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

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

EVENTUALLY
100%
WHY NOT NOW?

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

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WHOLE NO. 4031

Have Faith in God
It is quite distressing to see how many of those who claim to be God's children over the different interpretations of Bible language, and concerning the messages Jehovah has given us on the pages of the book of nature, and in respect to the development of his plans as revealed in human history.

If, in speaking of the marvelous way in which Jehovah developed a universe as shown by his handwritings on the pages of nature, and in the opened book of human history, one chances to use the term "evolution," certain critics are instantly up in arms for a bitter fight.

Recently a man of national reputation waxed eloquent in an effort to prove that "no one who believes in evolution can be a Christian!" This is altogether too sweeping. There are many phases of evolution. Some of them are true. There has been a wonderful evolution of languages since the human race was young. We suppose that if one speaks of the evolution of God's great plan of salvation, he would immediately be understood. But if he were to use the word "development" instead of evolution no fault would be found. Possibly the use of that word might save controversy in cases where it would do as well.

To us, it seems like superficial judging to assert that there can be nothing written in the Bible that would be found. After all, he who reads God's messages in his material universe, harmonizing them with the teachings of his written Word, and making Jehovah the source and intelligent cause of all things, is blessed with a superhuman, not simply an ordinary, wisdom. The heathen doubtless will emphasize this in cases where it would do as well.

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THE SABBATH RECORDER

706

Telling all about us, than by watching for chances to quarrel over some unimportant theory or doctrine upon which people are bound to differ.

True Loyalty

A well-known minister of the gospel caused quite a commotion recently by simply standing true to his convictions on the prohibition question, and proving his loyalty to the fundamental law of his nation. He had gone from Philadelphia to New York to attend a public dinner where he was expected to make an address. He soon found that the outlaw spirit for which New York is gaining an unenviable reputation had expressed itself by several jugs of whiskey on the table.

What should a true minister and loyal citizen do in such a case? He knew that the Constitution of the United States was being violated and that vendering of liquor was a crime. Plenty of whiskey on a public dinner table gives abundant evidence that the law of the nation had been flagrantly violated. He also knew that the leading newspapers of the city would condone the matter and make light of the law; and for him to remain at that banquet, even if he turned down his glass, would be tacitly condoning the violation of national law.

Without hesitation he wrote a note explaining to the toastsmaster that he could not be a party to such a thing, and quietly left the banquet. If one is to judge by the noise made over the matter by the papers in two cities, and by the clamorous talk of many persons, he must conclude that this man's protest was effective to say the least.

After all, even the critics who ridicule such an action, must in their hearts admire a man who thus stands four square, true as steel for truth and loyalty.

Words of Loving Tribute

On page 698 of the Religion Record, May 22, appears an obituary of Deacon Murray Maxson, written by Rev. Henry N. Jordan, pastor of the church in Milton, Wis., where the final services were held and where the burial took place. Pastor Jordan's obituary of Deacon Maxson came in due time and was published.

After that appeared we received a second obituary by Rev. G. E. Fifield, pastor of the Chicago church of which Brother Maxson was a member. Brother Fifield ministered at the church, Rev. Jordan being the body taken to Milton, and, evidently, not knowing of Brother Jordan's writing, himself prepared an obituary.

While the two writings are somewhat similar, as to data, there are some beautiful words of loving tribute in Pastor Fifield's article which we give here. After speaking of the father and mother love which moved them to adopt several children and bring them up as their own, the pastor said:

Deacon Maxson was a man of great faith, and of unfailing courage, and unswerving purpose the right as he saw it; and yet happily free from the austere and unlovable qualities which so frequently accompany such courage and purpose. He had his good wife, in that lonely city, made their house a haven of refuge and good cheer. Their hearts and their home were always wide open, and big enough for every occasion. Though still young for their years, and only in the early sixties, they had already been called to the high post of being "Uncle Murray" and "Aunt May" to practically all who knew them.

It was noticeable, even in the home that both the nurses and patients who came in contact with him, called him "Uncle Murray." The funeral service for Deacon, was held on Thursday evening, April 27, from their home in West Monroe Street. The house that was so often in the past filled with rejoicing friends, was now crowded to overflowing with those who really mourned a great and inexpressible loss.

"How strange it seems, with so much gone Of life and love, to still live on!"

In church, or Sabbath school, if any one were sick or dead, Uncle Murray was almost always the first to send flowers. He felt that though he was called to be sent. But now, when he saw death approaching, he humbly expressed a wish that the friends would not send flowers, but instead, in the expense of sending flowers, in their love and sympathy, sorrow must find some mode of expression. It can not be denied this. And this more beautiful mode of expressing an emotion which transcends words, than by sending flowers. The casket was covered with them, the room from the floor to the top was banked up with the most beautiful floral offerings. Their fragrance ascended like sweet incense of love and sympathy from the hearts of all present.

Words of comfort were spoken by the writer, pastor of the Chicago church, from the text: "Blessed are the dead who die in the Lord from henceforth: yea, faith the Spirit, that they may rest from their labors, and their works do follow them." On Friday morning, April 28, the body was taken to Milton, Wis., for interment. Deacon Maxson had many friends in Milton that, besides to their desire, another funeral service was held from the Milton church on Friday afternoon, the pastor of the church, Rev. Henry N. Jordan, Rev. E. D. Van Horn and Rev. S. H. Babock officiating. They laid him to rest, as it is appropriate for such a one, when the flowers were blooming, and all nature rejoicing with the new life of the year. "Whatsoever is true, which shall he also reaw," Uncle Murray sowed love and kindness; and he reaped the sincere love of all who knew him.

His Young People

On Sabbath, May 6, Helped Him Out when Pastor Simpson of Alfred Station, was too ill to attend services his young people helped him out in fine shape. In the Young People's page our readers will find something of the way in which they did it.

The parable of the Good Samaritan was divided into four parts and each one of four young people gave a part. While they were doing this six of the Alfred Station boys represented by one lad in the county Y. M. C. A. Conference in Cuba, N. Y.

On Sabbath, May 13, Pastor Simpson had the pleasure of baptizing three young people. The friends of Second Alfred are looking forward hopefully to the coming of Rev. W. D. Burdick to help in their summer school.

Auburn Seminary Record Commenda

President Davis' Book

The Auburn Seminary Record, a strong Christian magazine of eighty pages, in its Book Review department, contains the following commendation of President Davis' book, Country Life Leadership, published by the American Sabbath Tract Society, Plainfield, N. J.

The writer is Charles Chalmers MacLean:

This is a book of addresses or sermons delivered by Doctor Davis at commencement time before the graduates of Alfred University of which he is the capable and popular president. Doctor Davis is a born preacher as well as an able administrator; he combines rare sympathy with rhetorical skill, and the masterly quality of their style, which announce unmistakably that we have now left behind us the mental habits and limitations of Old Testament writers.

For years whenever I have given even a little attention to the profound reasonings, and to the language and literature of the Bible, I have been led to ask a question something like this,

Since the facts and truths of our religion have come to us as the result of deep thinking, on the human side, and in language so correct in spelling and grammar, and in literary form, in our modern version, how is it that we preachers and teachers, who know the scriptures, and the principles and practice of righteousness, can feel content not only without thorough and soul-enriching spiritual-mindedness, but without the highest attainable mental culture, and without seeking to become masters of such beauty and power, in the use of expressions similar to the Bible in accuracy, beauty, and persuasiveness.

The things of the kingdom are worthy of direct stress upon the real motive power that lies behind all abiding improvement. He brings out clearly that which impresses religion and in which there is a decadence in the activities of the church is sure to deteriorate, and eventually all the real values of life will perish. Country pastors will welcome this splendid contribution of Doctor Davis. They will find his book valuable.

THE BOOK OF BOOKS

ARTHUR E. MAIN, D.D.

Every one can readily see the great difference in form and thought between the Fourth Gospel and the other three. And when we get beyond the eighth of the Acts, from the account of Paul's conversion on through the epistles, we are in a new world of thought and expression. How different John, Romans, and Hebrews are from the Old Testament Job, Psalms, Proverbs, or Prophecy! This is partly due to their being a new message, that of the new Covenant in Jesus Christ; partly to the influence of Greek and Roman ideas, customs, and languages, as will appear when we study these writings in greater detail.

But, as Professor Hudson says, "It is most of all the epistles, and especially those of Paul, with their complexity of thought and expression, their subtlety of logic, their rhetorical skill, and the mastery quality of their style, which announce unmistakably that we have now left behind us the mental habits and limitations of Old Testament writers."

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Since the facts and truths of our religion have come to us as the result of deep thinking, on the human side, and in language so correct in spelling and grammar, and in literary form, in our modern version, how is it that we preachers and teachers, who know the scriptures, and the principles and practice of righteousness, can feel content not only without thorough and soul-enriching spiritual-mindedness, but without the highest attainable mental culture, and without seeking to become masters of such beauty and power, in the use of expressions similar to the Bible in accuracy, beauty, and persuasiveness.

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being told in the best and most effective language we can learn to command.

THE HOLY LAND

Some years ago a Jew of influence went from Russia to Palestine to enquire into the practicability of establishing there a colony of Russian Jews. As he heard the varied features of the land and saw how wonderfully they harmonized with the life of Jesus as written in the gospels he became convinced that the Great Nazarene who was once so familiar with those hills and valleys was the actual Messiah for whose coming his people had long been waiting.

The Holy Land was to him a kind of interpretation and vindication of the Holy Life once lived there.

We need not wonder that the Geography of Palestine has been called the "Fifth Gospel." And one who would understand and appreciate thoroughly the history and literature of the Hebrew people must get acquainted with the land where they lived and wrote.

The same principle holds true of other nations as well. The land of Canaan meant at first the plain by the sea; later, all the country west of the Jordan. The Land of the Amorites was the mountain region, especially from the Lebanon range south. The Land of the Hittites extended northward from this. Long before our Christian era the Philistines settled along the coast. Gradually, with changed spelling, the name became Palestine, the name of the whole land. Syria now denotes the country just east of the Mediterranean. Naturally, Palestine was often called the Land of Israel.

