

Millions of People
in China are
STARVING

Your contribution is
needed. Five dollars
saves a life. How
many will you save?

Send your remittance to

F. J. HUBBARD, *Treas.*

PLAINFIELD, N. J.

The Sabbath Recorder

The Bible is not a textbook about health. There are sanitary regulations as far back as the Mosaic law that might well be adopted today, but its teachings about health are chiefly to be found in great principles affecting the well-being of body and mind. Physical strength and cleanness are lighted from the realm of the spiritual.

There is unquestioned connection between spiritual and physical health. Godliness promotes physical well-being. Sin wounds and deteriorates the body and mind. A disordered liver can lead to discouragement and loss of faith.

Christianity promotes health by freeing the mind and conscience from worry and remorse, by demanding and empowering for a high and holy standard of living, and by keeping a man from sinful acts. Though wonderful testimonies are often given by those afflicted in health, still in general health of body is the necessary foundation upon which wholesome spiritual consecration must be based.—Record of Christian Work.

—CONTENTS—

Editorial. —The Substance of Our Baccalaureate Sermon Before Salem College.—“A Well of Living Waters”.—A Well of Water Was a Fortune.—Salem College Is Your Well of Living Water.—Such an Education Gives Social Standing.—Testimony of the Business World.—How the College Helps the Household.—A Word for the Small College.—Keep It Open, Guard It Well.—Do It Now 673-677	Education Society's Page. —The Promised Land 687
A New Century for Verona 678	The Day of the Crucifixion and Resurrection of Christ 687
April 23, 1921.—The Century Maple Tree (poetry) 678	A Pleasant Surprise 689
The Commission's Page. —Roll of Honor.—Chapters in Early Sabbath History 679	Young People's Work. —Out and Out for Christ.—Minutes of the Young People's Board 689-692
Other Sabbatarian Interests in Detroit, Missions and the Sabbath.—Tract and Missionary Society Notes.—Open Letter No. 3 682-685	Responsibility of Mothers 692
Since God is for Us 685	The Challenge of the Ministry 692
	Mothers (poetry) 693
	Children's Page. —Faithful Basil.—Do You Know That 694
	William Andrew Resser 694
	Churches Appeal for Disarmament . . . 695
	Program for Eastern Association . . . 696
	Our Weekly Sermon. —The Sabbath for Man 697-699
	Home News 702
	Deaths 703
	Sabbath School Lesson for June 11, 1921 704

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held at Shiloh, N. J., August 23, 1921

President—Rev. Clayton A. Burdick, Westerly, R. I.
Vice Presidents—William C. Hubbard, Plainfield, N. J.; Rev. Frank E. Peterson, Leonardsville, N. Y.; James R. Jeffrey, Nortonville, Kan.; Rev. Royal R. Thorngate, Salemville, Pa.; Curtis F. Randolph, Alfred, N. Y.; Columbus C. Van Horn, Fouke, Ark.; Benjamin R. Crandall, Riverside, Cal.

Recording Secretary—Prof. J. Nelson Norwood, Alfred, N. Y.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.

Treasurer—Rev. William C. Whitford, Alfred, N. Y.
Forward Movement Treasurer—Rev. William C. Whitford, Alfred, N. Y.

Director of Forward Movement—Rev. A. J. C. Bond, Salem, W. Va.

Executive Committee—Rev. Clayton A. Burdick, chairman, Westerly, R. I.; Prof. J. Nelson Norwood, Rec. Sec., Alfred, N. Y.; Rev. Edwin Shaw, Cor. Sec., Plainfield, N. J.; Benjamin F. Johanson, Battle Creek, Mich.; Lucian D. Lowther, Salem, W. Va.; (for 2 years); Rev. Henry N. Jordan, Milton, Wis.; Rev. William J. Burdick, Alfred, N. Y.; (for 2 years); Rev. Alva L. Davis, North Loup, Neb.; M. Wardner Davis, Salem, W. Va.; (for 1 year.)

COMMISSION OF THE EXECUTIVE COMMITTEE
For one year—Rev. Alva L. Davis, North Loup, Neb.; J. Nelson Norwood, Alfred, N. Y.; Ira B. Crandall, Westerly, R. I.

For two years—Alfred E. Whitford, Milton, Wis.; F. I. Hubbard, Plainfield, N. J.; Allen B. West, Milton Junction, Wis.

For three years—Rev. Clayton A. Burdick, Westerly, R. I.; Benjamin F. Johanson, Battle Creek, Mich.; Lucian D. Lowther, Salem, W. Va.

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS

President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—A. L. Tittsworth, Plainfield, N. J.
Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.

Cor. Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Treasurer—F. I. Hubbard, Plainfield, N. J.
Regular meeting of the Board, at Plainfield, N. J., the second first-day of each month, at 2 p. m.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Rev. C. A. Burdick, Westerly, R. I.
Recording Secretary—A. S. Babcock, Rockville, R. I.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.

Treasurer—S. H. Davis, Westerly, R. I.
The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Rev. W. C. Whitford, Alfred, N. Y.
Recording Secretary—Earl P. Saunders, Alfred, N. Y.
Corresponding Secretary and Treasurer—Prof. Paul E. Tittsworth, Alfred, N. Y.

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

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. A. B. West, Milton Junction, Wis.
Recording Secretary—Mrs. Edgar D. Van Horn, Milton Junction, Wis.
Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.

Treasurer—Mrs. A. E. Whitford, Milton, Wis.
Editor of Woman's Work, SABBATH RECORDER—Mrs. George E. Crosley, Milton, Wis.

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. Edwin Shaw, Plainfield, N. J.
Southeastern—Mrs. M. Wardner Davis, Salem, W. Va.
Central—Mrs. Adelaide C. Brown, West Edmeston, N. Y.
Western—Mrs. Walter L. Greene, Independence, N. Y.
Southwestern—Mrs. R. J. Mills, Hammond, La.
Northwestern—Miss Phoebe S. Coon, Walworth, Wis.
Pacific Coast—Mrs. N. O. Moore, Riverside, Cal.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—H. M. Maxson, Plainfield, N. J.
Vice-President—William M. Stillman, Plainfield, N. J.
Secretary—W. C. Hubbard, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.
Gifts for all Denominational Interests solicited.
Prompt payment of all obligations requested.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.
Advisory Committee—William L. Burdick, Chairman.

SABBATH SCHOOL BOARD

President—Prof. Alfred E. Whitford, Milton, Wis.
Recording Secretary—Dr. A. Lovelle Burdick, Janesville, Wis.
Treasurer—L. A. Babcock, Milton, Wis.
Field Secretary—E. M. Holston—Milton Junction, Wis.

Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Mrs. Ruby C. Babcock, Battle Creek, Mich.
Recording Secretary—Clark Siedhoff, Battle Creek, Mich.
Corresponding Secretary—Mrs. Francis F. Babcock, Battle Creek, Mich.
Treasurer—Elvin H. Clarke, Battle Creek, Mich.
Trustee of United Societies—Rev. Henry N. Jordan, Milton, Wis.

Editor of Young People's Department of SABBATH RECORDER—Rev. R. R. Thorngate, Salemville, Pa.
Junior Superintendent—Mrs. W. D. Burdick, Dunellen, N. J.
Intermediate Superintendent—Rev. Henry N. Jordan, Milton, Wis.
Field Secretary—E. M. Holston, Milton Junction, Wis.

CONFERENCE AUXILIARY FOR LONE SABBATH-KEEPERS

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

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Chairman—Lucian D. Lowther, Salem, W. Va.; Earl W. Davis, Salem, W. Va.; Arla A. Davis, Salem, W. Va.; E. M. Randolph, Salem, W. Va.; D. Nelson Inglis, Milton, Wis.; Paul E. Tittsworth, Alfred, N. Y.

THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

VOL. 90, NO. 22

PLAINFIELD, N. J., MAY 30, 1921

WHOLE NO. 3,978

The Substance of Our Baccalaureate Sermon Before Salem College

When the editor was requested to preach the sermon of Commencement Week at Salem it seemed almost impossible to comply, in view of all his other work. But to tell the truth he really wanted to say yes. So the decision to "kill two birds with one stone" was formed; and in the editorials that follow are given the substance of that sermon.

"A Well of Living Waters" In most beautiful imagery the Wise Man sings his song of love for the church of the living God with its graces symbolized as precious fruits of a garden, all of which are nourished by a "fountain of gardens, a well of living waters".

The Bible abounds in illustrations wherein water furnishes the basis of most excellent teachings. The garden in Eden was well watered, and all through the Book we see the tribes of Israel encamped by springs and streams and wells upon which their very life depends. In its closing words we see portrayed its Paradise restored beside the river of the water of life.

Some of the most beautiful scenes of Bible story were cast by the side of some well of water. And these wells were carefully guarded and passed on as the possession of many generations. They served as links that bound people of successive ages together in a most remarkable way. Thus one generation bequeathed a rich inheritance to another by providing for those who should live in years to come. We love the stories of Eliezer with Rebecca, Jacob with Rachel, Moses with Zipporah, and Christ with the woman of Samaria—all telling us of pleasant and helpful scenes around some ancient well.

The interests of many generations have been promoted as their people gathered around their wells and drank of their waters. The fathers who dug them had long been gone from earth, but their children and their children's children received the rich benefits of their labors.

What those ancient wells of Abraham,

Isaac and Jacob were to the tribes of the many generations following, such in a much greater and higher sense is a college to the people of any community in which it stands.

