Here is a figurative description of God's care for and interest in Jacob and his descendants; especially during their sojourn in Egypt and their journey through the wilderness as representatives of his people in all ages of the world.

The language of the two preceding verses is very expressive. "The Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in a waste howling wilderness; he led him as an eagle doeth his fledglings. He spreadeth abroad his wings to bear them on his wings. He teaches that his people; whom it is prepared? A vessel is always Egypt who knew her wings, wilderness as representatives of his people in all ages of the world. They get so comfortable in the

The Lord's portion is his people. They are his inheritance, his treasures, his jewels. He has fitted up heaven for them.

Now, if the place he has fitted up for his people is so rich and glorious, how much more so, in his estimation are those for whom it is prepared? A vessel is always regarded as of less value than that which it was made to contain. A house is of less value than its occupants.

He says his people art to him as the apple of his eye, the tenderest and most sensitive organ of the body, as well as the most valuable connected with the five senses. By this we see the tender relationship which a Christian sustains to Christ. Whoever touches them arouses Omnipotence against him.

He teaches that whoever shall by tempting, intimidating, or by deception, cause one of the weakest of his disciples to fall into sin, it were better for him that a millstone were hanged about his neck and he cast into the depths of the sea. Men little realize what an Almighty foe they are raising up when they try to overcome the conscientious scruples of a child of God.

First in the tenth and eleventh verses the Lord tells how he found Jacob and how he protected and instructed him. "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him, and there was no strange god with him."

When all the interest, feelings, and reputation of a people are centered in one object, past, present and future, the strongest social and civil ties are formed that possibly can be formed. See how our Revolutionary fathers were bound together by that eight years' struggle for liberty. The memory of how that struggle will ever be a strong bond of union in this nation so long as it remains a republic. According to the number and power of the ties that bind a people together, will be their power to resist external pressure or internal dissensions.

Now look at the discipline the Jews had in Egypt. Their circumstances, employment and sufferings were all the same. The sorrows and hopes of one were the sorrows and hopes of all: So that they were prepared to sympathize together in every respect. All were praying for deliverance and when it came, joy filled every heart. No people were ever bound together by bonds one half so strong and enduring. And see the effect. While many of the greatest nations whose hand has been broken off, it ceased to be, the Jews, though scattered and persecuted in every land for nineteen hundred years, are still bound together by stronger ties than any other people on earth; which indicates that God has yet an important end to accomplish by them.

God always humbles those he designs to exalt that they may honor him when exalted and at the same time be not ruined themselves by that exaltation. See how he prepared David for the throne of Israel. Few men ever maintained such humiliation in such an exalted station. And whenever he began to get lifted up, the Lord brought new afflictions upon him to humble him again. Had he not been a man after God's own heart, he might have been allowed to go on in his prosperity and sin; but he was allowed to suffer in all the matters that his soul might be saved.

Second, "She fluttereth over her young." The eagle in giving her young their first lessons in flying seems to proceed by setting them an example to show them how. Here is an important lesson which all should learn and adopt. The young always learn most readily by imitation; and the mature Christian should always be prepared to say to the young convert: "Come, go with us and we will do you good", and so help him on in the divine life. Mankind is more affected by example than by theory. ... He teaches that his people; whom it is prepared? A vessel is always Egypt who knew her wings, wilderness as representatives of his people in all ages of the world. They get so comfortable in the

The eagle has fitted up heaven for his people. They are his inheritance, his treasures, his jewels. He has fitted up heaven for them. They are his inheritance, his treasures, his jewels. He has fitted up heaven for them.
tears up their nest, frustrates their worldly plans and blasts their hopes. And when they become broken hearted and humble then, lest they become discouraged, he takes them upon the wings of his love and sets them on Pisgah's top, and gives them a view of the promised land, and a taste of the grapes of Eschel to give them a relish for heavenly things. Then if they get too self-confident and like Peter, form resolutions in their own strength, he seems to withdraw his supporting arm and to leave them to prove how weak and dependent they are. I say, he seems to withdraw his supporting arm. It only seems so. The Lord is still near his struggling child, watching the contest with Godlike interest; and when he sees his strength and courage giving way, and like Peter in the water, he cries, "Lord save me or I perish," he gently takes him by the arm, and while he cries," Lord save me or I perish," he gently takes him by the arm, he assures him of his own victory. And he who knows, and then criticizes others who are trying to reform, while he makes no effort to serve God, is criminally inconsistent.

"This will now only be a matter of time."

"Even the failings and mistakes of such as try to obey God are far more acceptable to him than the best deeds of such as act without regard to his claims. For one acts from the fear and love of God through his obedience may be imperfect, while the other deliberately rejects his claims.

Besides it is unfair to judge merely by exterior deportment. Some men have much stronger temptations to overcome than others, in certain directions, and it requires, perhaps, more than all the resistance and strength they can muster to conduct themselves as tolerably well, while others are hardly tempted at all in that direction.

God judges according to the desire and effort put forth, and not by the apparent success. "Judge not according to the appearance, but judge righteous judgment."