The geographical history of Palestine before the existence of man, almost romantic, must be of intense interest to one who knows more about the great science than I do. But all of us can understand what it means to be told that the Jordan Valley was a huge, deep "crack" among the rocks, some 35 miles long, containing, once, a great mass of water.

The following are prominent physical features of the Holy Land:

- The valley of the Jordan, with its swift flowing waters, its three lakes or seas, and, owing to its depth below sea level, tropical climate.
- On the east a parallel mountain range in some places rising about 6,000 feet above the sea, and sloping toward the Syrian desert. On the west a range about 4,000 feet high sloping toward the fertile plain and the sea, the plain varying in width from one to twenty-five miles.
- Mt. Hermon at the north is over 9,000 feet high; so that from its snow-covered summit to the hot shores of the Dead Sea there is a descent of about 10,300 feet.
- Excepting volcanic areas, limestone is found everywhere.
- Short, wet winters; long summers, sometimes with five or six rainless months.
- Southwest or west winds bringing rain; cooling northwest winds; and the dry and hot southeast wind from the desert.
- Nazareth, the home of Jesus, is in a sheltered hollow. The surrounding hills overlooked the fertile plain of Esdraelon which must always have been on a line of travel and trade; and two Roman roads passed not far from the carpenter's shop.
- Palestine has been called the "bridge" across which nations went to and from Egypt.
- He must have seen men and affairs, for he talked about them when he became a teacher. And he must have watched the birds that our Father feeds; and considered the lilies of the field whose glory exceeded the splendor of Solomon's court.
- And nature furnished Isaiah with a beautiful illustrative description of Zion's future:
  "The wilderness and dry land shall be glad; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of Jehovah, the excellency of our God." Isaiah 35: 1-2.
- The great fertility of Samaria and its nearness to the highways of nations favored the luxurious living and paganism of the Northern kingdom.
- "The situation of the city of Samaria was magnificent, surrounded by rich corn-fields and encircled by hills." Isaiah 9: 8-10, 28: 1-8.
- Doctor Masterton says: "From countless points all over the land wonderful prospects are to be seen, views of natural beauty, with ever-changing atmospheric effects, but extraordinarily interesting and romantic to the student of history. For the size of the land the prospects, though harmonious, are wonderfully varied—mountains and plains, lakes and rivers. We can learn to wonderfully they harmonized with the life of Jesus as written in the gospels we can learn to appreciate thoroughly the history. and literature of the Hebrew people must get acquainted with the land where they lived and wrote.

THE SABBATH RECORDER

REV. JOSEPH J. KOVATS

Word has been received from friends in Chicago that our Hungarian brother and missionary among our countrymen, Rev. Joseph J. Kovats, died at his home in Chicago early Sunday morning, May 14, 1922. He had been ill and unable to work for several months; and had been at the Battle Creek Sanitarium for treatment. He had been employed jointly by the Missionary and Tract societies for a number of years working in Milwaukee, Wis., Minneapolis, Minn., Beaver Falls, Pa., Hammond, La., and in Chicago, and was a member of the Milton, Wis., Seventh Day Baptist Church. Pastor Jordan will doubtless furnish a suitable obituary for the Sabbath Recorder.

THE SABBATH RECORDER
WAR AND THE CHURCHES

WILLIAM AUSTIN SMITH, D. D.

[This remarkable address was delivered at the recent meeting of the Fellowship for Christian Social Order, in the Mohonk, N. Y., convention. It made such a profound impression upon the hearers that the Federal Council sends the article to the religious press of the country. Every Christian Church in the land should be interested in the question of the Church's responsibility for the work of outlawing war.—Edtrn.]

Obviously there can not be real fellowship among nations while people of different tongues prepare to murder one another and war continues to be on the agenda of governments and churches. If therefore I take myself as the topic of war and the churches.

I have not sufficient grace to be a pacifist, nevertheless I do not believe we shall ever end the stupid, beastly business of war until the Christian Church declares war to be a sin, and follows up that declaration with appropriate action. When the Churchman last November made that declaration, we were accused of not thinking the thing through. The New Republic commended our kind heart, but spoke patronizingly of our mind. The Continent condemned our morals. The Church Militant, it declared in substance, is the enemies of Jehovah's enemies. It sought to be a disquieting consideration to the defenders of a militant Church that ministers are always disposed to identify the enemies of Jehovah with the enemies of their own particular country, an attitude which would make opposing governments infallible interpreters of God's will.

We need not repudiate the last war. The Church need not have declared war to be a sin in the year 1914 any more than it should have declared slavery to be a sin in the year one. It would be as idle a moral pastime to repudiate the past wars as it would be to repudiate our patrimonial forefathers. Moral systems, we all know, are not handed down from heaven in complete parcels. They grow. I am not contending that war was a sin five, ten or a hundred years ago. I am contending that henceforth war is a sin. It has now been fully revealed to us what war is to mankind, what are its unclean causes, its substances and its results. I maintain that if God has made anything clear to the mind of Christendom, he has revealed to us the sinfulness of war. If the Christian Church blesses another war, its blessing and its curse will have no further authority and prestige for our civilization. There are tremendous risks and some baffling perplexities in such an attitude, but the perplexities are not greater, nor the risks more perilous, than those incurred if the Church should undertake to champion another world-war. For my purpose I accept Thomas Aquinas' definition of sin: "An act not in accord with reason informed by the divine law."

If the Church is to take such a stand, it must begin at once a great crusade of preparedness; for to declare conduct sinful without urging preventive measures would be slothful. The anti-social forces in society which accept war as inevitable, and desirable, are not slothful. They make ready the ground to produce the event. They spend brain as well as money in preparedness. They wittily procure provocations. They maintain the type of civilization which requires war as an implement and an asset. Suppose the Church were to declare war to be a sin. What should be its educational program? Such an inquiry comes, I think, within the range of our topic.

First, I think that the Church should at once begin to codify the spiritual experience of the world war of 1914. What is now required of us who believe war to be an unmitigated curse, is to give the Church a memory. Bishop Gore was visiting in this country when the Armistice was declared. And the light-hearted rejoicing of the people. Do you suppose the attitude was disapproving to many of our hellicose clergy, who, generally speaking, are disposed to think well of Anglican bishops. American churchmen, especially our outstanding spokesmen, were still in a state of spiritual ecstasy over the war. One of them wanted to march into the Brandenburg Gate. Most of our New York rectors were still dreaming and seeing visions of what the war would do for the soul of the race. Bishop Gore was disappointing to these militant priests. He quoted history. They had forgotten history. He was both a Christian and a scholar. He remembered that war had always been a spiritual depressant.

During the three years which have followed the Armistice, the ecstasy of the clergy over the religious texture of war has abated. It began to abate in England and Europe after the first three months. But will the Church remember what it has learned? We have tabulated the wages of many kinds of sin—lust, intemperance, greed. What the last war taught us about the sinful fruits of war, let us hold fast in the memory! Let us teach it, shout it from the house tops, put it into pamphlets and books, into sermons and catechisms, into commandments and programs, and into a mighty,world-wide crusade, with a train of martyrs sealing the truth, if need be, with their blood! Then, if the world should determine to go on in our generation, the Church will have the documents to give the lie to those propagandists, laymen, women and priests, who will again talk of war as Calvary and its sacrifices as spiritual discipline.

May I be pardoned for quoting from an article which I wrote for the Atlantic Monthly in the autumn of 1914, entitled "Some False Consolations of War."

"I refuse to find one scrap of comfort in Europe's return to God as the nations sob their labors in the crowded churches. This mighty wave of Christian feeling has cleansed of many an unlovely and scoldish desire, but does any one suppose that this will last? That Russia is permanently temperate? That Germany is honestly devoted? England unworldly? Have these high moments in the heat of war distilled for us essences so rare and beautiful?"

The event has proved these words to be true. But shall we remember our war experiences the next time our armies begin to march? Shall the Church continue to teach historical untruths, and utter the same tragic words of hate which we uttered in 1914? If the Churchmen of to-day hold the faintest suspicion that the pulpit of Christendom would do their own Christian thinking about war, and exercise the liberty of choice whether they should bless or condemn it, our governments would be more deliberate about setting the stage for another war.

First, then, as a Church, we should insist that the Church shall cultivate a memory, and out of that memory teach, early and late, in season and out of season, the wages of the sin of war. In all the anti-war propaganda, material waste and physical suffering, we received the major emphasis. These considerations will never end war. The conviction that war is sin alone will bring the issue squarely before the conscience of the race, and give wings to its latent idealism. Thus far, neither the brain nor the conscience of the Church has been enlisted in its crusade against war. We have acquiesced in the political doctrine of war as the lesser of two evils; we have staked nothing on a great crusade of preparedness for peace.

II

If the Churches declare war to be a sin, we must seek to discover what are the irritants in our present social order which tend to produce war. What is fundamentally wrong with the civilization which, even few decades, brings the plain peoples of the world into the shambles, stains their souls with unreasoning hate, and makes beasts out of heroic, chivalrous men? Something is radically wrong. What is it? The Christian Church needs to be made situation any more than it need bless the Soviet Republic. The Church produced the civiliza-
tion of the Middle Ages, such as it was. The Church had very little to do either with making or bettering our present civilization in its basic shape. The Church accepted it as the industrial revolution molded it, and we became its handmaid. Protestantism in England a hundred years ago became the tool of the great industrial forces. Protestantism acquiesced in its cruelties, its frightful economic inequalities, its soul-blighting conditions of labor. Can we read without a blush of shame the names of the bishops and archbishops who sat in the House of Lords and voted "No" on the bills introduced to alleviate the horrible lot of the little chimney climbers and of the children who worked in the mines and scarcely ever saw daylight? Yes, and the names of pious Evangelicals and Methodists of a hundred years ago, who, while they wept over the lot of West Indian slaves, refused to lift up their voices in behalf of the slaves of England's factories? The amelioration of the conditions of the working classes, the abolition of some of the frightful conditions which the Church has been called upon to bear witness to fellowship, who through the centuries have hung upon crosses, crucified by the defenders of the status quo? When the Church shall be willing to take some of the magic out of the doctrine of Inarnation, and put morality in it, we shall make religion a more effective implement of fellowship.