During this annual commencement week, while the results of a year's work are to be reviewed by those whom Salem College has blessed, how appropriate it will be to think of the college as a well of living waters, making this country like a watered garden. I love to speak of it in this way, and I shall be happy if by this means I can help all the people, old and young alike, to regard it so, and to realize all it means to them and to their children.

Twenty-eight years ago this week I preached my first baccalaureate sermon here, when the college was just getting on its feet; from the text, "Now Jacob's well was there". In that early day of college life in Salem, I tried to show you the blessings sure to follow the planting of such a school in this community. And now it rejoices my heart to behold the wondrous growth of Salem College, and to be able to say: There is still here a well of living waters that is like a fountain in a garden.

Many of those who "dugged this well" have already passed away, and those of us who still linger here with faces turned toward the sunset will soon be gone. But I trust that these who remain will see to it that the excellent work of the fathers is made sure for the good of generations to come.

A Well of Water Was a Fortune

In the land of Bible story a well of water was a fortune. The man who dug one was regarded as a benefactor, and became famous for his good work. Battles were fought to keep them, and towers were built for their protection. One of the hardest blows an invading foe could deliver was to stop up the wells of the invaded country. Thus were the wells of Abraham at Beer-sheba stopped up by the Philistines, and that country was of little use to Isaac until the old wells were dug out. It was indeed a calamity for any community to have its wells

destroyed. This would rob the people of the heritage bestowed by their fathers. No wonder they cherished a well as a sacred boon and sacrificed much to keep it open.

On one bright morning in early spring I stood beside Jacob's well in Palestine. There, stretching away toward Joseph's tomb, were the fair fields where the patriarch kept his flocks and herds in the far-away days. Old Ebal and Gerizim had overlooked the changing scenes of a thousand generations since Jacob digged the well which was to secure untold blessings to his fellow-men for ages after his own earth-toils were ended.

In the days of our Master, after many centuries had come and gone, Israel's people were still going there for water. Through nearly two thousand years more with their changing vicissitudes, the old well was held in sacred reverence, and it was my privilege to see water drawn from its depths by one of the natives of that land.

There, across the broad field at the foot of Mount Ebal, rests the sleeping dust of Joseph, Jacob's beloved son, the savior of old Israel. Here by this well-curb, the stones of which are deeply cut by the ropes which were drawn hand over hand to bring up the water, once stood God's only begotten Son with Jacob's well for a text to point Samaritans to the living water, of which if a man drink he shall never thirst.

In imagination I could see the people of many generations flocking to that well with their waterpots for their daily needs—just as I saw the women of Nazareth continually going and coming to the only spring of the town—and I could but think of the wonderful, far-reaching blessing bestowed upon the people of that land, by "our father Jacob, who gave us the well, and drank thereof himself, and his children and his cattle".

It may not be that Jacob realized fully the good he was doing for future generations when he digged the well at so great expense and by so much hard toil. But he was moved by the right spirit to spend time and money in a way to bless many generations of men after he was dead. Could he have had prophetic vision of all the good to result from his labors; could he have been given telescopic vision to see those of far-off centuries gathering around his well for water, what a source of comfort and strength would have been his. Every stone

he laid, every lift he gave, would have filled his soul with unspeakable pleasure.

Salem College Is Your Well of Living Water Many times since the experiences of that bright morning by Jacob's well, have I thought of the lessons it might bring of untold inspiration and helpfulness to the builders and supporters of Salem College. Here you have toiled and sacrificed to establish "a well of living waters" from which you may drink, and your children,—and may I not say, "and your cattle"? For cattle represented their property, and it is undoubtedly true that the college is the source of material blessings here as well as of intellectual and moral good.

First then, it may not be amiss to speak of the *material* blessings sure to follow in any land where its people have, for a series of years, been drinking at a college well of living waters.

Why is it that the sections of America whose people have enjoyed the culture of college life, invariably show marks of prosperity and reveal an advanced civilization entirely unknown to places where college culture is never realized? Prosperous fields and farms, work shops and business offices are made more prosperous by the broad culture which the college offers to the young men and women who seek its halls of learning. Had there been no college within reach of West Virginia young people two generations ago, we would see today a very different country from the one we now love. These hills and vales where once the red man dwelt in wigwams, and where he lived by hunting and fishing, have been transformed by man's superior *intelligence* and not by superior physical strength. Intelligence gained in higher education has clothed these hills with verdure, covered the fields with bountiful harvests, filled the land with splendid flocks and herds, and brought from the depths of earth the oil and gas and coal to warm and light splendid homes where once the tallow dip lighted the log cabin in the forest. Cultured mind is making a paradise of America. Nature, with lavish hand, has bestowed upon other lands more congenial climates, with fairer skies, more fertile soil and broader, richer fields; but the intelligence and culture of schools has been lacking and their peoples have been handicapped by ignorance and superstition.

Wherever a high grade of intelligence directs the plow and guides the hand, fields will bring richer harvests, orchards produce fairer fruits, larger and handsomer cattle graze among the hills, and a finer wool and a heavier fleece clothes the lambs.

What the blighted lands of bigoted superstition with their ignorant millions need to transform them into a paradise filled with prosperous homes, is the stimulating potency of the church and the school led by an educated ministry and consecrated teachers. It is the work of the college to furnish both of these. This it has done ever since the early settlers founded the church and the school to go hand in hand for the advancement of every interest dear to our republic.

Let Us Be More Specific This broad far-visions view of the college as a source of help to the country at large is so attractive that we are in danger of crowding out the more specific things that make the school like a well of living waters to *individuals* and to *families*.

Think of it, young men and young women of West Virginia, you who would stand in the front ranks of the noble army from which must come the leaders in this rich and rapidly advancing State; you who dwell within reach of the college, what a wonderful help its open doors are offering to you. Who can estimate the inspiration and uplift sure to come from four years well spent within its halls? There you hold communion with the world's greatest thinkers—men of all ages whose best thoughts have been preserved in books for your study. Historians, scientists, theologians, poets, teachers—the literati of all time—have toiled, and thought, and passed on to you the results of their researches; and in the curriculum of the college you have access to the stored-up wisdom of all generations.

The broad culture offered you there takes you out of the narrow vale in which you were born, and makes you a citizen of the world. A full college course opens your eyes to the wonders of the universe about you. Not long ago I heard a West Virginia boy tell an audience in the East something of the surprise and the enlargement of thought that came to him from a college professor who explained certain geological formations with which he had lived all his years without understanding them. On every hand, in the heavens above, in the earth be-

neath and in the ocean's depths, are to be seen the handwritings of Jehovah to which our eyes were blind until we drank of the living waters offered in the college courses.

Education blesses the individual by giving him power to express his thoughts in the most helpful way. You were not endowed with the power of speech for naught. Your influence over men depends not so much upon the thoughts within you, as upon your ability to bring them out in some attractive and forceful way. A man may be a gifted thinker, well above the average, and yet if he lacks power of expression he is only a cipher without significance. Would you strengthen your own intellect, and become able to think on, beyond any point you may have reached in reasoning, you can do it by properly and forcefully expressing all that you have already thought. Clear, strong expression of your ideas enables you to advance into new ones. This is the way great minds have grown until they have become great.

Such an Education Gives Social Standing It is natural for young people to desire a good standing in society. Nothing is more unpleasant than to feel that one is a misfit in the social life wherein his lot is cast. Young friends, your social rank is largely settled by your use of language—your manner of expression. The language of culture, clearness, purity, precision and grace of utterance has much to do with making the difference between the gentleman and the vulgar person.

If a man can not speak without violating the rules of grammar, or revealing his lack of culture by his dialect or his uncouth tones; if he can not talk without obscuring his meaning by confused, disconnected, and unskilful expressions, then he can not take the place which his natural good sense would often entitle him.

To have intercourse with the cultured; to be able to stand with those who move in the front ranks of this enlightened and progressive age, we must learn to speak their language and have something of their culture and training. Indeed your power for good; your ability to get on in the world depends largely upon your manner of speech—your use of language.

I have read of a missionary whose heart was all aglow with zeal for the master's work, who by years of culture was able to

express his heart-yearnings in glowing words, clothing his thoughts in such appealing and attractive language that the heart of a boy was stirred to its depths. He could not shake off the impression of those burning words. After years had passed and the missionary's work was ended, that boy—then a man—fired with the ardor kindled by the well chosen words of the missionary, was lifting up his voice, loud and clear and strong in the Master's service.

Such is the power of human speech, when well directed by men of culture and consecration, to move men in ways that transform the world. You seldom see such power in those who never avail themselves of the culture a college gives.

Testimony of the Business World A few years ago some remarkable statistics were published regarding the record of college graduates in great business enterprises. It was shown that the managing mind of nearly every important enterprise in this country was that of a college graduate. Indeed America's colleges furnish the leaders in every department of activity. One half of one per cent of our young men were shown to be graduates of some college and ninety-nine and one half per cent were not graduates. And yet it has been shown that the one half of one per cent has furnished men for fifty-eight per cent of all the important offices, while out of ninety-nine and one half per cent of non-college graduates have only forty-two per cent in the same line of offices.

This shows that one in every nine graduates has secured a high position, while only one in two thousand one hundred and thirty non-graduates has succeeded in doing so. There are two hundred and thirty-six chances for the graduate where there is but one for the non-graduate. Who can say that this marked difference is not due to college culture?

