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?

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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 shines
Over the steel-tipped, ordered lines,
Hats off!
The colors before us fly:
Not 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 justice, 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—all
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 Coleomb Bennett.

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 humanity; to squander fortunes on himself; to spend his time and energies in getting worldly wealth to the neglect of the true riches; to live thereby indifferent to the higher and higher needs of man—these resulted as the final outcome of his morning view of life.

How very different must have been his evening view as he looked back upon wasted years and faced the great future, an eternal bondage!

The wisest thing a man can do, whether he be in life’s morning or in its noonday, is to keep this question constantly in mind: How will the life I am now spending on when the end comes, and I must view it under the shadows of my evening time?

We Are So Sorry

Here is another letter for all such:

We are so sorry that deeply stir our sympathies, and we do wish we could see a practical remedy. The letter is a personal one, in which a wife and mother pours out her sorrow over their being compelled to work on Sabbath Day.

There are five in the family, and after seeking some time for work in two Sabbath-keeping communities without success, the father, much against his will, felt compelled to accept work where he could not observe the Sabbath. The wife and mother work five days a week in a mill, and the father has to work six days including the Sabbath; both together earning only $15 a week.

Two of the children are too young to be baptized and go with one of our churches several miles away; but are puzzled to know what is best in view of the outlook for employment.

The mother writes:

"What I wonder is this: Why our denomination does not have some one who could find out what work and in some way make it public; for I believe there are lots of others, like ourselves, who would like to keep the Sabbath; but who have no way of finding an opening, and who can not live without work....I hope you will pardon me for writing such a long letter. Am doing so in the hope that it will sometime lead to our keeping the Sabbath again."

It is enough to make one’s heart ache to read all of this sincere and anxious mother’s letter. Her oldest son will be out of high school in another year, and then must seek employment. She says: "I do hope it will be in a Seventh Day town.

The family of five after trying in three or four Sabbath-keeping communities for work and after the misfortune of sickness in the home, was confronted by the "wolf at the door", and as a last resort yielded to the pressure and the husband and father accepted work where he could not keep the Sabbath.

There are many such throughout the land, and we are truly sorry for them. We fear that our people have not done all they could to furnish business places where sincere Sabbath-keepers may find employment. We also fear that too many of our young people have not been willing to prepare themselves for the positions we do have to offer them.

Flag Day

On June 14 we celebrate in America the birthday of our country’s flag. On the fourteenth day of June, 1777, the American Congress resolved that the United States flag should have thirteen stripes, red and white alternating, and a star in the field for every State.

Every schoolboy knows how Washington found a helper in the patriotic Betty Ross to make our national emblem.

Two days after this Resolutions should find its place in the mail bags will be Flag Day; and we are sure that many of our young people, and possibly some of the older ones will enjoy the history of the evolution of "Old Glory".

On this page we give Brother Hosea W. Rodd's story of it as it appears in his "Little Flag Book" which is published in the interest of Wisconsin public schools, of which he is Patriotic Instructor.

THE EVOLUTION OF OUR FLAG, AND ITS MEANING

Hosea W. Rodd in Little Flag Book

The following brief sketch of the evolution of our flag may not in every detail be confirmed by available historic evidence; some parts of it having come to us through tradition. It is not easy to draw a straight line between historic fact and tradition. As a whole, however, the story is substantially true—within historic records. It should be interesting to every lover of our flag.

FLAGS OF THE CRUSADERS

Seven hundred years ago the people of the Christian nations of Europe used to make religious pilgrimages to Palestine, the Holy Land, there to worship at the tomb of our Lord. It was the custom of these pilgrims that persons who undertook these journeys were often persecuted by the cruel Saracens, then in possession of the land. Because of this persecution an eloquent old man called Peter the hermit, with others, went about Europe urging Christian nations to raise armies, march against the Saracens, conquer them, and take possession of Jerusalem, so that Christians might go there and worship in peace. The old hermit so stirred up the nations that they organized armies that marched away to fight the Saracens, which they did in several wars called Crusades, or Wars for the Cross. The soldiers in the Crusades adopted the cross as their badge or emblem. This was fastened upon the shoulder of a loose coat or surcoat worn over the armor. This garment was called, also, a jacket, or jack, and in time the cross itself came to be called the jack. This jack was sometimes attached to a staff and became also a banner or flag.

There were Crusaders from several nations of Europe; and so, in order that they might be known from one another, every nation had its own form of cross. The English soldiers wore a red perpendicular cross upon a white field. This was the Cross of Saint George, the patron saint of England. After the wars of the Crusades the banner with the cross of Saint George came to be the national flag of England. The Scotch Crusaders wore for their badge the Cross of Saint Andrew, their patron saint. It was an orange cross upon a white field. The banner with the Cross of Saint Andrew became, after the Crusades, the national flag of Scotland.

THE KING’S COLORS

At that time England and Scotland were separate nations, each having its own king and parliament. But when in 1603, Queen Elizabeth of England died, it was found that King James VI, of Scotland, son of the unfortunate Mary Queen of Scots, was the rightful heir to the English Crown; and so, while yet king of Scotland, he became also king of England, and was known in that country as King James the First. Each nation had, however, its own separate parliament, or legislature.

In 1607 King James adopted for himself a flag to be known as the King’s Colors. This was made by placing the English Cross of Saint George over the Cross of Saint Andrew, on the flag of Scotland. This was just as the flag of England was known to be used for a hundred years, excepting the eleven years from 1649 to 1660, when the Puritans were in power, and there was no king.

THE UNION JACK

In 1707 the Scottish parliament was merged into that of England. Having then, the same king and the same parliament, the
two countries were fully united, and came-
by-and-by to be known as Great Britain.
Then the King's Colors, the union of the
English and Scottish Jacks, came into use
time to be known as the "Union Jack". This
Union Jack is well known in these days as
the British flag. It has now, however, a
third cross. In 1807, when the Irish people
came to be represented in the British parl-
ament, the Cross of Saint Patrick, the patron
saint of Ireland, was placed with the other
two upon the flag of Great Britain. This
makes it in effect a slightly altered flag, for it bears
the combined Crosses of Saint George, Saint
Andrew and Saint Patrick.

THE MERCHANT FLAG OF GREAT BRITAIN

As our American flag has different forms
for various uses, so had the British flag.
Merchant vessels displayed what was known as
the red flag, or meteor flag of England. It
was a red flag with the Union Jack in the
upholding attitudes next to the staff. More
merchant flags than any others came across
the sea to our early colonies, for the British
wanted to profit by trading with them; and
so the Colonists must have seen this flag
to a greater extent than any other flag from the mother coun-
try. It was, however, that they were British subjects, it was their flag. As such they
were, no doubt, proud of it.

COLONIAL FLAGS

When, because of what seemed to them
British oppression, the American colonies be-
gan to be estranged from the mother country
they adopted various flags of their own.
Those of New England, as we have seen, tried to use a flag
upon which they put the picture of a pine
tree, and this came to be known as the
Pine Tree Flag of New England. The pine
tree was selected as a symbol of the sturd-
iness of character of the people of those
colonies. It indicated, too, a kind of defi-
cit attitude toward England because of her
unkind treatment of them. This pine tree
flag is supposed to have been borne by the
Americans in the battle of Bunker Hill.
We do not know for certain, however, that they
carried any flag at all in that battle.

A FLAG FOR ALL THE COLONIES

While the different colonies had various
flags of their own, there was as yet no
common emblem to indicate a unity of pur-
pose and action among them as a whole in
their opposition to the encroachment of the
British government. But somebody, some-
where, sometime made a flag with thirteen
alternate stripes of red and white—easily
made by putting six white stripes upon the
English merchant flag—which seemed to de-
clare to England and to all the rest of the
world, that the thirteen American colonies
were united in standing together against the
growing tyranny of the mother country.
Moreover, there was put upon those stripes
the picture of a rattlesnake about to strike, and the saying, "Don't tread on me!"
This was a united warning from all the col-
ones that it would not be safe much longer to trifle with them.

THE GREAT UNION FLAG

By-and-by there came a war between the
mother country and the colonies. British
troops had been sent to Boston, and there
were organized companies of minute-men
outside. Battles had been fought at Lexing-
ton, Concord and Bunker Hill. Then Con-
gress sent General George Washington to
organize, drill and command the patriots
who had camped around Boston. These soldiers, hav-
ing been brought under army discipline, hav-
ing been taught a real general in command, desired a flag
under which to fight their battles. It
is not known for certain just how this flag
came to be designed and adopted, yet
history tells us that on the second day of Janu-
ary, 1776, General Washington and his army
hoisted, with imposing ceremonies, what was
called the "Great Union Flag". It had on
it the thirteen stripes to indicate that the
thirteen united colonies would stand together
in their struggle for liberty; and in the
field, or canton, the union jack of the gov-
ernment at war against them. The putting
of the union jack upon this flag meant, no
doubt, that, in spite of her unkind treatment
of the colonies, they still loved Old Mother
England. It was not easy for them to give
up entirely the flag they had loved so well,
and to which they had so long been loyal.
Because of the combination on this new flag of
the thirteen stripes, standing for the
Union of the Colonies, and the union jack,
it was called "the great union flag".

But this union flag was not the last long.
On the fourth of July, 1776, six months
after it had been hoisted, the Declaration
of Independence was adopted proclaiming to
the world that, "these thirteen colonies are
and of right ought to be free and indepen-
dent states". This declaration made the
union jack out of the American flag. The
stripes remained, but the field was left
vacant.

OLD GLORY

Then good Mistress Betty Ross set her
wits and her needle to work to fill that
vacancy. It was not very long before she got
hold of a bit of the beautiful blue sky with
thirteen bright stars upon it, and she neatly
stitched it into the place from which the
union jack had been taken. It was a pretty
flag that she thus made, and on the four-
tenth day of June, 1777, Congress de-
clared by law that it should be the emblem
of our American nation; and so, with slight
change, we have had it today. It is the oldest
flag in use by any modern nation.

Let us not forget that June 14 is the
birthday of Old Glory—a day when it should
float from every home and school and place
of business in all the land.