Therefore I maintain that some of us within the Churches who are not satisfied with a civilization which brings its benefits, every generation, theirent the shambles, must continue, as some of this group are doing, to weigh in the scales of Christian ethics our present social order. We must make fellowship prevail at home in our industrial order, before we can hope to make fellowship prevail among the nations.

III

If governments would declare war against the real enemies of the men whom they consent, the Church could enter such a war with all the zeal of a covenanter, convinced that the battle is the Lord's. The difficulty is that the real enemies do not get ranged opposite each other in the trenches. We are taught to hate the innocent. The Church aids and abets this bestial business in which every government engages in the time of war, of blasting people's souls with the indencies of hate. They lie to us and we pass on the lies in our sermons. They deceive us and we build commandments on their destruction. The Church not only bears witness to fellowship, who through the decades has been bearing witness in behalf of the children who worked in the mines, and who want to lift up their voices in behalf of the children who work in the mines, and are willing to use their brains to promote it.

We can make war on war psychology by shifting the emphasis from adulation from war heroes to men and women who have wrought some good work on behalf of Christian fellowship. Obviously the great teachers, doctors, scientists, deserve honorable mention. What folly that school children should know all about Napoleon, and so little about Pasteur! All about Sherman and nothing about the men who gave their lives to conquer the yellow fever germ in Cuba! Our calendar of saints is too exclusive. I should like to see the lives written, for use in Bible schools, of the great labor leaders, whose names few of us even know, who in those terrible years of industrial revolution in England, from 1760 to 1832, led the motley crew of factories and mines, hunted by government, persecuted by the courts. Men like Cobbett, Hardig, Thelwell, Watson, Ger­erdale, Place, Knight, Prentice, and hundreds of others whose names are only preserved in the criminal records of their country. They did quite as much, perhaps, for the poor of England as the Welles forces, Han­nah More, Whitfield and Wesley, for while the Evangelicals had their eyes fixed on Heaven and the sound churchmen of the Establishment had one eye fixed on the good things of this world, unjust laborers were born in prison and on the scaffold the cross of labor's emancipation.

V

We can also make war on experts. It is humiliating to read in the daily papers what young Theodore Roosevelt, the Assistant Secretary of the Navy, thinks is necessary to insure our national safety, while bishops and other ministers who ought to know something about the spiritual forces which may make for security, lend a reverent and att­entive ear. Army and navy experts and statesmen have been giving the plain peoples of the world protection for a good many centuries. But wars and famine and unemployment go merrily on. Why shouldn't the Church exhibit some of its expert knowledge? I don't think we could kill many more people by our mistakes than our highly honored experts have been doing heretofore. Groups such as the one meeting here under this roof ought to speak with authority, and not so loud. We should have our program for international defense and national good-will. There is a very large multitude of people who want something like a Kingdom of Heaven established on earth and are willing to use their brains to promote it.

VI

"This is all very well, but what do you propose to do? You say you are not a pacifist, yet you urge the Church to boycott war and declare it to be a sin. What if Japan should attack California tomorrow? What if some bully of a junker should slap your grandmother on the face? What if Eng­
land should attempt to crush France? Or Russia and Germany should pool issues and overrun Europe? What if the Crescent should again come to grips with the Cross? War can be the lesser of two evils. Would you bolt patriotism and morality and go it alone on a fine formula?

I am not greatly concerned about these "what ifs." I can suggest them as fast as my opponents.

What if the Church should discover where its true mission lies—among the great mass of the world's plain people, of every nationality and clime—and its voice should be lifted among the people to win their trust and give them Christian leadership? Wouldn't that voice be heard by govern­ments and, with their press with them, upon European and national councils? They would run to secure a match where its true mission lies—among the great mass of the world's plain people, of every nationality and clime—and its voice should be lifted among the people to win their trust and give them Christian leadership? Wouldn't that voice be heard by govern­ments and, with their press with them, upon European and national councils? They would run to secure a match where its true mission lies—among the great mass of the world's plain people, of every nationality and clime—and its voice should be lifted among the people to win their trust and give them Christian leadership? Wouldn't that voice be heard by govern­ments and, with their press with them, upon European and national councils? They would run to secure a match...
THE SABBATH RECORDER

THE PASSING OF 1447
W. K. DAVIS

While sojourners still come and go from the house at 1447 Monroe Street, Chicago, and whose world goes on in reckless frenzy, the home of "Uncle Murray" and "Aunt May" Maxson is a home no longer. Hundreds of Seventh Day Baptists and others from the uttermost parts of the earth have enjoyed the hospitality of this home. In periods of earlier prosperity and in periods of later adversity, the latchstring was always out. A hearty welcome awaited all who came. As one studies this background, this completed picture, there stands out in clear relief the remarkable record made by this man and his wife. While financiers might not class him as a success, he died wonderfully in the love, friendship and respect of those with whom he came in contact. Conservative in business, level-headed, with a wealth of information at instant command, he was often consulted by others. Liberal, loyal, loving—these attributes dominated his life. The Chicago Church has lost a strong pillar, the denomination a wise counselor, and the world a citizen devoted to beating swords into plowshares.

Memories of this consecrated home at 1447 trail back to the year of the great Chicago fire—1871. In that eventful year the late Ira J. Ordway and his family and in response to the call of the westward star moved from their home in West Edmonston, N. Y., and located in Chicago. Mr. Ordway was by trade a tailor and memory records in a home at 1447 Monroe Street, the niece, Elizabeth Ordway, and the orphan daughter of a cousin, Hazel Pierce, developed into charming womanhood, under the wise guidance of Uncle Murray and Aunt May. Here Mr. Ordway passed to his eternal reward after a life of great usefulness to the Seventh Day Baptist Denomination and to all his friends—for Mr. Ordway was a great man, spiritually, mentally, physically.

For some years Uncle Murray has waged a losing fight with disease. Last January he was forced to leave the many weeks of agonizing pain he maintained a patient hopefulness which will remain an inspiration to those who watched and prayed for his recovery. Removal to St. Ann's Hospital in March and two surgical operations in April and last resort in the fight with death. His spirit was heroic but the weakened body yielded.

The only remaining member of the family was Aunt May. Throughout the weary months of Uncle Murray's sickness her every thought and effort were devoted to the comfort of her friend. With heart and strength she met the great event. Then a hasty packing of personal belongings, and a long trip to the home of her nephew, William S. Maxson, in Yonkers, N. Y.

And while the house at 1447 still stands, with the same furnishings, the same pictures of past generations, present relatives and friends, while the door still opens at the touch of a key, it is home no longer. The work here of Uncle Murray and Aunt May has been finished but their influence will remain through countless ages in a home where there is neither sorrow nor pain.

Search thy friend for his virtues, thyself for thy faults.—Selected.

active in its efforts to advance the interests of the kingdom.

When the writer arrived on Friday, May 19, for his monthly appointment, he found that the superintendent of the Sabbath school had arranged for a Sabbath Rally program which was presented on Sabbath afternoon. On account of being widely scattered, the children had not been able to get together for practice, yet they rendered their parts in a very creditable manner.

The unfavorable weather prevented some of the members living nine miles away from being present, which was a great disappointment to them and to us, yet there was a very good attendance. There were several outsiders present and we had the privilege of again emphasizing the importance of the Sabbath truth.

This is the first attempt of this infant Sabbath school to prepare a program but the interest and pride of the children and young people in having a part in the service is very encouraging and I am sure they will be ready to help again when asked to do so.

Just as in other localities, people are slow in accepting the Sabbath truth yet we feel that God's claim is weighing heavy upon the hearts of some who have not yet yielded. Pray for the faithful ones that they "be not weary in well doing".

ROLLA J. SEVERANCE, 
Missionary for the Southwest.

Gentry, Ark.

PROGRAM EASTERN ASSOCIATION

Berlin, N. Y., June 15-18, 1922

Theme: "Use of Our Opportunities."

THURSDAY EVENING

7:30 Praise service 
Jesse D. Vars
7:45 Address of Welcome 
Rev. A. E. Witter
8:00 Response 
John Austin
8:30 Sermon, Rev. Walter L. Greene, Delegale of Central and Western Associations
9:00 Appointment of Committees

FRIDAY MORNING

10:00 Devotion 
Rev. W. D. Burdick
10:10 Business 
Rev. W. D. Burdick
10:15 Executive Committee's Report
10:20 Treasurer's Report
Report of Visiting Delegates
Report of Our Delegates
10:45 Missionary Society Hour
Rev. Clayton A. Burdick
11:00 Sermon
Rev. Erlo E. Sutton
12:00 Announcements

FRIDAY AFTERNOON

2:00 Devotions 
Rev. Paul S. Burdick
2:10 Education Society Hour 
Rev. William C. Whitford
3:15 Sermon 
Rev. James S. Hurley

SABBATH EVE

8:00 Praise Service 
Rev. James S. Hurley
8:15 Sermon 
Rev. Alva Davis
8:45 Conference Meeting 
Rev. Alva Davis

SABBATH MORNING

10:30 Organ—Prelude
Doxology
Invocation
Anthem-choir
Responsive Service
Hymn
Scripture Lesson
Prayer
Offering Missionary, Education and Tract Society
Solo
Mrs. Clayton Burdick
Sermon
Rev. Clayton Burdick
Hymn
Rev. Edgar D. Van Horn
Benediction
Organ Postlude

SABBATH AFTERNOON

2:00 Sabbath School Hour, 
Mrs. Adelbert Corbin
3:00 Young People's Hour 
Rev. Edward Holston
Paper 
Marjory Burdick
Paper 
Dr. Benjamin F. Johnson
Paper 
Dean Paul Tittsworth
Music 
Rev. J. L. Skaggs

SABBATH EVENING

8:00 Praise Service 
Rev. Paul S. Burdick
Devotion 
Rev. G. H. Fitz Randolph
Special Music 
Rev. J. L. Skaggs
Sermon 
Rev. J. L. Skaggs

SUNDAY MORNING

10:00 Devotion 
Rev. Erlo E. Sutton
10:10 Women's Hour 
Mrs. Edwin Orfway
11:00 Sermon 
Rev. G. H. Fitz Randolph
Offering—Sabbath School, Woman's and Young People's Boards.
11:45 Business
12:00 Announcements