In government affairs the higher the office the greater is the ratio of college graduates. When these figures were published the ratio in the House of Representatives was thirty-three per cent; in the Senate, forty-six per cent, with the presidents, sixty-five per cent and with the chief justices of the United States it was eighty-three per cent.

How the College Helps The Household There are two ways in which the college must help the homes of those who are educated there. Whoever studies art, chemistry, economics, physiology, psychology, and domestic science, must be better prepared to beautify the home, to prepare the food, to secure sanitary conditions, and study the physical and mental development of the children. The direct service which comes in this way is well worth the time spent in college work.

But this utilitarian view of education does not cover all the benefits which college culture brings to the home keeper. There is an *indirect* service which is far more valuable. Even though the particular things studied may be forgotten, there has come to the mind a general development; a power for reasoning and judging and observing, a self-poise, an alertness, a sort of incentive genius, a fertility of resources, which will make the home keeper master of the situation when emergencies arise.

Indeed this general all-sided college education makes men and women good for something outside of their special profession. Good education should do more than to fit one for some particular trade or calling. It should clothe him with an efficiency and give him a character that will make his services valuable wherever the state or the church or society needs strong and true men.

A Word for the Small College In these days when the great "college trusts" are making it hard for small colleges, and while many efforts are being made to turn every student toward universities, it is refreshing to read such testimonies as this from Edward Bok, an editor of a well-known journal in this country. He says: "Sixty per cent of the brainiest Americans who have risen to prominence and success are graduates of colleges whose names are scarcely known outside of their own States." To this Dr. Lewis in the SABBATH RECORDER makes this comment: "We do not suppose that Mr. Bok's percentage is mathematically accurate, yet every man who has given attention to the matter knows that his statement indicates the general truth. Whether this fact shows that the smaller colleges possess especial advantages in the making of men or not, it certainly is proof that a young man who goes to a small school is forfeiting no benefit that would contribute to his

chances of success in life. Let the young fellows in the small schools understand that they are getting just *as real education* as any of the university men and *hold up their heads loyally for themselves and for their colleges*. The real and final test in life is what men *are* and what they *can do*, not when and where they have been trained. Actual life yields first and last to the test of *ability* and readiness to accomplish things. Both God and men, good and evil, when seeking for workmen ask, "*What can you do?*" *How well can you do it?* If a log in the woods with Mark Hopkins at one end and a studious young man at the other made a college, then small colleges are successes."

Keep it Open Guard It Well I am impressed with the permanency of Jacob's well, and with the service it rendered to many generations. The tourist of today still finds it open and the natives can draw water from its depths. Before the founding of Rome it was a thousand years old, and seven hundred years before Solomon built his temple it was the gathering place of thirsty men.

May we not hope for a similar permanency for our "well of living waters" here in Salem? As Jacob's well met the deep needs of many generations so should this college minister unto the higher wants of on-coming centuries. Will you see that this is made possible? Tell me, my friends, what better could you do for those who must carry the world's work and guide the ship of state after you are gone than to secure for Salem College a competent endowment? Colleges can not maintain themselves. They are as much the result of benevolence as are any other works of Christianity.

Oh, that this people—all who are receiving the benefits of this "well of living waters", the hundreds of families among these West Virginia hills whose children have been helped here—might be given a far vision of what this college could be made to be in coming days by the help you are able to give it now!

Nearly three hundred years ago a few consecrated men founded the first college in America, because their wide vision assured them that this country could not be safe in coming years without a college. A thousand years ago foundations were laid for Cambridge and Oxford. What better work could those men have done for future generations than to place their money where it

must go on after they were dead, bestowing blessings upon the race?

Where would you look today for the wealth accumulated by your forefathers of a few generations ago? All but that which they placed in the endowment funds of our schools has been scattered to the winds, and the only portion of their fortunes that can be found today doing the work they would like to do if here, is what they placed in trust for the endowment of benevolent institutions.

If you would like to feel sure that your accumulated wealth shall continue to represent you in generations to come, long after your own hands are folded in death, you can secure that comfortable assurance in no better way than to endow the college that stands at your door.

I have seen a dying man ready to depart in peace only after he thought his thousands had been secured for the use of a college after he had breathed his last.

Do It Now There must be many persons living in this land who intend to bless mankind by gifts of benevolence. By and by, after they gather a few more dollars, and a few more gray hairs have come, and the much-thought-of future is a little nearer, they mean to endow the college or help some other good cause.

For years the college has struggled on waiting for the good intentions of rich men to ripen. But the spirit of delay broods over the souls of men. "By the street called by-and-by you reach a house called Never." Tomorrow is only today carried forward. The years fly swiftly by, and, with some, every today for years has only been a day of good intentions and is likely to be so until old age palsies the hand and dulls the mind and the worker dies with promises unfulfilled! Thus mankind is robbed of many a blessing by this waiting for the future.

The college needs your benevolence today. If you improve today in perfecting your plans to help it, then tomorrow may do its worst, but your hopes can not be blighted.

"Delays have dangerous ends." Tomorrow is only today carried forward; a point in the river a little nearer the ocean. The present is the eventful day. The arguments in favor of "now" are short and sharp. "Now is the accepted time." A barren present promises an empty future. Do it today.

A NEW CENTURY FOR VERONA

REV. T. J. VAN HORN

An interested reader of the news from other sections of our denomination, it is fair for me to assume that there are those who would be glad to read something once more from old Verona.

We are well on our way into the first year of our second century of working for the kingdom of our Lord and Master in this section. To mark the beginning of this new century, a maple tree was planted in the corner of the church lot by Deacon Ira Newey and the pastor's family on Sixth Day, April 22. The following Sabbath appropriate exercises were held at the regular hour of the morning service. The sermon was on the theme, "The kind of a man this church needs for the next hundred years", from the text, "And he shall be like a tree planted" (Psa. 1:3).

Little Jean Woodcock recited, "What We Plant When We Plant a Tree", and Mrs. Van Horn presented the following verses. It was much regretted that the heavy rain kept the larger part of the people at home on this Sabbath.

The various departments of the church and Sabbath school are showing encouraging evidences of efficiency in their work. Organized classes are coming to be a strong feature of this school. One class installed and maintains a telephone in the parsonage. The same class managed the lecture by Mrs. Van Horn on "The Southwestern Field." Another class by their ingenuity and enterprise have raised the larger half of the fund for painting the church. A generous portion of the Forward Movement budget materializes through the consecrated zeal of these classes.

In order to meet the felt need of a church prayer meeting, there is included in the morning worship the first Sabbath of the month a prayer and conference meeting. This is managed by the Christian Endeavor society, the pastor devoting his part of the hour to a brief sermon on the topic for that date. This society has thought it impracticable to hold the usual weekly meetings, widely separated as they are. Unwilling, however, to abandon the work entirely, they agreed to the above plan. In addition to this they are trying out the unique arrangement of supplying each member with

a calendar on which is listed a number of C. E. activities, as Quiet Hour, Mission Study, Denominational History, etc. On this calendar is marked the time devoted to the subject or subjects selected by the individual for the day.

The Woman's Missionary Society is still proving its efficiency by lending material aid wherever the need is felt.

We are looking forward with the glow of anticipation in the coming of Miss Marion Carpenter, one of the Supervisors of religious day school work, to take charge of that enterprise here this summer, the outlook for which is very encouraging.

APRIL 23, 1921—THE CENTURY MAPLE TREE

MRS. T. J. VAN HORN

Today we plant the maple tree
Beside the house of God.
A thousand thoughts are clustering
As low we heap the sod.

'Twas here our fathers worshiped God
A hundred years ago.—
May tree and church through passing days
In strength and beauty grow.

We plant with it our hopes and joys,
Our burdens and our tears,
To grow in beauty, love and power
Another hundred years.

It stands between the centuries,
A backward look to take,
But more, to watch His faithful strive
The forward goal to make.

When children seek its welcome shade
In happy hours of play,
May every tender leaf recall
The hopes we plant today.

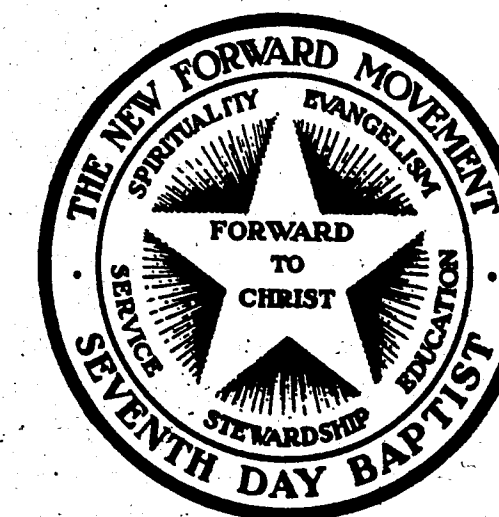
For love and trust and purity
In daily deed and word,
For steadfast faith to do His will—
The bidding of our Lord.

Then blow, O sunny winds of spring,
And come, thou summer rain;
The chilling blasts of winter's cold
Will vigorous life maintain.

For tree and church alike we pray
The blessing of our God,
To cherish both in living grace,
When we are 'neath the sod.

You can work without praying, but it is a bad plan; but you can not pray in earnest without working.—*J. Hudson Taylor.*

THE COMMISSION'S PAGE



EVERY CHURCH IN LINE
EVERY MEMBER SUPPORTING

"Without me ye can do nothing."