THE FIFTEEN-STAR FLAG

When the States of Vermont and Ken-
ten came into the Union they each wanted
a stripe on the flag, and so in 1795 two
stripes were added, making fifteen. Also, as
new States were admitted new stars were
added. From 1795 until April 4, 1818,
our flag had fifteen stripes. On that
date, we the United States, passed a bill
by Congress decreeing that there-
after there should be thirteen stripes,
and that on the fourth day of July
after any State had been admitted into
the Union a new star should be placed upon
the blue field. This law is still in force, and
is not likely to be changed.

Today our flag has thirteen stripes, alter-
ate red and white, and a blue field with
forty-eight stars, the last two having been
added July 4, 1912, for Arizona and New
Mexico.

MEANING OF OUR FLAG

The Stripes on our flag should be to us a
constant Memorial of the brave, liberty-lov-
ing men and women who long ago formed
the thirteen American colonies, thus lay-
ing the foundation of our great Republic. The
ever increasing number of stars should speak
to us of the wonderful growth and progress
of our nation and its free institutions since
the day when Betty Ross stitched on the
first thirteen; from thirteen stars to forty-
eight, from the Atlantic across to the Pacific.
Wisconsin was the thirty-fourth.

The Red in our flag means Courage to
stand everywhere and all the time for what
is right, and against the wrong. We need
brave, conscientious men in times of peace
as well as war.

White is the emblem of Purity, in thought,
in word, and in deed. No impure man can
truly honor our flag.

Blue is for Loyalty, Truth and Justice.
Unfiling, we are true, honest, law-abiding
citizens we may not call it our flag.

Patriotism demands that we honor our flag
in our daily life and influence. It is a life.

Tis a beautiful banner bright,
With its stripes of Red and White,
And its field of heaven's own star-bespangled
Blue:
Red is courage for the right,
White is purity and light.
And the Blue is ever loyal, just and true.

THE PROPER USE OF THE FLAG

Here are some rules established by com-
mon custom with reference to the use of our
flag. That concerning its use for adver-
sising purposes, as a trade-mark and the
purposes of any letters upon it is statute law,
with a penalty. Some of these rules have
been mentioned on preceding pages. They
are put here along with others not spoken
of before so that they may be referred to
the more readily:
1. The flag should be raised at sunrise
and lowered at sunset. It should not be left
out over night nor be kept up in stormy
weather. It should be treated with decent care.
2. The school flag should be hoisted when
school begins in the morning, and lowered
when school closes for the day.
3. On Memorial Day the flag should be at
half-mast until noon and then raised to the
top of the staff.
4. When the Star Spangled Banner or
America is played or sung all should rise
and stand at attention until the end and men
should remove their hats. Neither should
be made a part of a medley or an exit
march.
5. In decorations the stripes should be
kept in straight lines. When the stripes are
perpendicular the field of stars should be
at the right. When the stripes are horizontal
the stars should be at the left, the stripes
extend toward the right.
6. The Church Pennant—a blue cross on
a white ground—is the only flag which may
at any time be hoisted above the stars and
stripes. This is done at the time of divine
service every Sunday in the navy.
SABBATH MORNING

SABBATH AFTERNOON
2.00 Praise and Devotional Service
2.15 Education among Seventh Day Baptists, by Representative of the Educational Society
3.00 Address by Miss Susie Burdick
3.30 Young People's Program, arranged by Miss Clara Lewis, Association Secretary
EVENING AFTER THE SABBATH
7.30 Praise and Devotional Service
7.45 Tract Society Interests, Rev. Edwin Shaw, Secretary
8.30 Sermon, Rev. A. J. C. Bond
SUNDAY MORNING
9.30 Business
Reports of Committees
Miscellaneous Business
10.15 Missionary Interests
Rev. Edwin Shaw, Secretary
11.15 Sermon, Rev. Paul S. Burdick, Delegate from the Eastern Association
SUNDAY AFTERNOON
2.00 Praise and Devotional Service
2.15 Address, "The Mission of the Church"—Dr. J. Nelson Norwood
3.00 Sermon, Rev. Loyal F. Hurley, Delegate from the Central Association Adjournment.

Apart from, and yet a part of, Biblical principles of industry are the following rules given by the late Frank Woolworth, the greatest merchant organizer and builder of the world's tallest structures.

1. Of course you'll be discouraged, but keep on.
2. If you believe in an idea give it a chance...There's a right place for it. Find it.
3. Everybody likes to make a good bargain. Let him. Small profits become big if you sell enough of the articles.
4. Do business by and with cash. Large credit is a temptation to careless buying.
5. Supervise details, but do not let them absorb you.
6. Take the boy from the farm in preference to the college man every time—because the college man will not begin at the bottom and learn the business.
7. Be willing to sacrifice. No one ever got far who was in bondage to the body. You can't build a business on thoughts of having a "good time"—Record of Christian Work.

THE COMMISSION'S PAGE

Rev. Ahva J. C. Bond, Salem, W. Va., Forward Movement Director

EVERY CHURCH IN LINE EVERY MEMBER SUPPORTING

"Without me ye can do nothing."—John 15:5
"Lo, I am with you always, even unto the end of the world."—Matt. 28:20.

PROGRAM EASTERN ASSOCIATION
Berlin, N. Y., June 15-18, 1922
Theme: "Use of Our Opportunities."

THURSDAY EVENING
7.30 Praise Service, Rev. Jesse D. Vars
7.45 Address of Welcome, Rev. E. A. Witte
8.00 Response, Rev. John Austin
8.30 Sermon, Rev. Walter L. Greene, Delegate 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, Rev. R. C. Davis
10.45 Missionary Society Hour, Rev. Clayton A. Burdick
11.00 Sermon, Rev. Erlo E. Sutton
12.00 Announcements
SUNDAY MORNING
8.00 Praise Service, Rev. E. D. Van Horn
8.15 Business, Mrs. W. D. Burdick
8.30 Sermon, Rev. W. D. Burdick
9.00 Conference, Dr. Theodore L. Gardiner
11.15 Business
12.00 Announcements
SUNDAY AFTERNOON
1.45 Devotion, Rev. J. L. Skaggs
1.50 Missionary Society Hour, Rev. W. D. Burdick
2.00 Devotion, Rev. W. D. Burdick
2.15 Education Society Hour
3.15 Sermon, Rev. James S. Hurley
4.00 Praise Service, Rev. Erlo E. Sutton
4.15 Business, Mrs. W. D. Burdick
4.30 Business
5.00 Conference, Dr. Theodore L. Gardiner
SABBATH MORNING
10.30 Organ—Prelude
10.45 Invocation
10.50 Anthem-choir
10.55 Sermon, Rev. Loyal F. Hurley
11.00 Praise and Devotional Service
11.45 Sermon, Rev. J. L. Skaggs
12.00 Closing
SABBATH EVENING
8.00 Praise Service, Rev. Paul S. Burdick
8.15 Sermon, Rev. W. D. Burdick
8.45 Conference Meeting
Rev. Alva Davis, Rev. Alva Davis

When I turn to the Lord in prayer, I open the doors and windows of my soul toward the heavens, and I open them for the reception of any gifts of grace which God's holy love may wish me to receive. My reverent thought and prayer perfect communion between my soul and God.—John Henry Jowett.
HISTORICAL SKETCH—WELTON (IOWA) CHURCH

[The church at Welton, Iowa, recently celebrated the anniversary of the settlement of its present pastor Brother Claude Hill, by presenting an interesting historical program. We take from the church Messenger the following historical sketch, and three cuts; one of the church house at Welton, one of the first pastor, Rev. Lewis A. Davis, and one of Brother Claude Hill. Other interesting items of this program follow the historical sketch given here.—EDITOR.]

In the year 1849, a man by the name of Shepard, who was a Canadian employed by an American land locating company, appeared at Hull, England, and began to talk the advantages of free land in America. His efforts resulted in the decision of about sixty persons to emigrate to America. Their objective at the time of the excursion was Cedar Rapids, Iowa. They journeyed from Hull to Liverpool, and there took a sailing vessel for America. One of them that later settled at Welton, remembers that when they were on the Erie Canal some boys celebrated the Fourth of July by throwing fire crackers from a bridge onto the boat, declaring "there goes another load of those "Britishers!"

Upon arrival of this group in the locality now known as Welton, one, Mrs. Joseph Buck, was so taken with the appearance of the country that she refused to go farther, and so the locating agent was asked to see if enough entries could be made to satisfy the party. This was about the first of August, 1850. At that time there were but three or four dwellings in the locality; one of them being owned by a Mr. Gregoire, grandfather of Andrew Gregoire, who was until recently a member of the Welton Church.

As soon as the party had gotten located, Mr. Joseph Buck called a meeting of those interested, the purpose being to decide upon a suitable name for their new home. A number of names were suggested. Mrs. Buck was so pleased with the appearance of the country, wished to call it Welton, because of its striking resemblance to a locality called Welton Dale, where picnics were held on an estate near Hull, England. It was finally decided that the various names should be placed in a hat and one of the children draw one, and the name drawn should be the name by which the locality was to be known. The trial resulted in the drawing of the Welton slip, so Welton it was named, and Welton it has remained. This information was volunteered by Mrs. Cornwall and a daughter of Mrs. Joseph Buck, who remembers well the gathering at her father's home, seventy-two years ago, and the selecting of the name. Mrs. Cornwall is eighty-three years old, active of mind and well versed in the affairs of today. It was one of the sad duties of the pastor to conduct the funeral service of her husband during the early part of his pastorate here.

Rev. Lewis A. Davis
Welton's First Pastor

The history of Seventh Day Baptists in Welton is as follows, and is from the records, probably in the hand writing of the first pastor, Rev. L. A. Davis, who was also its organizer.

In the year 1853 and 1854 a few families of Sabbath-keepers emigrated to Clinton County, Iowa, among whom were Eld. John Davis and family, Eld. L. A. Davis and family, Dea. John Babcock and family, Uriah Davis and family, L. Hurley and family and others.