SUNDAY AFTERNOON

1:45 Devotion 
Rev. J. L. Skaggs
1:55 Tract Society Hour 
Rev. Edwin Shaw
3:00 Ordination of Deaconesses
Sermon in connection with Ordination 
Rev. W. D. Burdick
4:30 Business

SUNDAY EVENING

8:00 Praise Service 
Rev. E. D. Van Horn
8:15 Business 
Mrs. W. D. Burdick
8:30 Sermon 
Rev. Theodore L. Gardiner
9:00 Conference 
Dr. Theodore L. Gardiner
Adjournment
Special music for each session under direction of Jesse D. Vars.
EDUCATION SOCIETY'S PAGE

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

NOW FOR COMMENCEMENTS

Outline Alfred College Commencement Program

SATURDAY, JUNE 10
10:30 a.m. Annual Sermon before Christian Associations
8:00 p.m. Plays—Wee Playhouse
SUNDAY, JUNE 11
8:00 p.m. Baccalaureate Sermon
MONDAY, JUNE 12
2:00 p.m. Plays—Wee Playhouse
4:30 p.m. Alumni Association, Directors' Meeting
8:00 p.m. Annual Concert—Professor Ada Becker Sedlin and Miss Rose Becker

TUESDAY, JUNE 13
10:00 a.m. Annual Meeting of Trustees
1:00 p.m. Annual Meeting of Corporation
2:00 p.m. Class Day Exercises
4:00 p.m. Reception of the New York State School of Clay-Working and Ceramics (Exhibition open throughout the week)
7:00 p.m. Alumni Dinner
WEDNESDAY, JUNE 14
10:00 a.m. Commencement of the four Literary Societies
2:30 p.m. Alumni Association, Public Session
8:00 p.m. President's Reception

Milton College Commencement Week, 1922

FRIDAY, JUNE 9
8:00 p.m. Annual Sermon before the Christian Associations by Rev. E. Hansen

SATURDAY, JUNE 10
8:00 p.m. Joint Session of the four Literary Societies

SUNDAY, JUNE 11
8:00 p.m. Baccalaureate Sermon by Rev. Harris M. Barbour

MONDAY, JUNE 12
2:30 p.m. Angulus Exercises of the School of Music

TUESDAY, JUNE 13
8:00 p.m. Alumni Tennis Match
8:00 p.m. Alumni Banquet and Reception for the Graduating Class

WEDNESDAY, JUNE 14
2:30 p.m. Alumni Basketball Game
5:00 p.m. Lunches for Trustees and other men interested in Milton College
8:15 p.m. Class exercises including the play, "The Romancers," by Edmond Rostand

THURSDAY, JUNE 15
10:00 a.m. Commencement Exercises
Address on Some Biological Aspects of Democracy by Dr. Michael F. Guyer of the University of Wisconsin
2:30 p.m. Program to the Alumni Association
6:00 p.m. Alumni Banquet and Reception for the Graduating Class

AMERICAN IDEALS IN EDUCATION

Dr. Lindsey Blayney of the Rice Institute (Texas), speaking recently on "American Ideals in Education," pronounced "national humanitarianism, the will to disinterested human service, to be the original and national contribution of the United States to the higher idealism of the world. What the world now terms 'American humanitarianism' is but the characteristic American spirit of philanthropy translated into international relations.

In a democracy which depends for its very existence upon the widest possible appreciation of the national life, more instruction in our youth in the veritable ideals of our country is imperatively needed. To avoid inculcating a spirit of undemocratic selfishness and egoism, it would be well in teaching American ideals to shift the emphasis somewhat from the idea of 'liberty' to that of 'service,' and from 'indifference' to that of 'co-operation for the common good.'

... The supreme achievement of America has been to stand for fair play, to close its heart to a remarkable degree to selfish promptings, and to have contributed generously in an exalted spirit of disinterested service to the forwarding of the ideals of international comity and good-will."

Dean Probert of the University of California, in the Mining and Scientific Press, emphasizes a similar note:

"A university has other duties [than the purely academic] to perform; it must care for the moral as well as the mental welfare of all those whom it admits. Our state institutions do not discriminate against sex, creed, or color; rich and poor are invited, and all who can and will meet certain requirements of somewhat loosely enforced rules of scholastic standing. Such a motley group needs moral direction; ideals of right and righteous living must be a part of the curriculum; love of home, loyalty to state and country, noble manhood and sweet womanhood,—surely these most precious things may be taught with more lasting benefit to the student than many of the decadent philosophies of ancient and modern times. But in order to teach these things we must know the material with which we have to deal; research into human hearts, minds, and motives is necessary. The appreciation of the work done may seem to be written in sand, which the first tide of adversity or success obliterate, but more often the reactions are graven in the hearts of men and endure to the end."

These declarations recall a similar exhortation by Professor Sisson of Reed College (Oregon), a year ago:

"With deep conviction grown deeper for now many years, I urge far greater attention in schools to our own American culture and ideals. We must know actual America better. All the great peoples of the past have nourished their youth on the sublime history and legends of their own race; the spiritual ancestors of the whole civilized world taught their children nothing about other peoples, but filled their minds with the lore of their own past. I have no desire to portray to our countrymen or provincialism, nor to hide from the young American the virtues of other nations; on the contrary we need to rewrite our own history in the interest of truth and world-neighborliness; but our own national history and achievements, and above all our national ideals, we must learn far better."

Mr. James Sullivan, New York State Historian, in a recent issue of the New York Times, writing of the numerous attempts now being made to rewrite American history from a point of view which is, to say the least, not wholly disinterested, says:

"It is becoming a little irritating, even to those of us who try to be as judicial as we possibly can, to have constantly thrown up to us that this nationality or that nationality has done this or that for this great nation. In almost every case we can bring up facts to show that, in other times and under other conditions, this loud claim may be counterbalanced by actions which were anything but patriotic. Individuals of one nationality who served us faithfully in our times of need can be balanced by other individuals who were just as treacherous as men are sometimes made."

"It is no excuse for our critics that other nations make haste of others the basis of the teaching of patriotism. If we can not make our young people patriotic without cultivating the spirit of discord, envy, and hatred of other peoples and classes, then that kind of patriotism had better be eliminated."—What the Colleges Are Doing.

PUTTING FIRST THINGS FIRST

THORNE B. GROSE, D.D.

To make the Christian more emphatic in the name of the Young Men's Christian Association was the purpose which led to the Conference on Religious Work initiated by the Religious Work department of the International Committee. And the more than one hundred secretaries and leaders, representing all departments of Association activities, who came from all parts of the United States and Canada, will hold the days spent together at Lakehurst, N. J., as high hours in spiritual experience. They were hours portentous also for the future of the Associations, for all who shared in them will carry into their work a deeper sense of responsibility and a new desire to realize the supreme original objective of the organization—to win men and boys to Jesus Christ as Savor and enlist them for service in the church. The prayer spirit was contagious, the reports and discussions befitted the settings in which they were held, the conclusions unanimously reached were weighty with possibilities of power.

The conference grew out of a widespread conviction that the distinctly religious work of the Associations has not kept pace with the growth of the work as a whole, and that it must not continue. In order to proceed intelligently, commissions had been appointed to study various subjects, such as the present status of the religious work, the place of prayer in the Associations' Christian education and training, enlisting volunteer leadership, and the results of Easter evangelistic effort. The carefully prepared reports formed the basis of frank discussion. Difficulties in doing religious work today were admitted, but impossibilities were not, and it was agreed that busy secretaries must not be so busy with material and monetary affairs as to forget or neglect the primary object—the spiritual. Responsibility for
subject of special prayer. Indeed, the forty-minute period of prayer following the evening report of the General Secretaries commission on religious work was the climax of the sessions. The tests proposed for Association secretaries might well be studied by pastors and church members. And if the spirit of this conference could be carried into every church and Association to the last member, we should see the great day of universal revival, for which so many have prayed, breaking upon a world that needs God, that is by all reports hungry for a knowledge of God, and that waits for a Spirit-inspired church to reveal him through its faith and love and life.

A CABIN OF LONG AGO

MARY S. ANDREWS

On a hill in the woods; far back from the road, Stands a cabin of long, long ago, Built of logs heath by hand, with shakes for a roof,
With but two rooms, and those very low.

One door and two windows admitted the light, The old fireplace is still there, Built with chimney so quaint, of rough, uncut stone,
Where the fire was kept with great care.

Wild flowers still bloom round the cabin so old, In greatest profusion they grow, And birds sing as merrily now by the door As ever birds sang long ago.

But who may have lived there we never may know.
How many, or when, or how long?
We trust they were happy, and loved that dear home.
And greeted each day with a song.

They lived and they loved, they had hopes, aims and joys.
No doubt, it was very like ours;
We hope little children grew up in that home
On the hill, among the birds and the flowers.

Overgrown is the path down which they went,
A place in life's service to fill;
We trust that wherever their place in the world
They each did life's work with a will.

"Fear not" is the Lord's command and Divine encouragement to those who at his bidding are launching upon new seas; the Divine presence and preservation forbid so much as one unbeliefing fear. Without our God we should fear to move, but when he bids us go it would be dangerous to tarry.—C. H. Spurgeon.
The city children raised over fourteen dollars which I think was splendid for them and the girls in the boarding school had about fifty, I think, and some of them hoped to get more. They have been interested in Miriam's letters and a Shanghai committee had material printed in Chinese and men have gone about lecturing on the needs and conditions over there as well as emphasizing Russia's former kindness to China.

April 20.

This is Sabbath afternoon and I want to add a word to share with you our good news.

Five of the pupils wrote their names as probationers of the church this afternoon. All are of Christian families. The one boy is the son of our Shanghai evangelist, Mr. Daiz. Three of the girls are daughters of two of our leading men church members, and the fourth is the daughter of a former schoolgirl. I believe her father was in the Boys' School too.

We are praying and looking for more to make this important decision and we know you are praying with us and for us.

Yours in His service,

Anna M. West.

April 22.

ENERGETIC SABBATH REFORMERS

ELDER R. B. ST. CLAIR

All readers of the Sabbath Recorder will be pleased to hear of the splendid revival in progress in the ranks of the Seventh Day Baptist Church of God.