"Lo, I am with you always, even unto the end of the world."

ROLL OF HONOR

North Loup (1) (1/2)
Battle Creek (1) (1/2)
Hammond (1) (2)
Second Westerly (1) (1/2)
Independence (1/2) (2)
Plainfield (1) (1/2)
New York City (1) (2)
Salem (1) (1/2)
Dodge Center (1)
Waterford (1) (1/2)
Verona (1) (1/2)
Riverside (1) (1/2)
Milton Junction (1/2) (1/2)
Pawcatuck (1/2) (1/2)
Milton (1/2)
Los Angeles (1/2) (1/2)
Chicago (1) (2)
Piscataway (1/2) (1/2)
Welton (1) (1/2)
Farina (1)
Boulder (1/2) (1/2)
Lost Creek (1) (1/2)
Nortonville (1)
First Alfred (1/2)
DeRuyter (1)
Southampton
West Edmeston (1)
Second Brookfield (1/2)
First Genesee (1/2) (1/2)
Marlboro (1/2) (1/2)
Fouke

First Brookfield (1/2)
First Hebron

Portville (x) (2)
Shiloh (x) (1/2)
Richburg (x) (1/2)

CHAPTERS IN EARLY SABBATH HISTORY BEFORE THE BEGINNING OF MODERN DENOMINATIONS

AHVA JOHN CLARENCE BOND

CHAPTER V

When English Christianity was divorced from Rome during the reign of Henry VIII, it became necessary to adopt a new liturgy. As the new church, in its professions at least, was more Biblical than the Roman church, it included in its litany the Ten Commandments. This included of course the commandment to remember the Sabbath to keep it holy, to which when repeated by the minister the congregation responded: "Incline our hearts to keep this law." They were but following the Scripture of course in including the fourth commandment; but when the minister had repeated the commandment, and the people had asked the Lord to incline their hearts to keep it, it became a matter of some concern among the more conscientious, and of much debate all around, as to just what was meant.

The evangelical party maintained that in thus employing the commandment the church acknowledged its obligation to keep the Sabbath of Scripture. Others claimed that it should be understood as simply enforcing the obligation to worship God, and to devote a portion of time to his honor.

Heylyn, the High-church historian, who accredits this to Cranmer and Ridley, thinks it was not their purpose to introduce the Jewish Sabbath. Doubtless he is right. But it did raise the question on the part of many as to whether they were really following the teachings of the Bible and not the church of Rome, in their non-observance of the Sabbath of the Fourth Commandment.

In its quarrel with England the Roman Catholic church argued that since the church had changed without question the Sabbath day, therefore its authority was supreme, and it could make other laws. If this premise in the question of the Sabbath were granted by the English clergy it would be difficult to meet other points at issue with Rome.

There was no question that the Sabbath had been set aside by the authority of Rome. If her authority was recognized here, why not in all other matters.

Cranmer proved himself quite equal to the occasion. His reply was both original and unique. He replied that there are two parts to the Sabbath, and declared that "the spiritual part can be changed."

This was the beginning of the idea of a sacred sabbath *institution*, unrelated to a particular day, and therefore transferable.

Thus the Archbishop of Canterbury in order to extricate himself from a compromising position made further compromise, and laid the foundation for the "transfer" theory. This theory has since put to sleep many a conscience which had been awakened to a sense of Sabbath obligation by reading the plain word of God.

Richard Greenham, a celebrated Puritan minister who lived in the latter half of the sixteenth century, advocated Scriptural grounds for Sunday-keeping. He declared that the Sabbath was changed by the apostles and can not be changed again, and that Sunday must be strictly kept. This brings us up to the publication of the celebrated work of Nicholas Bownd. In this book is set forth the position since held by all evangelical Christians who reject the Sabbath of Scripture while claiming Bible authority for their Sunday-keeping. Not all Sunday-keeping Christians agree in regard to the relation of Sunday to the Sabbath, but many claim with Bownd that the one has taken over the sanctity of the other.

Another thing that brought the Sabbath into prominence at that time was the utter disregard for Sunday as a religious rest day. Games and sports were engaged in on that day more freely than on other days of the week, and people abandoned all restraint in seeking their own pleasure. Many leaders in the Church of England approved such use of the day, and had only criticism and condemnation for those who sought to place religious significance upon the keeping of Sunday.

On the other hand, many Christians who recognized Bible authority for their faith became dissatisfied with anything that fell short of the standards of Scripture. These grew increasingly bold in their loyalty to the plain teaching of the Word.

There were two influences therefore working to bring into prominence the Sab-

bath question, which held the center of the stage in religious discussion in England for more than a hundred years. One was the reaction against the unethical and corrupted life of the church which had little regard for the Bible and none for the Sabbath day. The other was the growing appreciation of the Bible as authority in religion on the part of many honest Christians, and their refusal to accept the dictates of a corrupted church.

The discussion growing out of this situation was a three-cornered affair. There were those who held that there is no Sabbath under the new dispensation, and that there should be no distinction of days in divine service. Sunday was the day on which to assemble for worship, but after that each might follow his regular pursuits on that day. In the second place there were those who held to the sacredness of the Seventh Day of the Scriptures and believed that the Sabbath of the Bible and of Christ is the Sabbath of Christianity, unabrogated and binding for all time. There developed the third class of Christians who agreed with the Seventh-day advocates as to Bible authority for the Sabbath, but who accepted the transfer theory, claiming for the first day of the week the sanctity which the Bible gives only to the Seventh. Many went so far in trying to conform their Sunday-keeping to Scripture as to begin its observance at sun-set. A book published in London as early as 1655, written by a New England minister, contained the following argument: "If God hath set any time to begin the Sabbath, surely 'tis such a time as may be ordinarily and readily known, that so here (as well as in all other ordinances) the Sabbath may be begun with prayer, and ended with praise."

Dwight L. Moody was brought up to keep Sunday from sun-set to sun-set, as was many another New England boy of his generation. So was Charles M. Sheldon's mother in western New York. The Christian character which that custom had a part in producing may well serve as an exhortation to those who keep the Sabbath from sunset to sunset according to the Scriptures, to begin and close the day in such a way as to bring them into conscious fellowship with God who created the heavens and the earth, and who made the Seventh day a time symbol forever of his own gracious presence in the world.

OTHER SABBATARIAN INTERESTS IN DETROIT

ROBERT B. ST. CLAIR

We are pleased to say that many persons are accepting the Sabbath truth through various agencies in our city of Detroit, Michigan.

The Church of the Living God, located at 12016 Cameron Avenue, in charge of Elderess Smith, is having pronounced success and soon expects to move into larger quarters.

The Seventh Day Pentecostal Church of God, Third Avenue, near Abbott Street, under the ministrations of Evangelist Elizabeth Walls, is almost nightly bringing this message to the people.

An Italian Seventh Day Adventist minister is laboring in the Italian section, and other foreign language elders in other sections, while the colored Seventh Day Adventists have a large congregation upon the west side of the city.

The Church of God and Saints of Christ have two tabernacles here. The one at Rivard and Catherine streets, under the watch-care of Elder Isaiah Wilson was recently visited by the writer. The church people were much pleased over the article concerning their church appearing in the SABBATH RECORDER of March 28. A Brother Murray, residing in Trinidad, B. W. I., as a result of reading the RECORDER article, wrote them a cordial letter of inquiry. Three were baptized, Sabbath, May 14, and were received into membership after partaking of the Lord's Supper (water being used instead of wine), feet washing, kiss of charity, and the breathing upon by the elder to signify the reception of the Holy Ghost. Emphasis was laid upon belief in Prophet William S. Crowdy, the founder of the church, who died in 1908, as an oracle of God. If one does not accept Prophet Crowdy and his words as from God, there remains no hope of salvation. The Church of God and Saints of Christ is *the* church, and the only true church and other denominational points of doctrine and polity were explained to the candidates who gladly accepted these as from God.

The Seventh Day Adventists, under the leadership of Elder J. W. McComas, are conducting a second tabernacle effort with promises of pronounced success. The tabernacle is located at the corner of Sixth and

Forest streets. The candidates are well instructed in the tenets of Adventism, including Mrs. E. G. White as God's only true prophetess of these latter days, and before admission into the church, sign the following covenant:

I covenant to keep the Commandments of God and the Faith of Jesus, forsaking the world with its frivolities and amusements, taking Jesus as my Divine Lord and Master, the Bible as my Guide, and the Holy Spirit as my Teacher and Sanctifier;

To live the life of a Christian through God's enabling grace, to do all in my power to enlighten others with reference to the Third Angel's Message, and to support this cause with my tithes and offerings.

Believing the Seventh Day Adventist Church is teaching the Truth, I desire to become a member and to attend the services whenever possible, doing all in my power to maintain its integrity and discounting every attempt to tarnish its name.

To give heed to and reverence the instructions given through the Spirit of Prophecy (Mrs. E. G. White) in the "Testimonies for the Church".

To live to the best of my ability in accordance with the light God has given with reference to health reform and healthful dress; laying aside alcoholic liquors, tobacco, tea, coffee, and similar harmful indulgences.

To adhere to simplicity of attire, laying aside artificials, and jewelry used purely for adornment.

There are many, however, who can not see these matters as do certain of the above denominations who will eventually be attracted by the beauty and the simplicity of the Seventh Day Baptist Church of God platform of "The Bible and the Bible only".