A note at the bottom of the page probably written by Dea. J. O. Babcock, one of the constituent members, for twenty years clerk of the church, says, Adopted January 7, 1855. "Therefore for the purpose of rendering more strong the bonds of Christian love among themselves, and that they may the more successfully advance the great Redeemer's cause in the world and especially in the community were organized into a church by Elders J. and L. A. Davis upon the principles and plan that the following documents show."

DECLARATION OF THE SEVENTH DAY BAPTIST CHURCH OF CLINTON CO., IOWA

1. We hold that the scriptures of the Old and New Testament are the word of God, and are sufficient for the well ordering of the Christian church.

2. We hold that the practice of Sabbatizing on the first day of the week, is of Romanish origin, and is a practical violation of the fourth commandment of the decalogue, therefore we sabbatize on the seventh day.

3. We hold that immersion of believers in water is Christian Baptism, therefore we practice no other form.

4. We hold that the use of intoxicating liquors as a beverage is the highway to drunkenness and vice, therefore we have no fellowship with those who use it as such.

5. We hold that American Slavery is a base violation of the rites of man and of the Law of God, therefore we disclaim all fellowship with slave holders and their abettors.

6. We hold that the government of the Church of Christ is of gospel rite, administered in its major part by a majority vote of the members not under licensure, and to them belong the appointments of all the officers of the same.

The officers of the Church are Elders, Deacons, Clerk and Moderator.

CONSTITUENT MEMBERS

Of this number Mrs. U. S. Burdick (Marvel Davis), Edestein, Ill., survives.

The church records show that up until 1825, when the church had been organized, there were no subscriptions sufficient to bring the church roll up to 175. Among these were a host of Van Horns, Loofheros, Clemens, more Davises, Stewarts, Terry's, Sayers and a host of other familiar Seventh Day Baptist names.

In July of the year 1855 there was circulated a list of subscriptions to build a
and organizer. Another is the acceptance of the resignation of Bro. T. O. Davis as assistant chorister.

In following the Record one is impressed with the fact that the fathers of the Welton Church were men that believed in surgery. They believed that the Declaration of the Church and the Covenant were not to be entered into lightly. Upon knowledge of violation of either by any member of the church action was not delayed, but a committee was appointed to labor with such offenders. If the committee brought back an adverse report the right hand of fellowship was at once withdrawn. There must have been among them men of the prophet Amos and the governor Nehemiah type.

The Fathers of the church laid well the foundation; in many ways the past has been glorious, and a number of other churches in our denomination have been blessed because of their efforts and sacrifice. We turn away now and look to the present and future. We have not the large membership or the land holdings that they possessed, but there is still the same need in the community, church and denomination that they tried to fill. How are we going to respond. The Master said, "Unto whomsoever much is given, of him shall be much required." But if one talent is all that we possess, it too can win the "well done, thou good and faithful servant". It is the hope of the pastor that all who read this bit of history will find like the men on the Emmaus Road their hearts glowing within them and the desire to enter more fully upon the discharge of whatever duty presents itself.

LIST OF PASTORS OF WELTON CHURCH


JUNIOR SOCIETY

Our Junior society has been organized some ten years and while it has not been all that we have desired, it has met a need which could not have been met in any other way.

We have been handicapped by a lack of numbers at times and by the distance some lived from church. Our custom has been to take up the apportionment through bad weather into the winter and spring months, but the last two years we have not had to do this.

While our numbers are small, children from other families come in and meet with us. This service to make our meetings more interesting and we hope does them good also.

Outside our own expenses such as salary, etc., our society at one time sent fifteen dollars ($15.00) to furnish a bed in Lieu-oo, China, at another time a five dollar War Saving Stamp for our denominational building.

This year we have purchased some Junior song books and a dozen copies of the Gospel of Matthew.

The Gospels have been given out to our own members and to visitors. Some copies of the Gospel of John have also been given out.

MRS. HATTIE LOOPFORD.

THE SABBATH SCHOOL

Our Sabbath school has been holding its own in numbers the past year with perhaps a few new members, the roll now numbering forty-seven.

We have missed the young people who are in Milton, but have enjoyed the help of several visitors of other schools who have been quite regular in attendance.

Last June we sent our pastor to represent us at the State Convention at Waterloo; in October we were represented in Clinton by five members and again in January three attended a meeting in DeWitt of the Western schools of the county. We must not forget to mention that eighteen or twenty attended the Northwestern Association at Milton.

In return we have enjoyed visits from several ministers of the denomination. Dr. A. L. Burdick was with us at the time of the Milton College drive and Rev. E. M. Holston rendered valuable aid in the revival services held here this winter.

We have found our pastor and wife very efficient in Sabbath-school work and hope with their help to accomplish more in the year to come.

MRS. TALYVA WULF.

FORWARD MOVEMENT WORK

Working in accordance with a suggestion from our pastor, the Forward Movement Committee has been trying to complete their work early this year. Only $35.00 has been received from the absent members this year. This amount looks small compared to $270 which is their part of the $710 to be raised by our church.

We now lack about $205.41 of reaching our entire apportionment which shows that the resident members have responded rather well.

Most of our absent members have lived at Welton some time during their lives and can probably remember the earnest effort it takes to keep our small organization running.

Ten dollars per year seems a small amount to ask from absent members, for only three contributed to other church expenses.

MRS. HATTIE LOOPFORD.

THE SABBATH RECORDER

Welton was the first point that Brother Holston made his recent swing around the Northwestern Association. It was a great pleasure to have him with us, and have him explain the work that is before the boards.

To sit with him in his round table conferences is to have created in one a desire to carry on to the best of one's ability. To listen to him speaks is to know that his heart is in the work that he represents; to have him in your home is to know that he is a thorough Christian, and a genuine yoke-fellow. What could I say more.

IN MEMORIAM

It was with a keen feeling of sorrow that the Welton people heard of the death of their dearly beloved former pastor, Rev. G. W. Burdick.

Although we had known something of the accident that caused his death we did not think that it would be fatal. It seemed to those who had once been his parishioners that the telegram received the day of his death, announced the departure of a father. Many of the one time young people of this locality were married by him, and few of the homes but that had experienced something of his loving sympathy in times of sorrow.

It has often been said that he might not have been a great preacher, but he certainly lived his religion. This is the testimony of all the locality that were acquainted with him.

It is greatly regretted by the people here that circumstances seemed to make impossible a representative of the church at his funeral. We would like, however, to express to his wife something of the respect we
have for him, and to extend to the family our loving and heartfelt sympathy in this the hour of their bereavement. It is comforting to say however, "that we mourn not as those without hope."

A WORD TO THE NON-RESIDENTS

I notice by my record that you represent more than one-third of our membership and that you reside in many of the States of the Union. Some of you are close by and I hope soon to be in your homes. Others are so far away that it will take a letter several days to reach you.

We hope that the Messenger will be of interest and help to you. How we would like to have you all with us some Sabbath. Wouldn't it be a great home coming? There would be just enough of us old and young, to fill the church comfortably. But since this can not be we wish to call your attention to the fact that we are depending on you to carry out the principles of Christianity, which are the principles of our church, right where you are: that we are depending on you to help us fulfill our pledge of education (see article by our Forward Movement Committee, and article by Director Bond, and Hubbard). Brother Loofboro's report will show you that we are within easy reach of the goal for this year, now for the last pull. Who's afraid?

You know any mule will run down hill, but it takes a good engine, working right, to drive her up. Do you know that the heart is the engine of the body. If the heart is right I am not afraid for the finances of the kingdom. "Who shall stand in the hill of the Lord? He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity nor sworn deceitfully. He shall receive the blessings from the Lord and righteousness from the God of his salvation." If the heart is right, all is right. Every day of our lives the blessed Lord is saying to us, "My son, my daughter, give me thy heart"; Give it to me with less reserve than ever before until you shall be able to say, "Till I am wholly lost in thee. Is this asking too much?"

As Abraham was up old Moriah to the altar with the dearest thing that he possessed on earth; the way of your Savior and mine was by the way of the altar and the cross to the top of Golgotha. Can we expect less? Is the servant greater than his Lord and Master? Ponder the things in this little paper, and decide for yourself what your attitude should be. Then respond. It may be in more consecrated service right where you are, it may be in financial contributions to the denomination and church. You will find the way and place if you try. May God bless you in your effort.

THE BENEVOLENT SOCIETY

The Benevolent Society of the Welton Church is composed of the resident ladies of the church and society. There are twenty-three of us. We usually meet every two weeks for an all-day meeting, the hostess serving the dinner. The price of the dinner is ten cents, but a great many quarters find their way to the plate. This is one way we have of making money, but the day spent together socially is of great advantage.

We do not have many socials during the year, usually about two, one in May or June and our annual chicken pie supper and sale of fancy goods just before Christmas time.

During the past six months we have paid $50.00 to the Forward Movement; $50.00 on home expenses; $15.00 to the Boys' School in China and $15.00 to Miss Jansz. We help our members with their problems, and also try to get out every Sabbath afternoon in the hill of one place. Mrs. W. J. Loofboro.

YOUNG PEOPLE'S SOCIETY

A young people's missionary band from which came our present Christian Endeavor society, was organized in 1870. After discussion in several of their meetings, in 1887 the change was made. There are at present twenty-four active members, five of whom are attending college at Milton, and we look forward to vacation and their return to us.

We have sent $35.00 to the Young People's Board and $36.00 to the Forward Movement Budget.

In case of sickness the Flower Committee has visited them with flowers. The school committee has arranged several socials, one of which was our Denominational Social, and the Missionary Committee arranged a literary program for the last Sabbath in each month.

We have had many interesting programs. (Continued on page 768)
Searching class has been held at my house every Friday evening and a very interesting time has thus been spent.

Many letters have been received asking for literature, which I attended to, also friends have helped me to distribute a quantity of tracts.

Forty-eight persons attended the Sabbath services at Argyle Hall during the half year, including 7 members. Largest attendance of members, 6; lowest 3. Total largest attendance, 29; lowest, 10. 

Mrs. T. W. Richardson.