This church, as a Sabbath-keeping institution, has its history from 1844, when Mrs. Rachel Preston, the Verona, N. Y., Seventh Day Baptist, brought the Sabbath truth to the Church of God worshiping in Washington, N. H.

This Church of God was a part of the Millerite movement and had not, at that time, taken on the name of Adventist. Its name was somewhat similar to those of the early Sabbatarian colonists in America, who were often known in official communications as "the Church of Christ or of God, observing the Commandments," etc.

In 1850, the majority of Advent Sabbath-keepers chose the name, "Seventh Day Adventist," but a considerable number of the various Sabbath-keeping churches of God refused either to accept the Seventh Day Adventist name, the Prophetess, Ellen G. White, or the two-horned beast, heavenly sanctuary and its mysteries as taught by the Seventh Day Adventists.

They continued to maintain their places of worship, receiving recruits from the ranks of Adventism, especially in cases where persons had entered that body without mature reflection.

During the past sixty-two years the Seventh Day Church of God has faithfully witnessed to the claims of the Sabbath of Eden, and has been instrumental in accomplishing much good.

This year I had the privilege for the first time, of visiting the publishing headquarters of the denomination at Stanberry, Missouri. The plant was erected at the cost of about $8,000, to which amount about $10,000 should be added for presses, linotype machine, office equipment, stock, etc. The publishing plant is well-lighted and strictly up-to-date. When I called I noted the editor, Elder A. N. Dugger, two assistants, one stenographer, two or three ladies addressing wrappers, one linotype operator, one pressman, one book-binder and an errand boy, all hard at work. From the office is issued the "Bible Advocate," a sixteen-page weekly, the "Sabbath School Missionary," a four-page bi-weekly, the "Field Messenger," a four-page monthly, and a Sabbath-school quarterly. In the last six months, over 70,000 gospel and Sabbath tracts (mostly English, but some in Spanish) have been printed and sent forth from the office, most of these for free distribution.

During the past few years a younger generation has taken hold of the work and the Gospel Chariot is going forward with greatly accelerated speed. This band of consecrated young people is led by Eld. A. N. Dugger, aged thirty-five, President of the General Conference; and associated with him in working out from the headquarters are Elders H. Miles, R. E. Hostetter, L. I. Rodger, all younger than the president.

That the Lord is blessing their efforts is apparent when we note that Elder Miles went to the city of Miami, Mo., where not a single Church of God member resided and, within a year, raised up a church of sixty members and has built a fine church house as well. Elder Rodger went to Milan, Mo., raising up a church of over sixty members within a year and has a church house under process of construction and Elder Hostetter at South Gifford and other points has accomplished excellent work in establishing Sabbath-keeping new and companies.

This, however, is only the beginning, as reports from Maine to California are constantly arriving telling of new converts to Christ and his Sabbath. One from Kallis­pell, Mont., told of 9 ready for baptism, another from West Olive, Mich., of a church of 33 members just organized; another from the Church of the Living God announcing that this organization of 20 churches had voted to unite with the Church of God, good news likewise came in from Mexico, reporting the organization of a church in Mexico City with 21 members and the formation of the Mexican City Conference with Elder J. M. Rodriguez in charge. Mexico has already a number of churches under another, a national conference, certain Sabbath schools having over 50 members each. This Spanish-American work in Texas, where there is a great strong cause with church, at Olney, San Antonio, Ft. Worth, Dallas and other places. Elder Ramirez is in charge of the work in Texas.

In Alabama, Elder McMicken is in charge of the work, while General Evangelist D. C. Plum is reporting new converts in Louisiana. Elder J. W. Crouse is raising up a company in Pasadena, Cal., while Elder J. G. Gilstrap is doing good work in northern California. Oregon and Washington also have their workers, and this is true of many other States.

Elder Dugger has been busy at many points in evangelistic meetings, but much of his time has been taken up, within the past two years, with debates as follows: Elder Roberts, at Goodman, Mo.; Elder Warlick, at Stedham, Okla.; Elders Butler and Gor­bett, at Keystone, Okla.; Elder Shearey, at Canadian and Dale, Okla., and Elder Tant, at Russellville, Ala. All of these opponents were "Disciples." Sabbath-keepers developed at each and every place. Other discussions were held by other Church of God evangelists. No members of the Church of God have lost by the debates, but many were strengthened and scores were added to the church.

Oklahoma, where a number of the de­bates were held, is in a flourishing condition, new churches, too, at Stiddham (50), Calvin, Crowder, Pierce (50) and at Dale. This Dale Church was formerly of the Disciple order but, seeing the Sabbath truth, came out for God and hisEdenic law.

In Arkansas there are churches at Hager­ton and other points, Elder Tharp in charge.

Elder Carlisle is in charge of the church in Boston, Tenn., and publishes a local paper in the interests of the work. In China, New Zealand, Jerusalem and other points the Church of God has interests.

The Young People's organization is a prominent feature of the work, "Workers for Christ" being the society name. Sabbath-schools are well developed and everywhere established.

President Dugger studied at Stanberry, graduated at Wayne State College, Nebraska, and then took courses at the University of Chicago during 1912 and 1913. While in Chicago he attended the Seventh Day Baptist services conducted by Elders Willard and others. He was most favorably impressed with the history, devotion, and liberty of our people, and is in sympathy with any movement which will tend to closer friendly relations between the two bodies, with an eventual union in view.

As the Seventh Day Baptists are strong east of the Mississippi River and the Church of God has most of its churches west of that river, a union should prove very beneficial.

There can not be a very great difference in the size of these two denominations now.

I am more than delighted that the good seed sown by Sister Preston is bearing such excellent fruit, and I hope we are long to see these two bodies one, in accordance with the desire of the Blessed Master.

I inquired, particularly, as to the course pursued by the Church of God evangelists in entering a town and was informed that they distribute circular invitations to each home in the place. These circulars advertise subjects of interest dealing with the Word of God, prophecies of Daniel, second coming of Christ, millennium, the Sabbath, etc.

As a result the meetings are generally well attended from the start. None of the subjects chosen would fail to be agreeable to certain of our Michigan and other churches. In brief, the Church of God evangelists have the zeal, minus the superstition, of Seventh Day Adventist mission-
Best Route to Eastern Association, Berlin, N. Y.

Delegates from New York and New Jersey will make better connections by traveling via Troy. Troy-Berlin bus leaves Troy Union Station at 9:00 a.m., and 4:30 p.m. Standard Time. Fare, $1.20.

Respectfully,
Miss Mary E. Greene, Corresponding Secretary.

"When a few years ago a man at Arlington, Va., spoke into the mouthpiece of an ordinary telephone, his words were taken up by electric waves over ocean and land, and distinctly heard by a man listening in Honolulu and another on Eiffel Tower in Paris. That power of transmitting words without a connecting wire has lain around us for ages, but we were ignorant of its presence, and, of course, knew not how to use it. Just so does the resurrection power of eternal life lie all about us, and oh, the pity of it, that so many all over the earth are ignorant of it, and so many knowing of it do not use it."

Country Life Leadership

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

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

As Viewed by Others Who Have Read It:

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

The book is now ready for distribution. Size 6 by 8½ inches, bound in cloth of a rich brown color, gilt lettering on the front cover and on the back, 158 pages, portrait of the author as frontispiece, price with postage prepaid, $1.50.

American Sabbath Tract Society
(Seventh Day Baptist)

510 Watchung Avenue
Plainfield, N. J.

Young People's Work

Mrs. Ruby Coon Babcock
R. F. D. 1, Box 13, Battle Creek, Mich.
Contributing Editor

Contentment

Eva Churchward Payne

Christian Endeavor Topic for Sabbath Day, June 17, 1922

Daily Readings


This is the month for intensive cultivation. If the weeds get beyond us now we cannot save our garden. The plants which came up thick together were strong allies, keeping the weeds out of the row, but our backs have ached many nights from weeding the smaller, thinner plants. The lighter weight seeds were hard to sow in straight rows, so the tiny plants have been hard to find and preserve, for often they were rooted up with the stronger weeds we pulled.

Sometimes we have even dreamed all night of weeding, but we knew that if we kept "everlastingly at it", our reward was sure, and already we have eaten some of the fruits of our wonderful garden.

So it is with contentment. If our soil was good and well prepared, and the seeds sown thick and straight, then the plants themselves will keep out the weeds mentioned in 1 Timothy 6: 6-11, and will need only the wheel-hoe of blessings counted to keep plants growing. But if the soil is already full of weed seeds which we have, but not harrowed out, and the wind of "Nothing-Worth-While-Here" has scattered our feather seeds both sides of the rows, we may have to spend a good deal of time on our knees pulling the weeds out one by one. But we must have the large strong contentment plants at all costs, for no person is more disagreeable than the fretter, worrier, and kicker, and no one more lovable than the contented, happy, serene Christian.

Questions for Discussion

Is it possible to be dissatisfied and contented at the same time?
In cultivating contentment, what weeds are thickest?
With the heart for the soil, what are some soil elements necessary for strong plants of contentment?
What would be the "rain" for our contentment garden?
What would be the "sunshine"?
How long must our contentment plants be cultivated?
Is it possible to grow such strong plants that the weeds will die out altogether?
What other plants will thrive in the garden with contentment?
What are some fruits of the contentment plant?
Do these fruits contain seed thoughts for others?
What is the best method of propagation, by roots, slips, seeds or graftings?
Can we help others prepare their soil and cultivate their plants of contentment?
What is a very good hoe to use?

Meeting of Young People's Board

The Young People's Board met in regular session in Room 8, College Building, May 4, 1922. The meeting was called to order by the President.

Prayer was offered by Rev. O. S. Mills and Rev. G. W. Lewis.

Members present: Dr. B. F. Johanson, Mrs. Frances Babcock, Mrs. Ruby Babcock, Mrs. Nettie Crandall, Miss Frances Babcock, Mr. E. H. Clarke, Mr. E. M. Holston, Mr. Van Notry, Dr. W. B. Lewis, Mr. Paul Resser, Mr. C. H. Stedoff, Mr. I. O. Tappan, Miss Marjorie Willis.

Visitors present: Rev. H. R. Crandall, Mrs. and Mrs. F. E. Tappan, Mr. and Mrs. Adam Clarke, Rev. O. S. Mills, Rev. G. W. Lewis.