When prohibition went into effect the grape growers of California were in despair. One or two even committed suicide, others rooted up or prepared to root up their vineyards and plant grain. Suddenly a market developed, so enormous it seemed like an oriental dream. Now they are getting six times the prices formerly given for their crops. Instead of \$60 an acre some even get \$500 an acre clear profit. The increase in value of the California grape crop will be from \$30,000,000 to \$31,000,000.

The grapes are dried at the vineyards and shipped to large cities here and abroad, where they are soaked in water and used for a drink instead of claret wine. Drying simply takes away the water; the acids and tone remain. The vineyardists had raised huge sums to defeat prohibition!—*Dear-born Independent*.

MISSIONS AND THE SABBATH

REV. EDWIN SHAW, PLAINFIELD, N. J.
Contributing Editor

TRACT AND MISSIONARY SOCIETY NOTES

Our home field secretary for missionary-evangelistic work, Rev. D. Burdett Coon, was in Battle Creek for the first Sabbath in May, at Detroit and Toledo for the week of the second Sabbath, at Muskegon for the third week, and at White Cloud for the last of the month. His field address at present is 124 Ann Avenue, Battle Creek, Mich.

Rev. R. J. Severance, general missionary for the Southwest, in making his appointments at Belzoni, Okla., usually preaches five times, Sabbath eve, Sabbath afternoon and at night, Sunday morning and Sunday night. There are congregations present of 50 to 100 except on Sabbath afternoon. In April he visited the work at Little Prairie where C. C. Van Horn is located. Here he stayed two Sabbaths, preaching twelve times, and baptizing two people. On the trip besides these two appointments at Belzoni and Little Prairie he made three other stops for missionary work where there are lone Sabbath-keepers.

The schedule for the vacation religious day schools for the summer of 1921 is almost settled. There are to be schools at Shiloh, Brookfield, Verona, Farina, Nortonville, Milton Junction, Battle Creek, Milton, and two other places, besides the school at Alfred Station, which is not in the group being promoted jointly by the Sabbath School and Tract boards. The Tract Society, however, is directly interested in the Alfred Station school, because Rev. Willard D. Burdick is to be one of the teachers, and at the same time will be doing Sabbath evangelistic work in the community; just as the Missionary Society is directly interested in the school at Farina, because Rev. William L. Burdick, general missionary for the Western Association, is to be conducting an evangelistic campaign at Farina at the same time the school is in session.

Our Forward Movement aims to get a program before the people, a denominational program, a program that shall include all

denominational interests. There are those who are enthusiastic about it because they believe in having a denominational program and because they like the program. Others are loyal in supporting the program, although not so enthusiastic, because, while they do not approve all the details of the program, yet they feel that the fact of having a program is so important that their support should be fully given to it. Then there are those who are opposed to the program because they can not endorse its details, although in favor of a program on general principles. And then there are those who are opposed to the movement because they do not believe in a program any way. The following paragraphs are taken from a recent number of the *Christian Work*. They constitute the introduction to an article on why one of the larger Protestant churches should have a program.

"Every human institution swings on the pendulum stroke between authority and freedom; between national unity and individual units. That is to say that the program of the church threatens to break up into nine thousand odd programettes. Even the individual congregations readily discover variations of type and temper in their own constituents. How can a democratic church, non-episcopally governed, devise and carry out any kind of a real program?"

"There are certain groups of churchmen who say that it can not be done. The *indolent* man does not want to have a national (denominational) program. He is averse even to a local program. The rut is high and wide enough for him."

"The *individualist* scorns a national (denominational) program. Sometimes it is because he can not regulate its items, sometimes because he is satisfied with the results of his own initiative; at other times because he can not endure what seems to him to be a mechanical superimposition of other people's hastily devised ideas upon his own nature and considerate reflections. The individualist saves the church from drab monotony. He is to be reckoned with, not to be despised."

"The *traditionalist* does not favor a program, because it makes him face 'breast-forward'. He prefers the past. He is sus-

picious of all attempts to go forward because they threaten the impedimenta that he has accumulated."

"The *ecclesiast* does not trust himself to a program. He is committed to the revolving wheels of his own machine. He is properly enough bent upon seeing that things are done 'decently and in order'. He will keep company with the program builders only in so far as they use his dialect."

"The *zealot* does not want the program because it does not go far enough and fast enough. He wants the church to espouse every passing promise of economic betterment and social justice. He is quite ignorant of the fact that a real program must carry the whole church forward. It is an interesting spectacle to see a leader so far in advance of his followers that they have lost hope of following him. It is a more inspiring sight to witness a leader who is willing to keep just a pace ahead of those whom he leads."

"The *open-minded*, forward-looking man is ready for a program. It dare not to be coercive. It ought to be suggestive. It may be effective. It must be summarized in national and world terms, to give it body, substance, fulness. We shall never escape from the necessity of thinking in terms of totals, although they are quite terrifying. Millions of men and millions of money will always be written in large letters upon any national program. All of these realities are only abstractions, however. They need to be restated in individual terms. They must be geared down to the unit of motion. It is not enough that the church should have goals and objectives in the large. These destinations must be charted in simple, individual terms. The moral effort involved in the restatement; the ethical value released by the individual acceptance of one person's share of the whole church task; the communicable enthusiasm arising out of individualized objectives realized by many individuals, are of great moment. It may not be of much interest to a pastor of a secluded country church to know all the complications of a city pastor's problems. Yet it will inspire both men to know that each, in his place, has accepted, subject to the equation of individual temperament and capacity, a full share of the whole task and that each

one is working in unison if not in uniformity of action with the other."

Last week I included in this department of the SABBATH RECORDER five short paragraphs from an address given a few years ago by Rev. Charles B. Clark, at that time the president of Salem College. He was speaking to young people, and the appeal was to students, especially in college, for five things: (1) A life of simplicity, (2) A life clean and pure, (3) A life fair and square, (4) A life positively religious, and, (5) A life charged with the missionary spirit. This week from the same address I am using five other paragraphs, concerning the need, the place, the purpose, the character, and the problems of our denominational schools, as follows:

"It might be well, at this point, to raise the question whether, as a people, we are justified in maintaining schools of our own at the cost of much expense and sacrifice. Is there reasonable ground for putting our means and energy into separate schools? I would that every person present, and especially the young men and women, would study this particular question until it receives either an affirmative or negative reply, with justifiable reasons. This, it seems to me, is our *first duty*; and if you answer it in the negative, then it must follow that your duty to our schools is in no sense unique. In such a case, of course, your feelings toward our institutions will be exactly what they are toward any school, namely, the State University. If you have so settled the question, the remainder of this address will possess little interest for you. This, however, is not to be interpreted as saying that we undervalue the work of such educational institutions, or that it is wrong to attend such, under certain circumstances.

"If, on the other hand, the existence of our schools, in a land of schools, is and can be justified, it follows, then, that we owe them a special duty and consideration. I belong to the class who believe their existence is not only justified, but even imperatively needed, for good reasons, and that, too, in the face of the fact that our country already has several hundred colleges, seminaries and universities. If I did not believe our schools have a mission, I would resign my position immediately. I not only

feel from the bottom of my heart that they have a mission, but also that you, as young people of the Seventh Day Baptist Church and faith, have duties—vital duties—and corresponding privileges peculiar to our schools and their opportunities. Why? Not because the country is numerically short of educational facilities, but because we and the world need more of a *certain kind of education*—the kind of education which unequivocally makes character the highest product of educational training.”

“It follows, then, from this standpoint, that unless our educational institutions meet this end and foster the particular elements of training which contribute to this aim, to that extent they fail to realize their high privileges and opportunities. In fact, I may as well frankly say, if our schools are to follow the lead of the world, we may as well have none. But I believe, and I hope you believe, that our schools exist for a high and worthy purpose. Our duty, therefore, as teachers, and yours as students and young people is to maintain that purpose.”

“In discussing the purpose of our educational enterprises, two things should be taken into account. First, the original motive and purpose in the planting of our schools; and second, the conditions of life today as affecting that purpose and the higher needs of our age. At this point I should be able to bring to you from the utterances of the worthy founders of Alfred, Milton, Salem and the seminary, words which would leave in our minds no equivocation concerning the high motives and object of the founders of these schools. I regret that I am not able to do so, for the simple reason that I have none of their educational writings at hand. However, in the absence of such direct means of establishing my point, I will say that from varied sources which I regard as trustworthy, the impression has been gained that these institutions, without exception, were established for the high purpose of building a superior type of character and the dissemination of Christian culture, with emphasis upon the word *Christian*. In other words, the design was not merely one of equipping men and women to be excellent technicians, but the providing of conditions where this could be done in an atmosphere charged with a positive moral and Christian influence, so strong

that all who came under the influence of these institutions would be Christian men and women first, and technicians of no mean skill, second.”

“If this is a correct statement of the case, all must agree that it was a most worthy purpose, and one, too, that we will do well to follow. Our problem is to adjust that purpose to other times, conditions and surroundings. This, our first duty, then, is loyalty to the high ideals of our founders, the fathers of our academies and colleges. This certainly is a pleasant duty as well as a blessed privilege; and in order that we might the more intelligently enter into conscious sympathy and understanding with their purposes, would there not be educational inspiration of a higher order in a series of articles for the Young People's department of the SABBATH RECORDER, setting forth the ideals of the founders of our several colleges, including also the seminary? So much for the original purpose in the planting of our schools and our relation to that fact as duty and privilege.”