MONTHLY STATEMENT
May 1, 1922-June 1, 1922

S. H. Davis, Treasurer.

The Seventh Day Adventist Missionary Society

Balance on hand May 1, 1922 $13.10

Conference Treasurer

57.77

Bryce School

118.48

Girls School

118.48

Salary Increase

128.65

General Fund

799.50

Ashwary Church, April salary

72.10

Hopkinson City Church, Missionary Society

30.00

Rev. J. H. Lott, Missionary, April salary

20.00

Minneapolis Sabbath Church, Missionary Society

4.09

Income Permanent Fund, General Fund

980.00

Petrolia Congregation, General Fund

3.00

Rev. D. Burdett Coon, General Fund

5.00

$1,646.63

 chiff.

Rev. T. L. M. Spencer, July salary...

58.24

Dr. Ross W. Palmberg, April salary...

41.67

Shelton, April salary...

41.67

Rev. D. Burdett Coon, April salary and ...188.81
Rev. R. J. Revere, April salary and traveling expenses...

116.38

Rev. William L. Davis, April salary and traveling expenses...

179.24

Rev. M. A. Branch, April salary and traveling expenses...

82.44

C. C. Varnum, April salary...

50.00

Rev. Robert B. St. Clair, April salary...

50.00

Rev. George W. Bills, April salary and traveling expenses...

68.28

Rev. J. G. North, April salary...

35.00

Rev. William L. Davis, April salary...

33.33

Rev. G. W. Randolph, April salary...

33.33

Vance Kerr, April salary...

35.00

Rev. J. G. North, April salary...

35.00

Adalbert Branch, April salary...

25.00

Jessie G. Burkard, Italian Mission...

39.18

Rev. J. J. Kovacs, Hungarian Mission...

30.00

Mrs. Angela L. White, April appropriation...

10.00

Rev. L. E. K. Delano, April salary...

93.48

Mrs. E. H. White, April salary...

20.00

Dr. R. E. S. White, May salary...

27.00

$1,646.63

Treasurer's expenses...

25.00

Balance on hand June 1, 1922 $1,646.63

Bills payable in June, about $8,000.00

Special funds referred to in last month's report now amount bank balance, $10,400, net indebtedness $5,312.50.

E. & O. E.

S. H. Davis, Treasurer.

GIPSY SMITH'S FIRST CONVERT

The day after I came to know Jesus as my Savior, as a lad in my father's gipsy wagon, the world was a new world to me. I could not help singing. In those days I could really sing! I never got wrecked even on the high Cs!

I went out on my work as usual.—I was in 'the lumber business,'—selling clothes-pins at twopenny a dozen. The first house I came to I could not help being, was, and I asked her if she would like to hear me sing. My heart was full. I wanted to tell her about Jesus. I was afraid and unable to speak, but I knew very many hymns. She said yes, so I sang:

"Who'll be the next to follow Jesus? Who'll be the next to cross the sea? Some one is ready, some one is waiting; Who'll be the next to crown the wave?"

Then I saw her tears, and I was so afraid that as soon as I finished the hymn I took to my heels and ran as fast as I could!

Twenty-five years later I was holding a parlor meeting in a certain city. Among the ladies present was one who came to shake hands with me after the meeting.

"Well, Mrs. Chivers," I said, "I am glad to see you! You used to buy clothes-pins from me when I was a little gipsy boy. Do you remember one day when I sang for you and ran away?"

"Yes," she said, "and let me tell you about it. My daughter, a girl in her teens, was in the room, and as you sang she came and stood beside me. When you had gone she said:

"Mother, if a poor little gipsy boy is able to love and confess Jesus I think I ought to love him too."

"So we knelled down together, and my daughter gave her heart to Jesus. She is here with me today, and has now children of her own, and all these years she has been a true follower of Jesus."
stored in one volost but did not molest it because it was American and not Soviet food, so the story goes.

We are under martial guard, so they say now, and are not allowed out after 9 o'clock at night. This is very inconvenient if you want to take trains or arrive from anywhere in the middle of the night. Perry Paul, who is in Buzuluk, seems to be spending his nights at the office by the station, in order to wait on the people who are coming through or conveying food. Miss Swithinbank saw him; there at 6 o'clock the other morning. Since the nurse came, I have had to move over to the other house. We have to go home early and as we have nothing but candle light there, it is not conducive to sitting up late and we are early in bed.

Lovingly,

Miriam.

Sorochinskaya,
March 30, 1922.

THE BOOK OF BOOKS

ARTHUR E. MAIN, D. D.

V

OLD TESTAMENT LANGUAGES

If we do not read the Hebrew or Greek or any other ancient language we can not but be interested in such statements as the following—statements based on certainty or on great probability.

The primitive language of the Israelites was Aramaic or Syrian, a language that had spread far and wide.

Upon their invasion and settlement in Canaan they adopted practically, the Canaanite language which was the Hebrew in which the larger part of the Old Testament was written.

This language lends itself more readily to simplicity of expression and to the imagination than to abstract and philosophical thinking. It is the natural language of simple narrative and of poetry.

The Old Testament writings extend over a period of about 1,000 years; and variations in these writings would be inevitable. The fact of their being the literature of one religion would favor a large measure of uniformity. The purest Hebrew is said to be found in the book of Isaiah, in the reign of Josiah, about 600 B.C. (2 Kings 22, 23); and in the days of Ezra and Nehemiah, about 444 B.C. (Neh. 8, 9, 10).

Therefore the "Law of Moses," as the authoritative basis of a solemn covenant with God in the interests of religion and righteousness seems to have been the first and oldest accepted sacred scriptures.

We can not tell just when the living voice of Jewish prophecy ceased; but it must have been after the time of Ezra and Nehemiah. Ezra 5: 1, 2, 6; 14-18; 7: 6, 10; Hag. 1: 1-6, 2: 1; Zech. 1: 1-6.

The second division of the Old Testament books was the prophets, who was not known as a distinct group or collection until after the Law, some think not until the second or third century B.C.

Of the third division, the "writings," the New Testament quotes from all except Esther, Song of Solomon and Ecclesiastes; and the right of these books to a place among the Scriptures was disputed by Jewish scholars.

The canon of all the books of our Old Testament was pretty well established by about 100 A. D. and more firmly so by about 200 A. D., although there was not complete agreement as to the three books mentioned above.

Jesus seems to recognize the three current divisions of the Old Testament in Luke 24: 44, using "Psalms" the first title in the third group as the name of the whole division.

"Apocryphal" (outside books) is the name of a collection of Jewish writings that were not given a place in our Old Testament. There have been differences of opinion in the church as to their worth. They are however of real value, historical and religious; and we Protestants ought to become much better acquainted with them.

The Scrib's taught that Scriptures be authoritative must agree with the Law; have been written in the period from Moses to Queen Esther; and be in the Hebrew language.

But, as Principal John Skinner says,—"For the great mass of the Old Testament Scriptures, the real sanction lies in the witness borne to their inspiration by the experience of devout minds in Israel, whose spiritual insight had discerned their religious, ethical, and social teachings in the development of mankind; and who have gathered them into a collection of sacred writings. Our acceptance of the Old Testament Canon rests on the conviction that the spiritual process which led to its formation was the result of a true revelation of God in the history of Israel, and of an insight into the meaning of that revelation in which we recognize the illumination of that Spirit which guides into all truth. And when we find that the books whose canonical position was established only by the methods of Divitic casuality are precisely those whose religious value is least, and which are never quoted by our Lord or his disciples, the obvious lesson is that though inspiration of an Old Testament book is not guaranteed by its place in an arbitrarily defined Canon, but by its vital relation to the essence of the ancient dispensation, and the degree in which it is commended itself to the reverence and piety of the community entrusted with the oracles of God."

There have been many manuscript copies of the Old Testament in its own Hebrew, and in such translations as Greek, Latin and Aramaic. But none of these can claim represents exactly the original text.

The endeavor of the scholars has been to compare with one another translations and editions of the Bible written in the Hebrew language, and to compare those in the direction of the Hebrew, and to compare the manuscripts with each other. The result has been to find out as nearly as possible the exact form of words in which the books of the Bible came from the hand of their authors.

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Mr. —— tell us “What the Duty of the Christian is in the World”.
If Christ is with us, every duty will be full of beauty and the most ugly tasks will be glorified by him. I am sure we all agree with Emerson:
So high is grandeur to our dust,
So near to God is duty's trust;
When Duty whispers low, "Thou must,"
The youth replies, "I can."

At this cross road we turn to the right into the road, “Our duty to our church”. Will Miss —— tell us of some places of interest along this road.
Let us now ask another ——. Our president will tell us how we can more efficiently fill our duty to this society.

We are so glad that God has promised to be our guide. How we should love all the members of our Christian Endeavor and try to be members of God's great family working together to do our duty as he shows it to us. The Bible tells us that, “A man that hath friends must show himself friendly.” Will Mr. —— tell us some of our duties to our friends?

We will now turn down the lane, “Our duty to ourselves,” under the guidance of the chairman of the Lookout Committee.
How truly we need to think of Abraham Lincoln must have felt when he uttered these words: “Let us have faith that right makes might, and in that faith let us, to the end, dare to do our duty as we understand it.” Many times it seems to me that the cause of Christ is weakened by one of his children saying, “I feel that it is my duty to tell you . . . .” which is something disagreeable. Why should these words not introduce something good and lovely instead of something unpleasant?
We shall now stand and after singing No. —— let us be led in prayer by Miss . . . . Will many others join in sentence prayers? If you are to enjoy this picnic you must be a part of it. We have had such a splendid time on the road that we now ask every one to join in this service by answering one of the following questions or by reading one of the following parts:

QUESTIONS
1. Why should we be glad of duties?
2. How may I beautify my duties?
3. What duties does my being a Christian bring to me?

TALK ON DUTY
To all who are awake to the needs of the world and to the responsibilities of life, life can be nothing else than duty. From morning until night, Duty whispers to man, “Thou must,” and man, if he wishes to be without the condemnation of conscience, must answer, “I will.” Duty sends man to the factory, the store, and the field, in the morning and brings him home from work tired at night. Duty takes him to the wilds of Africa and to thickly populated China and India to tell the story of the Savior. Duty takes him to the slums of New York to help the poor and give hope to the fallen. Duty takes man into every highway and byway of life, wherever there is work to do. Conscious of the voice of Duty, Longfellow wrote his stern call to the American people to:

4. What are our duties to the elderly people in our church?
5. What duty does this Christian Endeavor have to the young people of this community in amusement, pleasure and recreation?