The reports of the Corresponding Secretary and the Treasurer were read and approved by the Board. The Secretary's report follows:

Report of Corresponding Secretary for April, 1922

Number of letters written, 12. Correspondence has been received from Rev. A. L. Davis, Rev. E. M. Holston, Rev. H. N. Jordan, Miss Ernest Crandall, Miss Lucia Randolph, Rev. E. E. Sutton, Rev. Edwin Shaw.
THE SAB'BATH'RECORDER

Life Work Recruit cards were received from Milton and Independence.
Miss Elrene Cramond reports a few more societies have responded with their number of Quiet Hour Comrades.

Mrs. Francis B. Beers, Corresponding Secretary.

The report of the Treasurer follows:

REPORT OF THE TREASURER FOR APRIL, 1922

E. H. Clarke, Treasurer.

In according with The Young People's Board

Dr.

Amount on hand $359.66

Received from Conference Treasurer 90.06

Simpson Studies 455

$454.87

Cr.

Conference Treasurer refund $3.00

Doctor Johnson's expenses 4.50

Correspondence, Secretary 5.00

Amount on hand 441.77

$441.77

It was decided that the Life Work Recruit cards should be recognized as a part of the Efficiency Chart, and that in the ratings taken 5 points should be allowed for Class "A", 2 points for Class "B", and 1 point for Class "C". Mr. E. M. Holsten then spoke on the subject: "The Importance of Religious Education", giving also a short report of his work among the churches.

In a lengthy discussion the Board considered the problem of revising the budget in order to meet all necessary expenses, particularly the apportionment to the Fousek School, and the salary of Mr. Holsten, Field Representative. As a result of this discussion it was voted that the following request be sent to the Sabbath School Board:

In view of the fact that the Young People's Board is willing to assume one-half of Mr. Holsten's salary and expense, we would respectfully ask that he be relieved of some of his work of the Sabbath School Board for the coming year.

Voted also that the following communication be sent to the Woman's Board:

We, the Young People's Board, would respectfully urge that the Woman's Board support the Fousek School, financially, to a greater extent if possible, in view of the fact that the Young People's Board is proposing to the Sabbath School Board that the Joint Field Secretary of these Boards be kept on the field, the Young People's Board assuming one-half of his salary and expenses, instead of one-third as formerly.

Reading and correction of the minutes.

Adjournment.

Respectfully submitted,

Marjorie Willis,
Recording Secretary.

THE PARABLE OF THE GOOD SAMARITAN

[The following four sub-divisions of this parable were given in place of a sermon in the Second Alfred Church, by members of the C. E. Society, during the absence of Pastor Simpson.—Ed.]

THE JERicho ROAD

RUBY CLARE

"And Jesus answering said, A certain man went down from Jerusalem to Jericho." Doubtless every one of you has heard this sentence many times. Just what did it bring to your mind? Many of us have been so interested in the story that followed that we have almost lost sight of the picture of a lonely traveler on a dangerous bit of road, which Christ pointed to and gave to us as an illustration of something dear to his heart. This trip of about fifteen miles was one which Christ himself had taken and probably, also, nearly every one of those to whom he was speaking. Many, no doubt, had traveled it alone with feelings similar to those experienced by many of us alone on certain stretches of road late at night. The Jews understood the picture Jesus held before them.

Jerusalem was located on a high plateau, surrounded by walls. These, in turn, were made much more effective by the natural ravines, deep and precipitous, which cut off the city from the surrounding country on the west, south and east. On the side toward Hebron the land was somewhat higher than at Jerusalem, but from every other direction a continuous climb was necessary, to reach the capital city. Of the two main roads leading to Jerusalem, the one from Jericho was very important, for it was used by nearly all who came from the north and east.

This road led past the ancient tombs, around the southern side of the Mount of Olives, and then wound on down the hillsides, past vineyards and woods until it reached the village of Jericho.

This village, about the size of our own, had been especially favored in many ways. Bible history mentions it many times, the first occasion being the visit of the two spies whom Joshua had sent out to visit the land of Canaan; the sons of the prophets stationed near Jericho; and Jesus himself had been there. In spite of all this, the people were, for the most part, indolent and licentious, living luxuriously and wickedly in the midst of a valley whose soil was marvelously rich and fertile.

With these ideas as a background, let us return to Jerusalem once more, and accompany, mentally, the lonely traveler.

Jesus said, "A certain man." He did not designate any one person, so we are given to know that he meant an ordinary Jew, a common citizen, such as you or I. Let us imagine that he was a native of Jericho who had come up to Jerusalem to worship God at the temple. He had offered his gift to God and was now returning to his everyday life among this townsmen. He knew the dangerous places in the road, had probably been along it many times, yet he did not wait for other companions, but hastened back to Jericho,—not to return to Jericho, but to reach his home and taking up his business affairs. Perhaps he was thinking of some business deal he intended to make, or of a feast soon to be given among his friends. His mind was not on the danger lurking on either hand, so he was a ready victim of the trap awaiting him. He was alone!

We, too, travel a road from Jerusalem down to Jericho. At some time in our life we feel very near to God; we offer our life to him. This is our Jerusalem; we are on the heights. Then we go back down to live our everyday life among common people, represented by Jericho. Whether or not we will make the journey safely depends on whether we try to travel alone. The road of business, politics, home, school or social life will be safe for us if we have the right traveling companion with us. "God is our refuge and strength, a very present help in trouble." How true this is only those who have tried it can tell!

None of us can tell when we are to be tempted. A casual conversation may reveal our weakness of character or test our power of self-control; a business deal may test our honesty; a social affair may tempt us to lower our high ideals of Christian womanhood or manhood; a few days or weeks spent away from home may tempt us to neglect or break the Sabbath.

But if Jesus is our traveling companion, we will make the journey safely, for he has promised never to forsake us and never to test us beyond our strength, and through our weakness is made strong. Dare we try it alone?

The way that leads us heavenward is often rough and steep; we struggle in the darkness, and sometimes pause to weep. Then comes a thought to comfort the heart, and crowned, he who trod Calvary's pathway will never leave thee alone. No, never alone! No, never alone! He's promised never to leave thee, Never to leave thee alone!

THE ROBBERS

LYNN LANGWORTHY

"And Jesus answering said, A certain man went down from Jerusalem to Jericho." "What makes men robbers? What are the results of robbery? Who is responsible for crime waves? What makes men robbers?"

First of all, covetousness. "From within, out of the heart of men, evil thoughts proceed, fornications, thefts, murders, adulteries, covetings, wickedness, deceit, lasciviousness, an evil eye, railing, pride, foolishness (Mark 7: 21). Coveting something which belongs to another is the beginning of robbery. Then very soon the coveting grows into a disregard of the rights of others. However much one might desire that which is another's, he would not steal it as long as he loved the other as he did himself. But when he disregards the rights of others, he is soon willing to injure the other in order to obtain his property. Often even the life of others is accounted cheap if it stands in the way of obtaining the coveted property."

WHAT ARE THE RESULTS OF ROBBERY?

We are likel not to think of the results to the robbers themselves. Their first result is the loss of their own self-respect. Along with that goes the loss of a clear conscience. And another result is the loss of the pleasure of earning the thing. You have had the experience of accomplishing something...
Bringing this parable down to the present everyday life, we would find the prevailing conditions the same but in a much larger degree. People are suffering everywhere from some wrong and many wealthy and worthy people pass by on the other side thinking only of their own private affairs that seem so vital to themselves, and leaving the desolate, robbed and nearly dead. It seems rather strange but I have heard it said that life was too short to be wasted helping the wretched and unfortunate mankind.

Now right here I would make a plea that everyone endeavor to keep from being either the priest or the Levite when some one is sorely in need of help.

THE GOOD SAMARITAN

Catherine Langworthy

"But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pieces of silver, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three thinkest thou was neighbour unto him who fell among thieves? And he said, He that showed mercy on him. Then Jesus said unto him, Go, and do thou likewise."

This Good Samaritan is one of the lovable characters of the Bible—only a plain everyday person, not famous for unusual talents or accomplishments, inconspicuous in the eyes of the world—and perhaps so by his own wish, yet so simple and sincere in his belief and interest in all mankind that Jesus Christ chose him as an example of the principle he wished to teach to the whole world. It is only a simple truth, yet it is the light of the world and the only true and lasting joy humanity can know when fulfilled.

This Samaritan was living as his days of life sped along. The significance of the Samaritan's gift was not the amount of the gift, but the spirit in which it was given. He did not toss a coin into the dust beside the robbed man, just for the sake of clearing his own conscience, and then pass on, nor did he even stop to think of the old grudge. All he could see was the helpless, suffering brother, without his own reach, and he gave of his more and more lovingly, unselfconsciously, to restore the man to comfortable living again.

We admire the strength of character that the Samaritan showed, when he did the thing which might condemn him in the eyes of his own associates who would not understand.

But I think it did not take a great deal of courage on his part, for he had cultivated the heart's kindness and God's love planted in the soul of man for other man, and that alone had already overcome the fear of public opinion, for truly the strength of any criticism lies only in the weakness of the thing criticised. What was there to fear?

There is a question that comes to my mind, and I wish Jesus had told us the effect the Samaritan's kindness had on the Jew, and on his own Samaritan friends and even on himself. But had Jesus brought these answers into his parable I think he would have said that from then on the Jew was a kindlier person. He had found that the wall of public opinion and race prejudice had been shutting out of his life worthy friends, and I think this experience must have made him a broader-minded social being.

As for the other Samaritans, we do not know that any of them never knew of this, for an act of kindness done in truth is not boasted of by the one who did it; it is even forgotten by him. If, however, the story did reach the Samaritans, I think there were those who honored their friend, and felt a deeper appreciation of his life among them. Probably there were those who condemned him, too, for always there are those who do not understand. But I think the biggest blessing of all must have been brought to the Samaritan himself—the assurance of having lived well that day, the contentment, and peace, and brighter outlook, and still deeper and truer appreciation of real living. He had caught the spirit of the Master, and a vision of his own mission in the world.