OPEN LETTER NO. 3

MY DEAR FOLKS:

Some years ago when our people at New Auburn, Minn., saw that, in all probability, in a few more years we would have no further use for the church building there, they deeded it over to the Seventh Day Baptist Missionary Society. Of course the church had the use of the building just the same as long as they wanted it. The German people have gradually taken possession of pretty nearly everything in the village and the country round about. Our members decreased till we could no longer maintain services there. There was no prospect that conditions would be changed. The building was going into decay. The Missionary Board felt that the property should be sold, and the money derived therefrom put into useful service.

Months ago the board appointed me their agent, with power, to dispose of the property. That church was the center of many sacred memories for me. I knew no other Seventh Day Baptist church till I was past twenty years of age. One might easily write many pages recounting the doings of the church during those years. The last work I did there was the conducting of an evangelistic campaign of about six weeks

when I baptized twelve young people, six of whom were young married people. Yes, we helped to reorganize at that time the Christian Endeavor society. This society did good work for some time.

At the time of undertaking to sell the property I found the members and those who had been members of the church scattered from Rhode Island to California, and from Florida to the Great Lakes. I wrote more than thirty letters seeking counsel from these people and others before the sale was consummated the latter part of last April. After paying the necessary expenses attending the sale I turned over to the treasurer of the Missionary Society \$789.00 which was received from the property. It is hoped that this money will be invested in some church or chapel or some such permanent form as will assure its continued and constant use for our cause.

Whether what I have written will be of any particular interest to others I do not know. But I felt that some little word should go forth at this time concerning this church whose influence for good will never end. And I am sure the following article taken from a recent issue of *The Glencoe Enterprise*, a paper published in the village of Glencoe, Minn., will touch a tender chord in many a heart. Glencoe is the railroad village and station, nine miles away, to which our people these many years went for most of their marketing and shopping, and where they met at the station the many friends who have visited New Auburn.

THE OLD LANDMARK WILL BE RAZED

With the removal of the Seventh Day Baptist Church at New Auburn, this picturesque inland village will lose a landmark which has stood for forty years. The edifice was recently purchased by Fred Schwarzrock who will remove it to another section of the village and remodel it into a modern dwelling house. This church was owned by the Seventh Day Baptist Missionary Society at Ashaway, [Westerly] R. I., and had a large membership and was a popular house of prayer for three decades, but, owing to the deaths and the removal of the members of that denomination from that locality, there are now but few members left, entirely insufficient to warrant the maintenance of the church. Built as it is on the highest ground of the village it has stood as a conspicuous beacon to those within and in the vicinity of New Auburn. It will be missed by the residents of that community as will be the mellow ring of the bell within its belfry, which has pealed forth the hour for worship during the forty years of the existence of the church and which has tolled for many a life passed out that

had worshiped his Maker within its edifice. Its removal will also lay bare the spot where happy social gatherings have taken place, and where happy nuptial couples have made their marriage vows.

The church is not dead. It has scattered and extended its influence. May God grant to those who have been connected with it grace, wisdom, courage and faith to live as becometh the professed followers of Jesus.

D. BURDETT COON,

124 Ann Avenue,
Battle Creek, Mich.,
May 17, 1921.

SINCE GOD IS FOR US

Romans 8: 28-31

CHAPLAIN GEORGE C. TENNEY

There are few passages of Scripture that are quoted more frequently or more fondly than these words, “For we know that all things work together for good to them that love God.” There we are inclined to pause, though possibly we may repeat in a subdued tone, “to them who are the called according to his purpose”. We do not know exactly what that last part means, but the first part of the quotation is plain, and we reckon that we do love God, and so the blessed assurance that all things work together for good actually means us. And it is a very sweet assurance, though we can not always see just how good is to come out of some of our experiences. We may have to wait till we no longer “see through a glass darkly” before we see the good. But we know that we are in the hands of One who is able to bring light out of darkness, able to produce good out of things that are intended for evil. Joseph comforted his brothers with the assurance that though they “meant it for evil, God meant it for good”. And he certainly brought forth great good out of what must have looked like a most iniquitous scheme of hatred and persecution. The far-reaching comfort that this word conveys to “them that love God” in times of great trouble is infinite. It is a balm to all our woes, a panacea for all the ills of life. And it may be used by those who do not fully grasp the meaning of the verses that follow and that belong inseparably with the major statement.

“The called according to his purpose” is, like the preceding clause, a modification of

the "all things work together for good". That is not true of all things to all people, it is true in the cases of those who love God, and who are the called according to his purpose. The study of this expression must lead to a study of what follows. The following two verses are explanatory of what is meant by "the called according to his purpose". They read, "For whom he did foreknow, he also did predestinate to be conformed to the image of his son, that he [the son] might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." Those to whom this assurance that "all things work together for good" applies are those whom God foreknew, predestinated, called, justified and will glorify.

Let us remember that we can not limit the prescience of God. His knowledge of the future is as clear and distinct as his knowledge of the past or the present. He looks with clear vision down the most remote vistas of time and each small detail is perfectly plain to him. From the beginning of the world he clearly saw you and me. He detected in the great human race many precious jewels, many who would give their hearts and lives to him. Not that he arbitrarily determined their course, but he knew his own. Them he "predestinated". He fixed their destiny. It was not, however, a discrimination in favor of certain individuals and against others regardless of their relations to himself and toward righteousness, but it was a predestination of character. He decided that all such as he foreknew would choose his service should live after a certain pattern, should conform to a definite example, and that pattern was to be Jesus Christ. All must become Christ-like. This is necessary in order that we may be real true children with one Elder Brother. And those who were willing to do this, to strive to cultivate the required standard of excellence received the call of God. And those who heard and accepted the call received first of all justification, the forgiveness of sin, righteousness through faith in Christ—they were made right with God. The Savior speaks of this call in John 5: 25 as a resurrection, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." It is the call that

awakens to life and activity every spiritual faculty and power of the soul. These are justified. They are forgiven, their sins are taken away, and the only remaining step is glorification.

The psalmist puts into our hearts his beautiful hope, "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake, with thy likeness."

Now read the verses named in our heading consecutively and we shall see how closely they are bound together, and how they prepare our minds for the verse that follows: "What shall we then say to these things? If God be for us, who can be against us?" With what wisdom and goodness has our Father planned the way over which he takes us to glory! In his infinite foresight he discovered us in the great current of humanity, he noted our birth, he placed before us Jesus Christ as the way, the truth and the life. He told us that if we would be his own children we must be conformed to his image. He called us to the heavenly way, he justified us, he makes everything turn to our good. He leads us upward to glory at last. Since God is for us, who can be against us? But should we sometimes become bewildered and wonder whether indeed God is for us, let us look back to Calvary. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" With these things in mind we surely never should doubt as to whether God is for us.

Some one said to me: "Don't you know, Mr. Pettingill, that it is appointed all men once to die?"

I said: "No, I don't. You think you are quoting Scripture, but you are misquoting it. You put in the word 'all' there, and it is not there; I am glad it is not there, for I am one of those who hope to be excused from keeping that particular appointment."—*William L. Pettingill.*

Do not say a man is not worshiping God in the song because he is not singing. One sings sympathetically as well as vocally; with the spirit and with the understanding as well as with the voice. I sing best with the greatest singer. When I hear one who can sing I sing with the singer. It carries my soul aloft.—*Joseph Parker.*

EDUCATION SOCIETY'S PAGE

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

THE PROMISED LAND

CLARA LEWIS, ALFRED COLLEGE, CLASS OF
1924

In *The Promised Land*, which every young American ought to read, Mary Antin tells the story of her life. But the book is more than the autobiography of a Russian-Jewess. It is the story of an emigrant girl, it might be any emigrant girl, and the unfolding of her life in America.

Mary Antin's early childhood was passed in direst poverty, due to her father's lack of business ability. When her grandfather a rich fur merchant, died, he left his estate to Mary's mother. Since Mrs. Antin knew how to manage this business the family enjoyed better times for awhile. Then Mrs. Antin fell ill and reverses came. Mr. Antin found work as the foreman of a mill, but his customary ill-luck followed him. Despairing of ever earning a livelihood within the boundaries of the Jewish settlement, he decided to emigrate to America. He was so poor that he even had to borrow money for his passage.

Then followed even harder times for the family now divided by the Atlantic. In Russia Mrs. Antin could earn barely enough to keep the children and herself alive. In America Antin met with no better success. Finally he entered partnership with a storekeeper on Wall street, Boston. On the strength of his prospects he borrowed money to bring his family to America.

After the cruelty and oppression of Russia, the freedom of Boston seemed like heaven to Mary. She roamed about the streets, wandered into the public buildings, and in September started going to school. Here she was the pet of all her teachers. Her talent for writing early manifested itself. Scarcely three months after her first day of school she wrote a composition about the snow, which one of the Boston newspapers published. She was eager for new friends, new experiences. She haunted the Public Library, and even joined an adult

class in natural history. She made friends with a senator and visited him at the State House. She met Dr. Edward Everett Hale in the Public Library and was invited to visit him. His daughter took such a fancy to the girl that she painted a picture of the young Jewess. Despite the reduced condition of Mary's parents they contrived to send her through the Latin School, and to Barnard College. Here at last she came to realize the advantages she had enjoyed.