Have some one read the article, “Talk on Duty”, which follows this lesson.
Oh, that we might all catch a true vision of the joy and love and happiness in serving our fellow-men through our own duties.
I feel sure that you all have enjoyed this June picnic and may you be strengthened by the food of thought that has been broken for you here.

To do your little bit of toil,
To play life’s game with head erect;
To stoop to nothing that would soil
Your honor or your self-respect;
To win what gold and fame you can,
But first of all to be a man.

To know the bitter and the sweet,
The sunshine and the days of rain;
To meet both victory and defeat,
Nor boast too loudly nor complain;
To factors belong,
And be a man throughout it all,
To seek success in honest strive,
But not to value it so much
That, winning it, you go through life
Sternly yet let not too much
What goal or dream you choose, pursue,
But be a man what’er you do!

After singing No. ——, will Pastor —— dismiss us?

INTERMEDIATE GOALS FOR 1922-1923
Purpose:
It shall be the purpose of the Intermediate Christian Endeavor to adopt the Foursquare campaign prescribed by the United Society of Christian Endeavor.

Record of Work:
The society shall register their accomplishments on the Efficiency chart.

Goal Points and Contest Credits:
Each society shall strive to make 100

THE SABBATH RECORDER

YOUNG PEOPLE’S WORK

Mrs. Ruby Coon Babcock
R. F. D. & Box 81, Battle Creek, Mich.
Contributing Editor

DUTIES

Myrtelle Ellis
Christian Endeavor Topic for Sabbath Day.
June 24, 1922

DAILY READINGS

Sunday—Duty to ourselves (Matt. 3: 15)
Monday—Duty to friends (Prov. 18: 24)
Tuesday—Duty in the house (Lk. 10: 38-42)
Wednesday—Duty in the world (Thess. 4: 9-12)
Thursday—Duty to the church (1 Thess. 5: 11-15)
Friday—Duty to the society (Isa. 61: 1-6)

Sabbath Day—Topic: Duties: What they are, and how to do them (Eph. 4: 25-32; 5: 1, 2)

PROGRAM

Song Service of four good songs
Prayer

We do not pray for tasks equal to our power.
We pray for tasks equal to our powers equal to our tasks.

Then the doing of our duty shall be no miracle
But we shall be Thy miracle.
Every day we shall wonder at ourselves;
At the richness of life which has come to us by our submission to thy grace, O God! Amen.

Song
Reading of Scriptures
Leader gives the following talk calling upon different people as indicated:

This is such a splendid summer month that I feel sure that we all should enjoy a picnic, and so I extend to every one an invitation to join us in this picnic and help by doing his part to make this picnic a meeting a success. We will take a good road to life’s duties. If we travel life’s road as we should, we must have faith in our guide book, the Bible. I have asked the chairman of the Quiet Hour to tell us of “The Joy in Fulfilling Our Duty in the Quiet Hour and What it Means to Us”.

How refreshed we are after fifteen minutes spent in thy presence each day, O Lord. We come forth renewed in strength for life’s duties. Now that we have our guide book and have learned of its value to us, we will start on the road of duty by having

THE SABBATH RECORDER

“Act—act in the living Present Heart within and God’s ear.”

Even though we classify duties as duties to ourselves, to others, to country, and to God, every duty is in reality a duty to God. It is God who says, “Be ye perfect, even as your Father in heaven is perfect.” It is God who says, “Another commandment do I give you that you love one another.” It is God who says, “Render unto Caesar the things that are Caesar’s and to God the things that are God’s.” The voice of duty is ever the voice of God, urging man on to do his share to bring to perfection manhood, brotherhood and patriotism.

There is not a problem in the world that does not present a duty. Some one in a community evades or breaks a law. The duty of the real patriot is not to close his eyes to such trampling underfoot of the Stars and Stripes, but to open his eyes to such irreverence and with the fearlessness of a prophet raise his voice in denunciation. Some one in the community is friendless and discouraged. It is the duty of one not to be a Pharisee and pass by, apparently unaware of the needs of another but to be a Good Samaritan with heart overflowing with the love of Christ. Some one in a community is building the bodies and souls of men. It is the duty of one not to be indifferent to the signs of the oppressed, but to rise up in the name of justice in behalf of the oppressed.

The textbook of Duty is the Bible. One needs never to be ignorant what course to take when duty is concerned, for God has anticipated every problem and has an answer for every doubt. Try whatever teachers we may, we shall at least have to say with Whittier in all the problems of duty, “.........solution there is none

Save in the Golden Rule of Christ alone.”

INTERMEDIATE GOALS FOR 1922-1923

Purpose:
It shall be the purpose of the Intermediate Christian Endeavor to adopt the Foursquare campaign prescribed by the United Society of Christian Endeavor.

Record of Work:
The society shall register their accomplishments on the Efficiency chart.

Goal Points and Contest Credits:
Each society shall strive to make 100
points on the goals listed as the Four-square goals. Rating shall be made for these also on the Efficiency chart.

Each society is urged to choose a rival among the societies of the denomination and compete against it for points of rating.

Reports:

Each society shall make a report to the Intermediate Christian Endeavor superintendent before June 30, 1922. From these reports the awarding of the banners will be ascertained.

Materials:

Each society is urged to purchase a copy of the "Manual for Intermediates" from the Society of Christian Endeavor, 41 Mt. Vernon Street, Boston, Mass.

For mission study, where desired, one of the following:

"A Noble Army", by Ethel Daniels Hubbard; "Making Life Count", by Eugene C. Foster; "World Friendship, Inc.", by J. Lovell Murray; "Playing Square with Tomorrow", by Fred Eastman (has suggestions to the leader and for programs based on the book); "The Mission Study Class Leader", by T. H. P. Sailer.

All of these are to be had by asking the American Sabbath Tract Society to order them from the Missionary Education Movement, 105 Fifth Avenue, New York City. They sell on the wholesale basis only, so can not be bought direct, only through the Denominational Board.

SPECIAL GOALS FOR THE YEAR

I. Graded Christian Endeavor

1. An Intermediate Christian Endeavor society in the church. (10 points)

2. Increase in membership (1 point for each new member gained in the year 1921-1922).

3. Better prayer meetings. (3 points for each weekly Intermediate Christian Endeavor prayer meeting that has in it one or more plans different from plans used in the previous six months.)

4. Better business meetings. (3 points for holding society business meetings monthly. If five or more consecutive monthly meetings are held, the credit for each meeting may be doubled.)

5. Better socials. (5 points for each Intermediate Christian Endeavor social that has in it one or more plans different from plans used in the previous six months. Not more than four points for any one month.)

6. Better athletics. (10 points for each athletic team formed from society members. (5 points for each matched game played.)

7. Better Efficiency. (5 points for having the Increase and Efficiency chart on display in the society room.)

(10 points for each 100 per cent attained on the chart.)

II. Loyalty to the Church:

1. Denominational programs. (10 points for adopting and working out the program of work prepared by the Young People's Board for Intermediate Christian Endeavor societies.)

2. Gifts to Missions. (1 point for each of the gifts to missions equal fifty cents or more per member.)

(5 points in addition when the gifts amount to one dollar per member.)

3. Church attendance. (1 point credit for each member of society attending at least six church services, prayer meeting and morning worship, during a month.)

4. Service for church and pastor. (5 points for rendering each service that the pastor may ask.)

III. Religion in the Home:

1. Private Devotions. (1 point credit for each member of the society who is a comrade of the Quiet Hour.)

2. Home Service. (1 point credit for each act of home service rendered each day for one week by a member of the society. By home service we mean such as washing dishes, building fires, moving lawn, etc.)

IV. Personal Stewardship:

1. Giving. (1 point for each member enrolled as a member of the Tenth Legion.)

2. Leadership training. (1 point for each member attending four more sessions of a class in "Expert Endeavor" Convention or summer conference.)

3. Life enlistment. (10 points for each member; at least one annual meeting on the subject of life enlistment.)

4. Community service. (10 points for case of helpful service rendered the society, such as help for the needy poor, Thanksgiving and Christmas cheer to institutions, entertainments in institutions, etc.)

V. Special Objects:

1. Support of C. E. work. (10 points for each society contributing a sum amounting to twenty-five cents per member to state or county C. E. work.)

2. "C. E. World" subscriptions. (1 point for each subscription to the "Christian Endeavor World")

3. Study Classes. (10 points for each class in mission study or Expert Endeavor more than one month.)

4. Reports (5 points for each society reporting before June 30, 1922.)

When you are like to faint, when you are on the point of giving up, don't. When you are on the point of sinking down in gloom, lean back rather on the everlasting arms. When you are like to faint, pray instead.

John A. Hutton.
Day nearest the half century date of this first service should be given up to celebrating the settlement of our valley.

At the morning service Pastor Polan, after the opening exercises and a short talk, gave way to A. J. Davis and C. J. Rood, the only members present who attended that first service. Mr. Davis told of his coming here, of his meeting others from other places, of his impressions of that first service, and then added that he was like to a child of Israel who wandered forty years before reaching the Promised Land, but he could go them one year better as it was forty-one years before he returned to the land after leaving it, having lived here only about a year and a half.

Charlie Rood told of his impressions of the first service, of the organization of the colony at Dakota and of the report of the committee sent out, of the faith his father had in the possibilities of the new country, and of the success of the meeting Elder Babcock in Grand Island fifty miles away.

Pastor Polan said it had been suggested to him that the Christian Endeavor societies go down to the river. Thus, an afternoon, and that as many as cared to do so should go with them and together hold a service of song, prayer and reminiscences at the tablet which marks the site of the first meeting. Autos took the young people and children downstairs and back to the meeting building. It was not attended by the older ones.

At four o’clock, Oscar Babcock, grandson of the preacher of fifty years ago, took charge of the services and read from the Sermon on the Mount, made appropriate remarks, and asked for volunteer prayers. A number responded, songs were sung, lead by Mrs. A. H. Babcock, daughter of A. H. Davis, the first chorister of the church. One of the songs of this meeting which the church has always loved, was sung at the first service of the Baptist Church at River A. This was also sung at the morning service led by C. J. Rood who led it fifty years ago.