This morning the sun rose over the hill and all the mist and haze of the night crept...
away. I heard the songs of birds; my eyes
loved to linger on the soft green of the
meadows; I saw the trees flooded with
cloudless blue of the sky, and the sun
flooded the old world with its abundant
warmth. I must not ask myself if I
might not be worthy of all this love of
God, and if through this day that he had
given me to live, there might be a small part
for me to play to add to the glory of the
day for some one on my way. I was so content
with knowing that the little schemes and
plans I had made for my own narrow life
seemed sufficient for me, and the day seemed
to promise me success. Thus blindly I jour-
neyed down the highway,—the only thing
feeling the warmth of God’s sunshine, breathing
the fragrance of God’s flowers, cheered by
the songs of God’s birds, and with my own
heart singing out the happiness of the promis-
eses for my own prosperity. But lo, a
shadow fell across my path. On my way,
this morning, I met a brother-man in need.
What should I do? In an instant the
human in my nature flashed into my mind,—
I had never owed this man any kindness,
there had never been enmity and fraud in
his life. He was, no doubt, only paying
now for his previous sins. My eyes wan-
dered down the road, and there just com-
ing into view was one in whose estimation
I wished my reputation to be unblemished.
What would he think of me? But there
must be a little of the spark of God’s
love still somewhere in my soul, for just
then something helped me to reach out and
clap the hand of him who was in need, and
even as I looked into his troubled eyes, my
spirit seemed to go out in sympathy to him,
for God had helped me to understand.
It was all I could do,—but he found consola-
tion in unburdening his heart to me whom
he now believed to be a friend in whom he
could trust. As he talked, I knew I had not
understood and had unduly condemned him.
Before me, I found myself questioning
myself and asking my own unthinking
words and acts regarding him. As I
continued my journey, I realized a greater joy
and a more wonderful world, and a worthier
person in myself than I had ever realized
before. And I asked myself, what did I call
living before? At last the meaning of the word
living had come to me as I realized that
there are nooks and corners of every day’s
living into which the law which protects the
outward life of man can not reach. What
becomes of the home-ties where love and
understanding and common interests are
given over to impatience and selfish motives?
What becomes of the neighborly spirit of
interest in each others welfare and friendly
enjoyment when greed and self-conceit
crowd in? What becomes of the peace of
unity and international good-will and spirit
of mutual helpfulness when thoughtlessness
and doubt shut out the need of suffering
strangers?
Every day of my life I shall walk down
the road to Jericho, and sometimes on my
way I shall meet fellow-men in need—for
the “road to Jericho” is the road of every-
day life, you know, and maybe I shall meet
those in need among my own family, or in
my own community, among my business as-
sociates, or even from the world outside
there may be can, for my help from some I
may never see. And who knows what bless-
ings I may bring if I can only see and un-
derstand? And then sometimes, I, myself,
shall be in need, and will those who come
my way understand?
There is a verse by Samuel Walter Foss
which has the essence of the thought the
“Good Samaritan” teaches me:
“Let me live in a house by the side of the road.
Where the race of men go by,
I shall meet fellow men in need
And be a friend to each.
Jim O’Hara,” by R. W. Service, is
well fitting. But for me, the
teachings of the Good Samaritan is
what I would try to live by.

The farm of John Burroughs in the Cats-
kills near Roxbury, New York, has been
bought by Henry Ford and will be pre-
served as a memorial to the naturalist who
died a year ago last March. The dedication
of the house and grounds was attended by
three hundred of the naturalist-author’s friends,
and flowers from States all over the union
were placed on his grave. A bronze
memorial, imbedded in the rock which is now
his tombstone and around which he played
as a boy, was unveiled by his grandchildren,
Ursula and John Burroughs. The spots
which Burroughs made famous all over the
world are to be kept just as he left them.

- The Continent.

THE SABBATH RECORDER

CHILDREN’S PAGE

“TOM AND THE CRAYFISH”
MARY STANLEY BOONE

Tom was a naughty boy, in some ways.
His very worst fault was teasing animals,
and taking the life of bugs and worms
and other such small creatures.
Mr. Jones was Tom’s teacher. He had
seen Tom at several places in the neighborhood.
Tom did not know how to get his food.
Tom did not wish to be a man.

One Friday afternoon after school
when Tom came along by the little brook at the
foot of the hill, on his way home, he saw
Mr. Jones standing there with a crayfish
in his hand.
When they met, Mr. Jones said, holding
the crayfish up to him, he might see it, “Tom,
do you know what this is?”
Tom laughed. “Why, I ought to, I’ve
seen millions of them.”

“But,” asked Mr. Jones, “did you ever
look at one closely?”

Tom laughed again. “A fellow doesn’t
have to look at ‘em very close; you can see
all there is to see quite a piece off. Can’t
tell me nothin’ bout a crayfish I don’t know,
Mr. Jones.”

“Can he hear?” inquired Mr. Jones.
Tom was silent a moment; then he
thought, maybe, he could.

“Where will I find his ears?”
Tom could not tell.
“Do you know what he eats?”
Tom was again obliged to say that he
did not know.
“Tis just the time now to begin,
If I’m going to be a man,
Like the heroes brave who in battle died,
Or men who are now their country’s pride,
I must hold to the right, and in it abide,
When I get to be a man.
I must see that my armor’s buckled on,
If I’m going to be a man,
I must keep my heart both pure and strong,
And give no place to the smallest wrong.
And this I’ll take for my battle-song:
“Tis just the time now to begin,
If I’m going to be a man.”

—Selected.

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THE SABBATH RECORDER

730

731
LETTER FROM LONE SABBATH KEEPER IN THE NORTH TO ONE IN THE SOUTH

DEAR FRIEND:

Like yourself, I have been unable to find the location of Philomelium, the place where my cousin was situated. The letter was addressed to the letter describing the martyrdom of Polyboz, mentioned in my last epistle, but I do not give up hope of finding it some time. It is an instance for faith in the promise, "Seek ye and ye shall find," one of the priceless provisions of a merciful Father for his truth-seeking children. I have been thinking, in connection with the history given in your letter, that we do not appreciate the power back of that promise. We who believe in the Sabbath of Jehovah ought to be more interested in old records of obscure history, so as to expose false claims of that proud authority which "thinks to change times and laws" (Dan. 9:25). Many records have been suppressed by that authority, which aims to keep knowledge of the truth from the people. In 1844 a very valuable text of Old Testament scriptures was found in a waste paper basket in a convent. The finder copied parts of it, sufficient to convince scholars a missing manuscript had been found, and through the efforts of the finder and other interested persons, the valuable work was removed from the convent and placed where its testimony to the truth of the gospel and the need of interested seekers after truth might be known in the halls of learning.

A person who is in favor of Sunday observance does not care to perpetuate records of Sabbath-keepers. Such records must be perpetuated by those who have faith in the Sabbath and as Sabbath-keepers have been in the minority, naturally histories have little to say about them, and libraries have almost no books that give due credit to the subject of the Sabbath. At least one person in every Sabbath-keeping community ought to be interested in research and recording of historical information.

Some children of Sabbath-keepers are educated just like the children of Sunday-keepers, with the sad result that they become Sunday-keepers, or keepers of no day. The honeybees give us an object lesson, for they know how to rear a queen by giving an egg as it hatches entirely different and food different from that given an ordinary egg. So by educating Sabbath-keeping young people with the highest Wisdom, exemplified by history that shows how truth is often held by the minority, they may become stronger in their faith than their ancestors.

With these ideas in mind I was glad to read the historical sketch you sent in your last letter, and shortly after was favored by seeing notice in a newspaper of the Waldensian Aid Society with active members in New York and Boston. This clipping stated that on January 19, 1922, the annual meeting of this society was held in New York City, at which an address was delivered by Dr. C. A. Tron, pastor of the mother church of the Waldensians at Torre Pellice in the Alps. The Waldensian church is said to have at the present time 35,000 members in Italy.

Immediately I selected the most definite address the clipping gave, and wrote for information, especially inquiring if these churches now keep the Seventh Day as the Sabbath. I suspect, as your historical sketch might indicate, that they now do. Whatever the desired information has been slow in coming, so you will have to wait till my next letter for full particulars; but the following partial reply to my inquiry will probably interest you, coming from an aristocratic suburb of Boston:

DEAR MADAM:
The person you addressed has gone to New York to a meeting of the National Waldensian Aid Society. Pamphlets have been sent you about the Waldensians, and any further questions you may ask will be gladly answered. We would be very pleased to enroll you as a member of the society. We have had many of these people stay with us here, and they are a most attractive, hardy, independent sort. My mother has visited them in their valleys and can't say enough in their praise.

Sincerely yours,

April 25, 1922.

It seems best to withhold the lady's name who wrote this letter, but I intend to follow up the clue, and whatever comes to light will interest you. I will be the theme of my next letter. I have other interesting news to share with you this time.

Information has just come to hand concerning two women, one in the eastern part of this State now living and over eighty years old; the other in the western part, a shut-in, now deceased, but both Lone Sabbath-Keepers of long standing. Of the one still living my informant writes: "She is a royal Sabbath-keeper, a beautiful Christian, ideally one of the church of the apostles. Many convicted Christians hesitate to take a step that will change them, on the support of God. You see it is 'all of faith', and the faith chapter of Hebrews inspires us to depend upon God."

Continuing relative to earning a living, the letter continues: "Jesus said, what man intending to build a house does not first count the cost, so we must have calculation and not leave all to chance. If the five-day working week should be adopted by all trades and crafts it would facilitate the change from Sunday observance to the true Sabbath, and that is how I am able to work in a shoe factory. In 1890 when I began to keep Sabbath I had to leave the factory and start a little business on my own account. By thus doing I had the aid of God and the favor of men for twenty-five years. 'Prove me now, saith the Lord of hosts, if I will not... pour you out a blessing.'

How much more enjoyable to hear of persons like these, whose bodies and spirit are in harmony with the Infinite, than of two others I recently met. One, a middle aged man, was brought up as a Sabbath-keeper, but has backslidden. It is sad to visit his home, bare of comforts, and sad to know he has descended very low, having lost positions of responsibility through intemperate habits, which he might have been a pillar of righteousness if he had kept the faith, and not married a woman who belongs to that church which "thinks to change times and laws", keeping its members in ignorance and superstition.