In *The Promised Land* Mary Antin always preserves her optimism. Even when resources are at their lowest ebb she reduces troubles to their smallest possible common denominator and rises triumphant above them. She writes a clear, forceful English, with here and there a touch of humor, of good-natured raillery at her own naïvete. Underneath the humor is a thread of pathos, of pity for the unending tribulation Jews in Russia must endure. Though her pictures are vivid, they are not brilliant. Mary Antin tells her story in terms of common, everyday life, but tells it in a manner to hold our interest to the end. Throughout the book the reader feels her humor, her vivid imagination, her genuinely human manner of telling the story, and with her enters into the events described.

THE DAY OF THE CRUCIFIXION AND RESURRECTION OF CHRIST

MILTON H. BABCOCK

(Continued from the issue of April 4, 1921, page 426)

In the former study, a rendering of Matthew 28: 1 as set for the text in the "authorized version", was given and offered consistent with the original Greek and in harmony with the Scriptures throughout. It is generally known, however, that the Greek copy is not punctuated at all; that the separating of the letters of the text into words, sentences, verses and chapters and otherwise is all done by human translators; that they are not infallible but may err; that a comparison of Scripture with Scripture in any given case will lead to the discovery of any such human error; that, in this case the twenty-seventh and twenty-eighth chapters of Matthew are not rightly divided. The adverbial phrase rendered "in the end of the Sabbath" belongs at the end of the twenty-seventh chapter qualifying the time when "the watch" was set

and closing that chapter thus: "sealing the stone and setting a watch late on the Sabbath"; as the context preceding explains. Then Matthew 28 would begin: "As it began to grow toward daylight on the first day of the week", etc., and thence throughout Matthew, Mark, Luke and John there is a clear statement of facts, all "according to the Scriptures." Now read the account in all the four Gospels and among other things they say certain faithful women stood by and saw where they laid him and at the trumpet call at the going down of the sun, went home and "rested the sabbath day according to the commandment." After the Sabbath ended the same women bought spices and ointment to finish the anointing of his body and "upon the first day of the week very early in the morning they came unto the sepulchre" to anoint him, and on the way wondered who would roll away the stone for them!

Yet, the first "view" would have one believe that these same women went to the tomb in or on "the end of the Sabbath" where the Roman guard of 100 men were on watch to keep people away, witnessed all recorded in Matthew 28 from the first verse to the eighth at least; got the word from the angels "go quickly and tell his disciples he is risen from the dead"; but instead, say nothing, go home, rest all night and early the next morning go to anoint his body and wonder who will roll away the stone for them! The most wonderful event ever foretold by the Spirit of God in all the ages, fulfilling; being finished in manner infinitely strange and afire with excitement; and the angels, lighted with glory, and exaltation at the scene, take on the speed of it saying, "Go quickly and tell his disciples he is risen." What, all this and more, oh, unexpressibly more be done and those same women—"go quickly"? Nay, heed it not but early next morning ignorantly go expecting to need some one to roll away the stone for them! No! As the Father by the Son, finished his work of creating a world in six days and made and rested the seventh day of the cycle, so on the cross the Son of man cried "it is finished", gave up the ghost, rested the seventh day "according to the commandment" in the tomb and rose to be "perfected" and renew his work in a new order on the first day of the week at hand. Amen and Amen!

A PLEASANT SURPRISE

On Tuesday evening, May 17, something like twenty of the friends of the society gathered at the parsonage for the purpose of helping Mrs. Witter enjoy a birthday. Mrs. Witter was at home alone when the doorbell rang and upon opening the door was confronted by the company on pleasure and good will bent. When the elder came in from a meeting of the Christian Endeavor he was surprised, but agreeably so. It is a pleasure to know that the friends desired to honor the wife with such an informal good time.

The evening was passed with pleasant visitation and the use of light refreshments that were brought in, and the company departed for their homes at an early hour.

Such visitations have a value that is not always justly estimated. It not only brings cheer to those who are remembered but it sweetens and strengthens the life of all who find pleasure in such remembrances. We are just in the closing days of our first year of service with the people of Berlin. It has been a year of getting acquainted, a year of interference in many ways. The church was closed for quarantine two weeks because of smallpox, and the pastor and family were quarantined for five weeks because of scarlet fever, yet it is a joy to know that friendships seem to be strengthening with acquaintance.

This birthday gathering is one of the milestones that marks the pathway of the year. Surely we hope all will be filled in the opening year with the presence of the Holy Spirit that the year may be one of advancement, a forward moving toward the fulfilment of the Master's purpose in each.

MR. AND MRS. E. A. WITTER.

It is wonderful how much prayer we can put into five minutes and how much blessing we can get out of it if only these few minutes are practicable for us. Our time may not be long, but it must be regular; and from the act will come the habit, and from the habit the attitude, and from the attitude the character, settled, strong, sure, and abiding, wherein God's presence will be more and more a delight, and God's power more and more realized.—*W. H. Griffith Thomas.*

YOUNG PEOPLE'S WORK

REV. R. R. THORNGATE, SALEMVILLE, PA.
Contributing Editor

OUT AND OUT FOR CHRIST

REV. FRANK E. PETERSON

Christian Endeavor Topic for Sabbath Day,
June 11, 1921

DAILY READINGS

Sunday—All for Christ (John 21: 15-17)

Monday—No reservations (Phil. 1: 21)

Tuesday—Count the cost (Luke 14: 25-33)

Wednesday—Full consecration (Acts 20: 17-24, 34, 35)

Thursday—Half-hearted (Matt. 19: 16-22)

Friday—A warning (Luke 17: 32)

Sabbath Day—Topic, Out and out for Christ
(1 Cor. 2: 1-5)

The Bible, from Genesis to Revelation, is largely the records of the lives of men and women who made decisions, who had convictions, who believed something, and who stood firmly by the things they believed.

"Choose ye this day whom ye will serve," commanded Joshua; "How long halt ye between two opinions?" asked Elijah. Moses "refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the children of God, than to enjoy the pleasures of sin for a season". Paul "determined not to know anything among you, save Jesus Christ, and him crucified". Jesus declared, "He that is not for me is against me." The Church of Laodicea was condemned for being "neither hot or cold", and rejected by our Lord for their lukewarmness.

The world has no place for men of indecision, and no rewards for them that dodge the great issues of life.

When Luther was summoned before the Diet of Worms, and his recantation demanded, in imminent peril of his life he replied, "I can not and will not recant anything; since it is unsafe and dangerous to act against conscience. Here I stand, God help me! Amen."

Douglas lost the Presidency because he tried to please both North and South; while Lincoln won the highest honor in our nation's gift because he stood firmly by his convictions that "a house divided against itself can not stand. America can not continue to exist half slave and half free".

God has no use for a divided allegiance. He must have "out-and-outers". Half of Paul's power lay in this, that he believed something. Faith begets faith. The other half was in that he preached and practiced what he believed.

Corinth was a sub-Roman capital of wealth and influence. It was a cultured city, an intellectual city, where all the learning of the Greek philosophy was well known. But Paul's, "I determined" rings out like a bugle blast. There was in it no uncertain note. Here was a man of conviction; who thought, who stood up and spoke out what he knew and believed.

Paul was a Christ's man. There was no doubt of that in his own heart, or in the minds of others. What the church and the world need today most of all are Christ's men and Christ's women. In the time of our country's peril she had no place or need for near-patriots. They were, in fact, a source of weakness and danger. The kingdom of God has no use for the near-Christian.

Dante, in his *Divine Comedy*, describes a special outside Inferno, a sort of Limbo of Contempt, prepared for those who had lived "without blame and without praise". To this place of neglect were consigned those fallen angels who were "neither rebellious nor were they faithful to God", but only for themselves. "Let us not speak of them", says the poet, "but look and pass them by; for Mercy and Justice alike disdain them".

There are many crises in life, and every choice, as some poet has said, is for eternity—when one decides on his life work; when the strong temptation is encountered. But one crisis and one choice is supreme. It is when we decide to stand out-and-out for Christ, or when we neglect it and let everything go by default. When the temptation comes we are either fortified for it, having on the whole armor of God; or we are unprepared and give way to evil, having taken no definite stand or formed any firm decision for Christ and the right.

It costs something to stand at the side of God; do not think "salvation is free" in the sense that nothing is required of us. Moses "suffered with the children of God for a season", Daniel was cast into the lions' den. Paul suffered stripes and imprisonment.

But think of the glory. Think of the reward. The consciousness of doing right; of

being a true man or true woman; to know the peace that passeth understanding; to enter into joy unspeakable, to an eternal weight of glory; to hear the Savior's voice, "Well done, good and faithful"; to stand before the King, and to be owned as one of his before the throne of the universe,— "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven."

Is it not worth our while to be now and ever, "Out and out for Christ"?

MINUTES OF YOUNG PEOPLE'S BOARD MEETINGS

The Young People's Board met in the Welfare office of the Sanitarium, April 7, 1921. The meeting was called to order by the President, Dr. B. F. Johanson.

Prayer was offered by Mrs. M. B. Kelly. The following report was presented by the Corresponding Secretary:

Number of letters written, 12.
Correspondence has been received from E. M. Holston, Miss Maletta Osborn, Rev. H. N. Jordan, Miss Zea Zinn, Mrs. Laura J. Witter, Mrs. G. E. Bakker, Misses Mildred and Mabel Weir, Mrs. Marian Hargis, Miss Anna Hall, Rev. Ed-
win Shaw, and Mrs. Ruby Babcock.

Officers' reports have been received from all of the societies except Garwin, White Cloud, Ritchie, Boulder, Plainfield, Yonkers, and Marlboro.