Extracts were read from the articles of agreement adopted by the colony organization at Dakota. Remarks were made by E. E. Polan, Myra Gowen, children of Elder Babcock, by C. J. Rood, H. A. Watts, Mrs. Hannah Clement Watts, Mrs. Roy Cruzan, granddaughter of Dea. N. W. Babcock, A. M. Stillman, R. G. Thorngate, R. N. Bee, G. W. Rood and perhaps others, each relating a different experience of pioneer days or paying tribute to some hardy pioneer who has gone on before. Mrs. Shepard, though not a member of our congregation, but who had just come to her home across the river, told of hearing the singing at that first service and of thinking it was the howling of coyotes, not much of a compliment to the early singers. Pastor Polan closed the services with splendid words of tribute to the early settlers who had played such an important part in the development of the country. Some one in speaking of the early days remarked that words were wasted which gave credit to the pioneers because of their sufferings, and said, “They were our happiest days,” and to this statement we all gave assent.

I am sure that God was with us on the twentieth as he was with that group fifty years ago. I know that he blessed us in our coming together as he blessed our fathers and mothers by the same river in that early day. We are all glad for this meeting; glad for the tribute paid to such men as C. P. Rood, Mancell Davis, Elder True, Elder Babcock and many others who wrought for us. We had made glad today because they lived close to God and to nature; because in faith they toiled to make a paradise of our beautiful valley, and a happy home for those of a later generation. We rejoice that they did not give up when the grasshoppers devastated their fields, and when prairie fires swept away all they had accumulated; glad they were not discouraged when blizzards swept across the prairies, glad they established a church which has grown and out of which have gone strong stalwart men and women who preach and teach and doctor; glad because we had such forefathers who sacrificed that we might have schools, that their children might have the advantages of a higher education than that which had been given them, glad that we shall have with us next year our General Conference, and that we with the delegates will meet on that ground which is to us holy ground — a place where we sometimes imagine we can hear the voice from the Bush saying: “Take the name of the Lord upon thee.”

Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness (Ps. 143:10).

CHILDREN’S PAGE

THE CHILD AND THE SUNBEAM

If I could be a sunbeam
I’d go at early dawn,
And sing in their nests,
And say “Awake, my morn.”
I’d steal among the flowers,
All the dew,
And kiss their petals open,
Now tell me, wouldn’t you?
I’d rest upon the faces
Of children fair as fair,
Of old folks, bent and withered,
I’d play with baby’s hair,
I’d crown upon the weary,
And dance in happy glee,
Oh! I’d love to be a sunbeam,
And dance upon the sea,
But since I’m not a sunbeam,
And only a child can be,
Something better I will do
Than dance upon the sea.
I’ll be a living sunbeam,
And steal in broken hearts
And sift the golden thread of love,
I’ll mend the broken parts.
I’ll chase the frowns from other brows
With a sweet smile.
I’ll brush the care from tear-wet eyes,
A sunbeam, all the while.
—Roberta Teale Swartz.

“SUNNY BOBBIE”

“Sunny Bobbie” was the pet name given him in the home, where he was, indeed, the sunshine of a shut-in mother and care-worn sister. No matter how gloomy the weather, his cheerful voice could be heard as he went about his work at home and when on his way to and from school.

“Mother,” he said on Sabbath night, as he leaned against her chair, “teacher talked a long time today about doing things to make other folks happy. She said there were always things we could find to do, if we tried, to brighten some life or make glad some sad heart. I have wondered what I could do. You know I can’t give money, but I can go to school to work away from home. Of course, I am counting on doing big things when I am a man, but I would like to begin right now.”

“My dear little son,” said his mother, tenderly, as she drew him down and kissed his rosy cheeks, “if you are already begun.
You bring joy to our hearts every day, and both sister and myself long for the merry whistle which tells of your coming and which sounds so cheerful as you go about your work.”

“You may, mother, I just naturally love to whistle and sing,” said Bobbie, “but I never thought of its helping anybody, and I am sure glad if it helps you, dear mamma, shut up in this room so long.”

He did, indeed, sing naturally as a bird, with a sweet, if untrained, voice.

On his way to school, Bobbie had to pass the shop of a blacksmith, whose heart and conscience had become hardened and seared with sin. One morning Bobbie passed, singing, “How Firm a Foundation,” and as the blacksmith was not busy just then, he listened. This, he remembered, was his mother’s favorite song, and tender memories began to stir in his hard old heart, and thoughts of the long ago came tripping in to soften the hard crust formed by selfishness and indifference. How often he had heard his mother’s voice uniting with the congregation in singing this grand old hymn in the country church near his boyhood home! When the dying hour came, he had asked them to sing this song, and had tried with feeble voice to join in the last two verses. Tears began to roll down the furrowed cheeks of the old man, and as Bobbie’s voice died away in the distance, he buried his face in his toll-hardened hands and wept bitterly.

In the afternoon Deacon Hale came to have his horse shod. He noticed the subdued manner of the old blacksmith, and the absence of profane language he habitually used. The horse shod, the deceased still lingered, hoping he would tell him his troubles, and he had not long to wait.

“Deacon,” said the old man, “you have been praying for me these many years, I know, and you have tried time and again to talk to me about my soul’s salvation; but it seemed my old heart was so hardened, and I had wandered so far away from my mother’s teachings, that nothing could reach me. But this morning something happened to make me think, and I am a miserable man, Deacon, and I want you to pray for me right now.”

Together they went into his house, and the deacon prayed earnestly and talked long with him, quoting the precious promises in God’s Word for such as he, if they will repent and seek him with their whole heart. After a while the light of peace flooded
his heart, and joy gleamed in his eyes, and his friend left him rejoicing in his new-
found happiness. The following Sabbath he
united in church and in the afternoon he
go to the home of Bobbie's mother and
told them how his singing had been the
blessed means of bringing this new-found
happiness. We may be sure the mother's
heart sang for joy, and Bobbie was a happy
boy when his mother told him the good news,
saying:
"You see, my dear boy, there are ways of
accomplishing great good, even if we don't
have money and time to give. Just go on being
brave and cheerful, and God will bless the
happy Bobbie in bringing good to others."—Baptist Boys and Girls.

REV. F. O. BURDICK, M. D.

Rev. F. O. Burdick, M. D. was born in
Lincoln, Nebraska, November 6, 1846, and
passed away in Boulder, Colo., on Thurs-
day morning, May 18, 1922.

We have as yet no data as to his work
before going to Boulder, and so have wait-
ed some days hoping for an extended obituary.

The brief note stating the date of his
death says: "The church is crushed by the
loss of Doctor Burdick. He has been our
leader for years, and it is hard to under-
stand how we can get on without him. He
was always kind and respected—not only
by the church, but throughout the city."

An article in the Boulder Camera on the
day of his death bears the following head-
ing in large heavy type: "Great hearted
Dr. F. O. Burdick, Secretary of the Asso-
ciated Charities, who enlisted in the Civil
War at fifty, passed away today."

The article reads as follows:

Boulder lost a good citizen today in the death of
Dr. F. O. Burdick, president of the Associated
Charities and a prominent worker in the G. A.
Army of Odd Fellows, and Seventh Day Baptist church.
Death came at 8 o'clock at the Boulder sanitarium
after two weeks illness following a stroke of pa-
ralysis that affected his left side. News of his
death came as a great shock to his friends, for
most of them believed him to be improving. His
girl, his daughter Mrs. M. O. Potter, of Scholl,
Colo., and his son, Lyn Burdick, who is tem-
porarily serving as a member of the police force,
were at his bedside. Another son, Raymond
Burdick, left a few days ago for his home in Okla-
ahoma, having left his father in improved health.

Doctor Burdick was past commander of the
Colorado-Wyoming department of the Grand
Army of the Republic and had served that or-
organization in a number of other capacities. He
was also a past commander of the Nathaniel Lyon
Post of the G. A. R., with whose work he had
been closely associated ever since he came to
Boulder nineteen years ago. No Grand Army
or W. R. C. program was held without Doctor
Burdick in attendance, and most of the time, tak-
ing a prominent part in the program. Though
he will be missed in a great many circles, his
loss in this organization, will be most severely
felt. He had been chaplain of the lodge post
for several years, holding this office at the time
of his death.

The deceased had been a member of the
Odd Fellows lodge for fifty years and was a past chief
patriarch of the Colorado Encampment. He at-
tended a number of the sessions of the Independent
Order of Odd Fellows as a representative of the
Boulder lodge which he had also served as chaplain.
Doctor Burdick was imm-
ensely interested in the coming grand lodge to be
held in Boulder and had been working hard a member of the degree staff and in ad-
vising with the committee that is to have charge of
the entertainment of the convention.

For ten years Doctor Burdick served the Asso-
ciated Charities efficiently as its president and
executive secretary. He served the organization
for years without compensation and during the
past few years received a mere pittance for work
that took hours of his time and which at periods
was far from being a pleasant task. He was a
friend of the poor and the sick, ministering to
their need to the best of his ability, and at all
times. The charities will have a difficult time in
selecting an executive to fill Doctor Burdick's
place as president and secretary.

Doctor Burdick enlisted in the army when he
was 15 years of age, entering as a drummer as he
was too young to carry arms. He served with the
Fortieth Wisconsin Infantry through the en-
tire war.

"The loss of Doctor Burdick will be a severe
blow to the city of Boulder," said a prominent
citizen today. "I do not know of any one who
has been more faithful in his work, more con-
siderate of the poor or more willing to serve
than Doctor Burdick. He was gentle in charac-
ter, a true Christian and a public spirited man.
He will be missed by the G. A. R., the Odd
Fellows, by the poor and by hundreds in all
walks of life."

Doctor Burdick was pastor of the Seventh Day
Baptist church, at Twelfth and Arapahoe, for a
number of years. He served as moderator of the
church and Sabbath school superintendent for
years and was holding these positions at the time
of his death. He taught a Sabbath school class
of all ages.

Doctor Burdick and family moved to Boulder
ten years ago from Omaha.