The other is a woman who left the faith of her fathers to marry a man not a Sabbath-keeper. I found not a feature of her life, or that of her daughter or grandson, that could begin to compensate for that loss of faith, of character, and of salvation. The world appears alluring in youth, but it is pitiable to be in old age only a drifting derelict on the sea of life, will power and reasoning sensibilities dominated by destructive habits.

This resurrection season just past seems so full of joy, I must draw my letter to a close by wishing you a full draught of its glory. We have not only Christ's sacrifice for us, but the lesson of the stone rolled away. No matter how great a sorrow or difficulty is laid upon us, in his own good time he will change that sorrow into an eternal glory, and will roll away the difficulty as certainly as he did the stone from the door of the sepulcher. With these thoughts to feed upon, we need not fear what man shall do unto us. For though our outward man perish, as vegetation did last autumn, our inward man is renewed by an invisible process as certain as the quickening of nature all about us at this season. With
this I will say "Farewell" for the present, trusting to hear from you again in the near future.
April 28, 1922.

HOME NEWS

Stonefort, Ill.—Realizing that Doctor Gardiner’s request for reports from our churches is a reasonable one we send this report from Stonefort, trusting it will be of interest to some.

The annual May meeting of this church was held on the third Sabbath, May 20, only four or five of our entire little flock being absent and they non-resident and too far away for it to be in any sense practical for them to be present. The entire meeting consisting of five sessions was remarkable for the truly wonderful way in which the Spirit’s abiding and comforting influence was made manifest.

On the night after the Sabbath, after preaching by Rev. Alfred Dunn, of Carriers Mills, his old-fashioned experience and testimony meeting was held at which every Christian present gave testimony for Jesus by word or sign and most all of them spoke.

Our little meeting house on the hill was filled by the people every time until not a dozen more could have been accommodated.

A gradual spiritual growth is going on among our people here and is manifesting itself in many ways, not the least of which is the increasing attendance at the regular church services (Sabbath Day and Sunday night). “Our prayer and aim is higher ground.” Our dear Lord be praised for all these things.

Sabbath School, Lesson XII.—June 17, 1922

THE DOWNFALL OF JUDAH

2 Kings 25: 1-21

Golden Text.—"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." Gal. 6: 7

DAILY READINGS

June 12—2 Kings 24: 10-20. A Captive King
June 15—Deut. 28: 15-24. God Warns his People
June 16—Exod. 12: 1-27. The Passover
June 17—Psalms 137: 1-5. Sorrow in Captivity

(For Lesson Notes, see Helping Hand)

DEATHS

DELAND.—Celia Alice Thayer Deland was born in Sullivan, Sullivan County, Ind., February 2, 1861, and died suddenly of heart disease in her home in Loveland, Colo., March 21, 1922, at the age of 61 years, 1 month and 19 days.

She was united in marriage to Henry Sylvester Deland at Republican City, Harlan County, Neb., in December 1879, who preceded her in death, April 8, 1912.

To this union were born fourteen children, four of whom died in infancy. She is survived by ten children, two brothers, one sister, seventeen grandchildren, thirteen nephews and nieces and a host of friends.

In the providence of our Savior nine of her children were privileged to be present at the funeral: Harry E. Deland, Mrs. Rosa E. Stevens, of Nortonville, Kan.; Mrs. Laura Belle Reedy, of Portland, Ind.; Mrs. Mary A. Davis, of North Loup, Neb.; Carl M. Deland, of Nelsonville, Ohio; Harold H. Deland, of Cambridge, Ohio; Miss Grace and Dorothy Deland, of Loveland, Colo.

From the age of twelve years her life was dedicated to her Savior and she spent it in ministering to the sick and caring for her little ones.

She accepted the Sabbath truth in the year 1887, joined the Church at Loveland, Colo., and lived, with her family as lone Sabbath-keepers until she united with the Nortonville Seventh Day Baptist Church where her membership remained for many years.

Last winter she united with the Adventist Church at Loveland, Colo., where she was a member until death. The following poem was written by one of her daughters:

"Mother dear, so much we miss you,
Since from us you've passed away,
But we'll meet you on God's resurrection day"

"Faithfully you've worked to save us,
Many years you've labored, dear,
Rest, sweet rest, our God hath given,
Sleep in peace, the Christ appear.

The funeral services, conducted by Herbert L. Cottrell, were held at the Nortonville Seventh Day Baptist Church, on Sabbath afternoon, and the body was laid to rest in the Nortonville Cemetery.

MASON.—Charles Russell, youngest son of Martin L. and Wealthy Childs Mason, was born at Nortonville, Kan., September 12, 1895, and departed this life near Watts, Okla., April 23, 1922.

On August 8, 1915, he was married to Cornelia Arnold and to them were born three children who are now left without a father’s care and protection.

Besides the wife and children the deceased leaves to mourn his loss, his father and a widowed sister, Mrs. Eva McLain, both of Gentry, Ark.; a brother, Wallace, and a sister, Mrs. Sylvia Childs, both residing in California; and numerous other relatives.

Farewell services were conducted in the Seventh Day Baptist Church by the Rev. L. S. K. of the North. L.

S. K. O. OF THE NORTH.

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For particulars write F. J. HUBBARD, Treasurer, Plainfield, N. J.

MASON.—Susie E. Burdick, wife of Chester A. Mason, of Allred Station, N. Y., was born at Alfred Station, November 1, 1847, and died April 4, 1922, nearly 75 years of age.

Burdick.—George William Burdick, son of William and Avis Lamplear Thurston Burdick, was born February 6, 1887, in the town of Wirt; and died May 14, 1922, at the home of his brother, R. J. Severance, at Niles, N. Y.

Mr. Burdick’s father came to the town of Wirt from Berlin, N. Y., in 1837 and settled on the old homestead, which is still in the family. Here George was born, the youngest of a family of nine children, of whom he is survived by three sisters: Martha N. Davidson and Amanda M. Jordan, both of Niles, N. Y., and Adaline A. Wilcox, of Hornell, N. Y.

In 1870, at the age of thirteen, he was baptized and united with the First Seventh Day Baptist Church, Niles, N. Y., and was a faithful member the rest of his days.

On December 24, 1879, he was married to Leila A. Harmon. Their only child, Harry E. Burdick, was born in infancy and the mother soon followed, November 9, 1882.

On March 18, 1887, he married Hannah Emmogene Rogers. To them were born four children: Anna Leila, Elphia Eliza (Mrs. Arthur Snedey), William Jesse, and Mark Rogers. Mrs. Burdick preceded her husband to the heavenly home by two years, and she was preceded by their oldest daughter, Anna. The three other children survive.

Mr. Burdick’s death came as a sudden shock to all. He was at church Sabbath morning. He took an invalid neighbor for a ride in the afternoon. He was seen on the streets of Friendship in the evening, visiting with other men, apparently in excellent health, though he had complained of some indigestion. After a few hours of severe indigestion in the night, he suddenly passed away in the morning.

Mr. Burdick was a successful farmer and dairyman. His interest in the welfare of his community gave him an influence that was felt and was missed. The breaking up of one of our leading families, caused by the death of Mrs. Burdick two years ago and that of Mr. Burdick at this time, leaves a feeling of loss in our church and community that will have a lasting effect.

Farewell services were held at his home church on May 16, conducted by Rev. W. L. Burdick, of Portville, N. Y., and Pastor John F. Randolph. Interment was made at Mt. Hope Cemetery, Friendship, N. Y.
The Holy Ghost is our equipment for better work for God—and unless we use him for the purpose for which he is given, we shall not fully enjoy him, and shall certainly fall short in ministry. He comes to use us in testimony for Jesus, in making Christ real to men, and to bring a knowledge of him to the uttermost parts of the earth.

-A. B. Simpson.
Lest We Forget

"The real mission of the Church is to bring men to God, to champion spiritually, to nerve men to combat temptation, to stir them to social service in the name of Christian love, to teach them that no idealism can be reconstructive that promises no sacrifice, and above all to bring them into saving fellowship with a God of Law as truly as of Love."

Eventually

100%

Why Not Now?

The Sabbath Recorder

The Flag Goes By

Hats off!
Along the street there comes
A blare of bugles, a ruffle of drums,
A flash of color beneath the sky:
Hats off!
The flag is passing by:
Blue and crimson and white it shames
Over the steel-tipped, ordered lines.
Hats off!
The colors before us fly:
But more than the flag is passing by,
Sea fights and land fights, grim and great,
Fought to make and to save the state:
Weary marches and sinking ships;
Cheers of victory on dying lips:
Days of plenty and years of peace;
March of a strong land's swift increase;
Equal justices, right and law,
Stately honor and reverent awe:
Sign of a nation, great and strong
To ward her people from foreign wrong;
Pride and glory and honor—on
Live in the colors to stand or fall.
Hats off!
Along the street there comes
A blare of bugles, a ruffle of drums;
And loyal hearts are beating high;
Hats off!
The flag is passing by.
—Henry Holcomb Bennett.

CONTENTS

Editorial.—Morning and Evening Views.—An Encouraging Letter.—We Are So Sorry for All Such!—Flag Day ....... 737-739
The Evolution of Our Flag, and Its Meaning ................. 739
The Proper Use of the Flag ................. 741
Provisional Program of the Western Association ................. 743
The Commission's Page ................. 743
Program Eastern Association ................. 748
Historical Sketch — Welton (Iowa) Church ................. 744
Missions and the Sabbath—Ruth and Benjamin.—From a Letter From Mill Yard Church.—Monthly Statement ................. 749
Women's Work.—Message From Miriam West in Russia ................. 761
The Book of Books .................. 753
Young People's Work.—Duties.—Talk on Duty.—Intermediate Goals for 1922-1923 .................. 754-756
Fiftieth Anniversary of North Leop's First Sabbath Service .................. 757
Children's Page.—The Child and the Sunbeam (poetry).—"Sunny Bobble" 759
Rev. F. O. Burdick, M. D. .................. 760
Sabbath School—Sixteenth International S. S. Convention.—Lesson for June 24, 1922 .................. 761
Semianual Meeting of the Michigan Seventh Day Baptist Churches .................. 762
Our Weekly Sermon.—The Fifty-eighth of Isaiah on Sabbath-keeping ................. 763-767
Deaths .................. 768