The Christian may fail every day of coming up to the standard he aspires to, yet if he continues striving, sincerely, in the strength of God, he will in the end be successful. Those who commit themselves and their all to God are sure of his watchcare and guardianship. He will help them advance continually towards perfection; while those who disregard his claims have no promise at all to encourage them. For every promise God has given is to those who fear and obey him.

We are generally better pleased at a mistake in another, though it may prove an injury to us, if we know that it was intended as a kindness and was prompted by love. But were I bestowed with a selfish or evil design. Thus we judge and God judges according to the desires of the heart, and interprets the act by that, when the motive is known and God can not be deceived.

"Whether, therefore ye eat or drink or whatsoever ye do, do all to the glory of God", and then God will accept all. But if done for another object none will be acceptable.

DEATHS

STELMAN.—Benjamin Hall Stilman, son of Deacon Almon P. and Hannah Hall Stilman, was born in Hebron, Pa., May 25, 1837. He was reared at White Salmon, Washington, and lived in the same house as a boy, having been for many years a member of the Seventh Day Baptist Church. He had been for many years a member of the Odd Fellows Lodge for about forty years.

Funeral services were held March 25, at the Congregational church of White Salmon, Wash., under the auspices of the local lodge I. O. O. F., assisted by Rev. R. T. Holland, of the Methodist church at White Salmon. The casket, draped with the Stars and Stripes, was borne by a detail from Evans Towne Post, American Legion. Interment was made in the Odd Fellows Cemetery, White Salmon, Wash. O. A. S.

A REAL TRIBUTE

Little Jean, accustomed to the best of Bible teaching, came home from her first visit to a mission Bible school, and was describing it confidentially to her mother: "They sang real racy music and clapped their hands, and whistled something awful for God's honor, but they all looked happy and seemed to think it was all right, so I did not say anything. And I don't believe my teacher knew very much; but, mother, she sure does have the Jesus knack."—L. M., in Western Recorder.

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etc., and was more than three hundred and ninety days under fire.

Soon after his discharge in 1865 he was married to Loduska D. Burdick, daughter of Elder Russell D. Burdick. To this union two children were born: Rev. Orson A. Stilman, pastor of the Congregational Church, of White Salmon, Wash., and Laura E. Stilman, of Catskill, Ore., and White Salmon, Wash.

He moved to Eugene, Ore., in 1907, and has lived in Oregon or Washington since. The past four years, with the exception of a few months, he made his home with his son Rev. O. A. Stilman, at White Salmon, Wash.

He had been for many years a member of the Seventh Day Baptist Church. He had been a member of the G. A. R. almost from the beginning of that organization, and had been a member of the Odd Fellows Lodge for about forty years.

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

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

THE SABBATH RECORDER
NOT AMERICAN IN SPIRIT

"That Protestant Christians had no right to force Sunday observance legislation was an opinion expressed yesterday by Rev. Dr. Charles S. Kemble, Methodist minister, of Irvington, N. J., before the thirty-third annual meeting of the Lord's Day Alliance of the United States, which was held in the Madison Avenue Baptist church, at Thirty-first Street. His words followed a heated arraignment of the motion-picture industry.

"We must remember that this (New York) is not a Protestant city," declared Dr. Kemble. "Every third man is a Jew, and possibly every third man is a Roman Catholic. Two thirds of the population are not Protestant.

"The Roman Catholic Church does not agree with us at all as to the observance of Sunday. The Jews disagree with us as to the conception of the Sabbath. Now why should we force upon them a bill which disagrees with their thought and their views? "We have no right to force our views and conception, which is the Puritan conception of the Sabbath, upon them. It is all right to do weekly, penitential, and to voice our sentiments from pulpits, or by propaganda. But I don't believe in legislation which forces our religious views upon those who do not agree with us. It is not American in spirit."—New York Times, Nov. 22, 1921.

"No temper is ever well governed whose owner boasts that he is a man of spirit."

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F. J. HUBBARD, Treasurer, Plainfield, N. J.
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The Sabbath Recorder

"BEYOND THE SUNSET"

I watch the sunset as I look out over the rim of the blue Pacific, and there is no mystery beyond the horizon line, because I know what there is over there. I have been there. I have journeyed in those lands. Over there where the sun is just sinking is Japan. That star is rising over China. In that direction lie the Philippines. I know all that. Well, there is another land that I look toward as I watch the sunset. I have never seen it. I have never seen any one who has been there, but it has a more abiding reality than any of these lands which I do know. This land beyond the sunset—this land of immortality, this fair and blessed country of the soul—why, this heaven of ours is the one thing in the world which I know with absolute, unshaken, unchangeable certainty. This I know with a knowledge that is never shadowed by a passing cloud of doubt. I may not always be certain about this world; my geographical locations may sometimes become confused, but the other—that I know. And as the afternoon sun sinks lower, faith shines more clearly and hope, lifting her voice in a higher key, sings the songs of fruition. My work is about ended, I think. The best of it I have done poorly; any of it I might have done better, but I have done it. And in a fairer land, with finer material and a better working light, I shall do a better work.—Robert Burdette. (In a personal letter shortly before his death.)

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