Before going West Brother Burdick
served some churches as pastor in New
York State where as both pastor and phy-
sician he endeared himself to many. For
a time he made his home in North Loup,
Neb., serving as pastor of the Seventh
Day Baptist church in that place.

SABBATH SCHOOL

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

SIXTEENTH INTERNATIONAL S. S. CON-
VENTION

America's greatest S. S. Convention is being
staged for Convention Hall, Kansas City, Missouri, June 21-27, 1922, when the
Sixteenth International S. S. Convention
expects to welcome over 9,000 delegates,
representing 1,677,695 Bible school officers
and teachers and 12,036,246 pupils from all
parts of the United States and Canada to
celebrate the merging of the International
S. S. Association and the S. S. Council
of Evangelical Denominations into one great
unified body of all Bible school workers
who are to be known as "The International S. S.
Council for Religious Education."
The general theme of the convention will be "Building Together," through the home,
the church, the community, North America,
the World Field, reorganization and co-operation and religious education and
evangelism.

President W. O. Thompson, Ohio State
University, Columbus, is chairman of the
General Convention Committee; Dr. Mar-
on Lawrance, consulting General Secretary
International S. S. Association, is executive
secretary, and Dr. Lansing F. Smith, St.
Louis, Missouri, is recording secretary.

The program is now about completed
and delegates are registering in large num-
bers. The convention will mark the begin-
ing of a new era in religious education in
the United States and Canada.

Lesson XIII.—June 24, 1922

Review. Judaism’s Prosperity and Adversity
Golden Text.—"Blessed is the nation whose
God is Jehovah." Psalm 33:12.

DAILY READINGS

June 18—2 Chron. 14:1-8. A Good King
for God
June 20—2 Chron. 26:11-21. Pride and Punish-
ment
June 21—Isaiah 6:1-12. God’s Call to Isaiah
June 22—2 Chron. 30:1-12. A Call to Worship
June 23—Jer. 36:20-26. The King Tries to De-
scribe God’s Word
June 24—2 Kings 25:1-12. The Downfall of
Judah

(For Lesson Notes, see Helping Hands)

When God does the directing, our life is
useful and full of promise, whatever it is
doing, and discipline has its perfecting work.

—H. E. Cobb.
THE SABBATH RECORDER

SEMIANUAL MEETING OF THE MICHIGAN SEVENTH DAY BAPTIST CHURCHES

The semianual meeting of the Michigan Seventh Day Baptist churches was held in Battle Creek, May 5-7, 1922.

The opening meeting was held in the Sanitarium chapel on Sunday morning, at which time the program was given: Song service led by I. O. Tappan; short prayers by Dr. J. C. Branch, August Johanson, Mrs. M. B. Kelly, Dr. B. F. Johnson; Scripture reading, Adelbert Branch; anthem, "New Day Is Over," by Rev. E. M. Holston on his work for the Sabbath School and meeting; President, Mr. Johanson; first vice president, Rev. R. W. Lewis, Battle Creek; second vice president, Rev. R. B. St. Clair, Detroit; third vice president, Rev. M. A. Holston, White Cloud; secretary-treasurer, John Schepel, Battle Creek.

The next service was held on Sunday afternoon at 3:30, in the Sanitarium chapel. The following program was given:

- Song service led by Dr. B. F. Johnson; prayer by Rev. E. M. Holston, duet, Misses Frances and Alberta Babcock;
- The committee on nominations gave the following list of officers for the next meeting: President, Rev. G. W. Lewis, Battle Creek; first vice president, Rev. R. B. St. Clair, Detroit; second vice president, Rev. M. A. Holston, White Cloud; third vice president, D. W. Boss, Muskegon; secret-treasurer, John Schepel, Battle Creek.
- Reports were given by the following visiting delegates:
  - Dr. J. C. Branch, of White Cloud, who gave a report of hope and courage for the work there. They have eighty active members, and a very active Christian Endeavor society. A Young People's Auxiliary was formed recently, and the young people have an orchestra. Brother H. R. Crandall, ofDeRuitzer, gave an interesting report about that field.
  - Rev. Mr. Holston, of Milton Junction, spoke of the recent quarterly meeting of the southern Wisconsin and Chicago churches. Pastor Kelly gave an encouraging report of the Battle Creek church, and Rev. D. B. Coon spoke of work on the West Virginia field.

This service was followed by the regular session of the Sabbath school.

The service Sabbath afternoon was held in the Assembly room of the College Building at 3:30. The following is the program:

- Song service led by Adelbert Branch; Scripture lesson, Rev. M. B. Kelly; music by the male quartet; prayer, Rev. Harold Crandall; sermon, Rev. M. A. Branch; (Brother Branch gave an interesting account of his work in Michigan). Prayers by Eld. G. W. Lewis, Adelbert Branch, Mrs. Markham, Pastor Kelly. Remarks by Rev. E. M. Holston about Vacation Bible Schools. Forty dollars was raised by subscription toward the Battle Creek Vacation Bible School this summer. Song by the quartet. Benediction.

The closing service was held in the Sanitarium chapel, Sunday evening, at 8 o'clock. Dr. J. C. Branch preached, and this was followed by a conference meeting led by Rev. H. R. Crandall. All of these meetings were very helpful.

LYLE CRANDALL,
Secretary-Treasurer.

Religion is never fashionable. The way of peace is not the beaten path superintended by the world of fashion, but the narrow way watched by the Redeemer.—D. L. Moody.

THE FIFTY-EIGHTH OF ISAIAH ON SABBATH-KEEPING

THE LATE CHAPLAIN GEORGE C. TENNEY

To most if not all of those present this morning the Scriptural arguments that support the Sabbath institution and identify it with the seventh day of the week are fairly familiar. It has become to us a well-established truth that the Bible nowhere recognizes any day as the weekly rest day except the day set apart at creation and enforced upon all people of all countries and generations by the Ten Commandments, that great and universal code of morals given by the Great Father of us all, expressive of the character of his government and of those duties that demand our supreme consideration and our implicit obedience. The Savior's own words, spoken in the giving of the Sermon on the Mount, "Whosoever, therefore shall break one of the least commandments and teach men so, he shall be termed the least in the kingdom of heaven," (or, shall be of no esteem in the kingdom of heaven), were intended to stand as an everlasting barrier between God's people and any infraction of that great code of moral duty.

In discussing this subject this morning we shall not dwell upon the arguments. We shall consider that question as settled so far as our judgments and belief are concerned. "The seventh day is the sabbath of the Lord thy God, in it thou shalt not do any work," is written large and deep in the very foundation of all things. It is written with an iron pen and lead in the rock forever. It can no more be changed or modified than can heaven and earth pass away. The obligation of the Fourth Commandment is thus conclusively and positively set forth in unmistakable terms, so simple that the fool need not err therein. It is written, "Do we do our work on the seventh day? If so, we do not keep the Sabbath of the Lord, the Sabbath of the Bible.

Leaving that great fact then as settled, and it surely is settled, for no well-versed Bible student questions it, no matter what his practice may be in regard to it, we must proceed to the study of the peculiar situation in which we find ourselves at this juncture of human history as we face the Sabbath issue.

A brief study of the fifty-eighth chapter of Isaiah will lead us into the very midst of this question of the Sabbath in the twentieth century. In harmony with the rest of this wonderful book our chapter is replete with the spirit of the New Testament and Gospel of Christ.

It embraces two great reforms both of which are enjoined upon God's people. They had perhaps an appropriate application at the time the book was written. Much of Isaiah's writings have this double application, one local and the other located down the ages.

It is certain that both of these reforms are greatly needed at this time. The first relates to the Gospel fast. The message is sent directly to God's people. "Lift up thy voice, and喊, show my people their transgression and the house of Jacob their sin." Then, as if apologizing for this people the Lord acknowledges that they seek him daily, "they take delight in approaching unto God." But there is some solemnity in their worship and their ceremonies and services are very objectionable and offensive to God. They have utterly mistaken the character of the service that God requires of his children. To them religion had become a form of outward performances. They like the hypocritical Pharisee, fasted twice in the week, and yet they complained that God took no notice of their voluntary sacrifices. God reproved them for mingling selfishness and greed with their devotions. He sets before them in clear terms the kind of a fast that would be acceptable to him. He is to loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, to break every yoke. It is to deal out bread to the hungry, to house the poor, to clothe the naked, and not to hide yourselves from their own flesh. In the descriptive sacrificial, such offering of the heart to sympathy for the poor and downtrodden, there follows such a throng of blessings as are hardly to be found elsewhere in the Bible. Their light should spring forth speedily, the glory of God should shine upon and around them, their health should spring forth speedily, God
would hear their call and answer them, their darkness should become as the noonday, the Lord would guide them continually, satisfy their soul in drought, make fat their bones, and they should be like watered gardens.

Not only all these blessings but they should be led out to another great work of reform. They should become builders of waste places, raising up the foundations of many generations, the Repairers of the breach, restorers of paths to dwell in—"If thou turn away thy foot from the Sabbath." These two great reforms—the unselfish service of suffering humanity in time of great need and the restoration of the Sabbath—are thus closely identified.

There was never greater need of these same reforms than now. The whole world is wounded, bleeding, starving, dying. Things in the commercial and industrial world have reached a crisis and bloodshed and ruin will soon be used to remedy the existing wrongs by inflicting upon the world far greater wrongs. No one can longer close his eyes to the perils of our ests, turn away for they should become builders of their demands, an unlimited breach, restorers of paths to dwell in, the Taisers up ages. The wonder is that it has stood so long. Good things have been deprived of this day that two generations ago was never there is an unlimited greed for power is seizing upon labor, and unless some peacefull influence is soon exerted upon the face of our society there is no room for doubt that we shall witness a repetition of the terrors of the French Revolution in our cities and industrial centers.

It will not suffice to crush these uprisings by brute force. Such matters are not settling by the rifle or the bayonet. Bombs and the torch can not put these instruments. What then, is the sovereign remedy? It is found in the call of God set forth in the words of this chapter. It is in the exhibition of brotherly love and consideration. There must be a sacrifice of selfish interests, there must be a dissemination of wealth for the benefit of the poor. There must be on the part of the professsed people of God more consideration of the other fellow. The hand of wealth must be extended to the suffering poor in helpfulness and sympathy. Could such a reform be brought about just at this critical hour it might prevent the world from meeting the fearful calamity that impends. Unless this is done, I can only say, may God pity this poor world of ours, may God in mercy protect and care for his own, and our best way to secure the divine protection and blessing is for us personally to see to it that we retain it.

Inseparably associated with this reform in this chapter is the Sabbath reform. God’s people have their feet upon his Sabbath and he calls upon them to remove their feet and to rescue the standard of truth and raise it aloft to the world. Thus shall we become repairers of the breach, restorers of paths to dwell in, the raisers up of long-drown-trodden but imperishable foundations. This is a distinct call to us and all who have learned to revere the true Sabbath. The pagan festival of the Sun’s Day has long held the place that belongs to the Sabbath of Jehovah. The time has come for the true Sabbath to be rescued and restored. God puts it up to us who understand the situation, to restore it.

For some years there has been going on a perceptible decline in the regard in which the Sabbath is held by the people generally. This is manifest not only in the godless class of men who look upon the Sunday only as a day of sport and recreation, but it is also to be seen in religious circles. Those who hold the Sunday in the old-fashioned reverence are very few indeed. Good Christian people feel an liberty to do things in these times upon this day that two generations ago would have been esteemed outrages against the Sabbath. There is a growing consciousness on the part of religious people and Bible students that no sacredness is attached to the Sabbath. It isgets in any part of the Bible. With many there is the positive knowledge that the only day recognized by the Scriptures as the weekly Sabbath is the seventh day. To be sure many feel that there is no special significance attached to the particular day which one observes, but the weakness of this position is betrayed in the fact that these people usually hold the Sunday-keeping with a feeble grasp.

We keep the seventh-day Sabbath because there is some special significance attached to the particular day itself. It is intrinsically a holy day made sacred by God himself as a way and for a reason that will not possibly apply to any other day. But the Sunday observer has no such incentive.

The Sunday institution rests upon no definite basis. It originated in a whim in the days of general apostasy that a few men made the apocalyptic time a season swept the Christian church away from its moorings and set it adrift upon the sea of human tradition and heathen superstitions.

If not can be expected that an institution, resting upon such a foundation will stand the storms of criticism and the test of the ages. The wonder is that it has stood so long.

The great world war has done much to strip the Sunday of what respect it had in the public mind as a really sacred day. It is extremely doubtful if it ever recovers its position as a positive and distinctive feature of the Christian religion. It was always an imposter, a usurper, and as its true character becomes better understood the people of God are sure to be made to look about for a better and surer foundation for their faith and practice.

What a privilege in such a juncture is ours to be able to feel under our feet the immovable foundation of all generations, to be able to read in the words of the Almighty and unchangeable God, that "the seventh day is the sabbath of the Lord thy God, in thou shalt not do any work." We are encouraged in the stand we have taken by the assurance that the Sabbath is, has been, and forever is to be, a sign between God and his people forever. (Ex. 31: 13, 17.) It is an institution which Israel is to observe "for a perpetual covenant." Israel is not a local term specifying that God is general and applies to all the true people of God in all ages. In fact, God has no other people than Israel. The Christian world was grafted into the Israelitish stock and partakes of the nature of the root.

The situation in which we find ourselves is one of thrilling interest and critical
significance. The world at large is practically without a Sabbath. The whole fabric of First-day sacredness is ready to fall, as it has no support in the Scriptures and the increasing study that is being given to the Bible is destined to bring this fact out more prominently than it has been. It is not a precarious prediction to say that in ten years from now the true Sabbath will stand out before the Christian world with greater distinctness than now, and to honest hearts who love God and desire to keep his commandments there will appear to be no choice as to the day that shall be observed. Stranger things than that have happened. We have witnessed great revolutions and reforms sweep over the world in a way and with a power that we could not have believed possible. May we not look for such a move toward the restoration of the true Sabbath? If God wills it, it can be done, and he certainly desires to have his clearly expressed will in this matter carried out. Now, the matter rests with those who have received the light on this great truth for we have certainly come to the kingdom for such a time as this. God has set before us an open door and no man can shut it. Have we the faith and determination to enter this door to the great field that lies within? Let us do so; but let it be with a clear understanding of what is expected of us in this great work. Some of us are surprised that a people could so tenaciously hold on to the truth for three or four hundred years and yet make so little use of it in bringing others to the ways of the Lord. But little change has taken place in our numbers decade after decade. We are holding our own.

How shall we set out on this special work of reformation to which we have the divine call? First by reforming ourselves. We have been observing the Sabbath in a languid formal sort of way, if I mistake not, and have allowed ourselves to be influenced too much by our surroundings. The Sunday has been gradually losing its character as a sacred day and I greatly fear we have been too greatly affected by such an example. Secular matters have been allowed to creep into our thoughts and conversation. We have planned and consulted too much in regard to the things that we hoped to do next week. We have perhaps looked the auto over and likely have at first turned a nut or tested the spark plugs, until now we can just get down to work in overhauling our car on the Sabbath to save time on another day. We compromise with our consistencies by going to church in the morning and asking a blessing at the table Sabbath morning, the only act of devotion that marks our family life. We believe in the Sabbath truth, but we do not allow it to interrupt our worldly careers. It is a time for loving in bed as long as we can stand that and then doing some extra things like winding the clocks, salting the cattle, greasing the wagon, engaging help, and we go to church mass to see the neighbors and learn the neighborhood news than for any other better purpose. Now if anybody says that does not mean me, I say "Thank God." It certainly does not mean all our people, and I do not pretend to say how many it does mean, but whoever is living in that way worth the better reform himself if he wants to be of any use in this cause.

In order to lift others we must stand upon a higher platform than they do. Standing in the mud ourselves we can not lift others out of the mire. If the world is to take knowledge of us and be benefited by what they see in us, we must be very careful as to our conduct. If we are not careful and consistent our light becomes darkness and we are but stumblingblocks over which others fall. Unless our Sabbath-keeping is of a better grade than the ordinary Sunday-keeping it will not be of the least use or help to the world. Let us not be satisfied with any standard less than that which God has set up. Listen to the text: "If thou shalt turn away thy foot from the Sabbath; from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, and honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father." How shall we do this? What? I am not going to analyze it for you. It is a question to be solved by each of us.

These promises are exceeding great and precious. In the first place, we must form such a relation to the Sabbath in our lives and our homes that it will appeal to us and ours, and it will be welcomed by the family with delight. The Sabbath must be made a very sweet, pure day. It must be filled with joy and joyful things. Great kindness and cheerfulness must be shown. Talks and walks, and perhaps a quiet ride amidst the things of natural beauty are lovely. A little life like a quiet lonesome side with the conversation right and well guarded. Loving attendance upon the Sabbath school and services. Words of encouragement to the pastor and his family and to all his assembly. Be careful where our thoughts go; be careful of our conversation. Be on our guard, and "remember the Sabbath day to keep it Holy."

Then the Sabbath becomes not a burden but a joyous celebration and holy uplift, an oasis on life's desert, and God is happy and rejoices because we have at last come into the better appreciation of this blessed day. Then the influence of such a Sabbath will be most salutary upon our own lives and our family life, and from us will proceed an influence that will draw the confused world to the uplifted standard of truth. The community will soon perceive that we have something in the Sabbath that the Sunday never afforded and there will be an earnest inquiry for that better way.

Now, dear friends who love the Lord's Sabbath, are we willing to enter such a door? Are we willing thus to array ourselves with God and his spiritual forces for a great work of Sabbath reform? Having counted the cost are we ready to consecrate ourselves, our lives, our substance to such a campaign as this? If so, we shall see great things done as sure as we do it. If we shrink back and clasp this poor world more tightly to our hearts and continue to do as many have been doing in the past, all our sick, all our forward movement will vanish into talk, and we shall continue to drag along in the same poor dying rate.

Therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: . . . blessed are all they that wait for him (Isa. 30: 18).

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

Burdick.—Rev. F. O. Burdick, M. D., was born in Lincoln, N. Y., November 6, 1846, and died in Boulder, Colo., May 18, 1922. See page 760 for extended obituary.

EMERSON.—George Thomas Emerson, son of Edward and Loving Burdick Emerson, was born in the Town of Hartsville, Steuben County, N. Y., July 25, 1842, and died in the Town of Alfred, Allegany County, N. Y., May 9, 1922. March 9, 1871, he married Sarah Emeline Buck. They were born three children, two of whom survive. Mrs. Emerson died March 10, 1910. January 14, 1914, he married Mrs. Madaline Wescott, who survives him. A number of years ago Mr. Emerson was baptized and united with the Hartsville Baptist Church. In April, 1919, he united with the Second Alfred Seventh Day Baptist Church. He was a member of the Doity Post, G. A. R., having served nearly four years in the Civil War. Memorial services were held at the church May 11, and burial was made in the Alfred Rural Cemetery.

W. E. S.

THE SABBATH RECORDER

Theodore R. Gardiner, D. D., Editor
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many people usually attend who do not belong to our society.

We always look forward to our program, and usually there is splendid interest which makes us feel that we are doing something to add to the interest, life and uplift of the community.

We are trying to live up to our pledge and would be glad if we could add more active members to our list; I think, however, that our society has prospered and with God's help we hope to improve.

IRENE ARNOLD, Secretary.
Eventually

Why Not Now?

Lest We Forget

The real mission of the Church is to bring men to God, to champion spiritually, to nerve them to combat temptation, to stir up their love, to bring them into saving fellowship with God. At this time of redemption, through faith in Christ by the power of the Holy Spirit, we feel ourselves called to help. The current is too strong for us. So far as we are concerned, our colleagues and all the money on the continent are not equal to the task of the redemption of one soul. And how shall we expect to make disciples of all nations? Let us gather that powers, that we have within us, may rise to the height of the need. Never a voice raised, "It can't be done." Why not? If there were mountains of difficulties, there was also One with them who could pluck them up and cast them into the air. The appeal of the Spirit is the supreme need of the church today. – William J. Palmer.