Miss Zinn sent five dollars from the Farina Society and Mr. Langworthy five dollars from the Adams Center Society toward the Special Missionary Fund. Respectfully submitted,
FRANCES FERRILL BABCOCK,
Corresponding Secretary.

The report of the Field Secretary, E. M. Holston, was read concerning the Fouke Field. The Board unanimously expressed their appreciation of the work and care taken in the preparation of the report by Mr. Holston and voted to have this report published in the RECORDER.

The following report of the Treasurer was read and accepted:

F. H. CLARKE,
In account with the
Young People's Board.

<i>Dr.</i>	
Amount on hand (March 1).....	\$398 90
Simpson Studies	7 25
Battle Creek C. E. Special Missionary..	10 00
Adams Center C. E., Special Missionary..	5 00
Conference Treasurer	72 56
Conference Treasurer, for Salem.....	4 35
	<hr/>
	\$498 06

<i>Cr.</i>	
Fouke, Teachers	\$200 00
Special Missionary Fund	15 00
Balance on hand	283 06
	<hr/>
	\$498 06

Respectfully submitted,
E. H. CLARKE,
Treasurer.

Voted that five dollars be allowed the Corresponding Secretary for postage.

The Extension Superintendent, Mrs. Ruby C. Babcock, reported four letters written, and that there are prospects of a society to be newly organized in the Southwestern Association soon.

The Social Fellowship Superintendent, Mrs. Nettie Crandall, reported that two letters had been sent out, a Tenth Legion entertainment received from the Riverside society and that social entertainment had been furnished to three societies.

The Goal Superintendent gave a verbal report.

The Missionary Superintendent, L. E. Babcock, reported that no more orders had been received for Simpson Studies or for the pictures.

The L. S. K. Superintendent, Mrs. Frances F. Babcock, reported that sixty-five letters were sent out during March containing the work for the second quarter. Several personal letters were written in response to letters received.

Report of progress was presented by the committee on the preparation of the Young People's part of the Conference Program.

Voted that the Board continue its support at Fouke as far as possible.

A committee was appointed to nominate members for the Board for next year to be presented to Conference for ratification.

Discussion of mission studies for next year held.

General discussion of Board matters held. Reading and correction of the minutes. Adjournment.

Respectfully submitted,
C. H. SIEDHOFF,
Recording Secretary.

The regular monthly meeting of the Young People's Board was called to order by the President, Dr. B. F. Johanson, in the Welfare office of the Sanitarium, May 5, 1921.

Prayer was offered by I. O. Tappan and Mrs. A. E. Whitford.

Members present: Dr. B. F. Johanson, Miss Edna Van Horn, Mrs. Frances F. Babcock, Miss Frances E. Babcock, Mrs. A. E. Whitford, Mrs. Nettie Crandall, E. H. Clarke, Dr. W. B. Lewis, I. O. Tappan, and C. H. Siedhoff.

Visitors present: Mrs. E. H. Clarke, Miss Marjorie Willis, Rev. D. B. Coon, and Pastor M. B. Kelly.

The following report was given by the Corresponding Secretary:

Number of letters written, 10.
Correspondence received from Miss Edna Burdick, Mrs. W. D. Burdick, Rev. R. R. Thorn-
gate, Rev. H. N. Jordan, Hayward Goff, Harry Coon, Miss Ethel Greene, and Mrs. Ruby Babcock.

All societies have reported except Plainfield, Marlboro, Ritchie, and White Cloud.

Respectfully submitted,
FRANCES FERRILL BABCOCK,
Corresponding Secretary.

The following report was presented by the Treasurer, discussed and accepted:

TREASURER'S REPORT FOR APRIL, 1921

<i>Dr.</i>	
Amount on hand April 1, 1921.....	\$283 06
Conference Treasurer	63 77
Conference for First Brookfield.....	1 12
Conference for Salem.....	4 42
Farina for Special Missionary Fund....	5 00
Simpson Studies	50
	<hr/>
	\$357 87

<i>Cr.</i>	
Corresponding Secretary, supplies.....	\$ 5 00
Special Missionary Fund.....	5 00
Balance on hand May 1, 1921.....	347 87
	<hr/>
	\$357 87

Respectfully submitted,
E. H. CLARKE,
Treasurer.

Voted that the bill of \$27.00 for the cuts in the Forward Movement Projector be allowed.

Correspondence was read from the Junior Superintendent.

Voted that a committee consisting of Miss Edna Van Horn and Mrs. Frances F. Babcock be appointed to work with the Junior Superintendent, Mrs. W. D. Burdick, to outline uniform work for our Junior societies.

A letter was read from the Quiet Hour

Superintendent including the following report:

Received reports from twenty societies showing that the total number of Quiet Hour Comrades in our denomination is 350.

Several letters have been written.
Respectfully submitted,
ELRENE CRANDALL.

The following report was presented by the Efficiency Superintendent and accepted:

The Efficiency Superintendent would report that fifteen ratings have been received. Following are the ratings:

Alfred	329
Walworth	258
Fouke	240
Battle Creek	224
Hammond	220
North Loup	206
Milton	204
Farina	176
Nile	149
Waterford	140
Ashaway	121
Garwin	118
Alfred Station	113
Welton	113
Shiloh	100

Respectfully submitted,
I. O. TAPPAN.

The following report was presented by the Social Fellowship Superintendent and accepted:

Five letters have been sent out this month. Social entertainment has been furnished to two Christian Endeavor societies. The Denominational Evening has returned from the Eastern Association with a promise of a report later. A request has been received from the secretary of the Western Association for the privilege of using the Denominational Evening social at their association in June. It will now be sent to Miss Zea Zinn to be used in her association.

Respectfully submitted,
MRS. NETTIE CRANDALL.

The following report of the L. S. K. work was read and accepted:

Six letters were sent out this month. A few more replies have been received from the letters sent out.

Respectfully submitted,
FRANCES FERRILL BABCOCK,

The original draft for a standard social and the points to be gained for the Goal was presented by the Goal Superintendent.

A report of progress was presented by the nominating committee.

A report of progress was presented by the committee on the preparation of the Young People's part of the Conference program.

Voted that the program suggested for the Christian Endeavor hour of Sabbath Rally Day be sent direct to the societies.

Mrs. A. E. Whitford, the representative from the Woman's Board on the Young People's Board presented some of the problems of the Woman's Board which are somewhat as perplexing to solve as our own.

The Board was pleased to have Rev. D. B. Coon meet with us and to have a few remarks from him relative to the work, and the relationship of the various denominational boards to one another.

Reading and correction of the minutes.
Adjournment.

Respectfully submitted,

C. H. SIEDHOFF,
Recording Secretary.

RESPONSIBILITY OF MOTHERS

MRS. ORRA BOND

(Mothers' Day at Dodge Center, Minn.)

To me the word "mother" has a strange, sweet sound. And though mine has been gone so long yet I can see her in my mind as she toiled and sacrificed much for the welfare of her family, ever watchful, trying to guard and guide her little ones aright. Though we have often wandered and strayed from the right path to which she pointed us, still the word "mother" inclines us to the right again.

We as mothers can not realize too fully how much responsibility rests upon us to influence the world for good. Who in this big wide world is so closely associated with the boy or girl as mother? Or, a least, who should be?

The tiny infant in its first attempt to talk will try so hard to imitate, and say the word "mother" or "mama". And if her influence be for evil or for good we can always notice that early training has much to do with the character of grown-up children.

Of course the mother's influence has not all to do with the training of the child. If the mother should say "Now, my son, be careful and keep good company", and the father should forget and say, "Come, John, let us go down to the pool hall and watch them play pool for a few moments, we will not play at all, just look on", how about the father's influence? What about the mother's warning to be careful and keep good com-

pany if the father has forgotten what the Bible says about evil communications corrupting good manners? Thus it seems that fathers and mothers should work together for the good of the world.

But mothers, so much rests upon us,
How careful we ever should be
Of what we are saying and doing,
This thought comes to you and to me;
Are we paving the road for our children
Along this great highway of life,
With right as the real foundation,
Or with things that prove evil and rife?

Are we saying the words that might reach them
And draw them away from the wrong;
Or are we forgetting the great things
And care most for frolic and song?
The world is so filled with temptations
Along this broad highway of life,
And oft mid the scenes of much pleasure
Is lurking great evil and strife.

Let us make this our highest ambition,
While as mothers we live here below,
To show forth the best that is in us
And thus all about us may know
That the title of "Mother" is worthy
The respect that the world may us show,
And the good we have done will be wafted
About us wherever we go.

When the end of life's journey is nearing
With the silver locks crowning our heads,
"Our mother was pure and noble"
It then may be truthfully said;
"She was true to the trust to her given
As she traveled this life road of care,
And though she may pass on before us—
I trust we shall meet over there."

"THE CHALLENGE OF THE MINISTRY"

Rev. Dr. G. Chapman Jones, of Hornell, writes thus concerning Mr. Bond's book.

"I keep the 'Challenge of the Ministry' beside me, and enjoy dipping into it for a refresher. I think the future of America and the world depends more than on anything else on the character of its ministry. I don't see anything else that can pull us out of the welter but men—professionally disattached from all the warring classes yet in sympathy closely attached to all—men who know the signs of the times, unhysterical, wise, strong and winning in personality, wisely loving as a mother with her children, and like an organ through which the Holy Ghost, which is the spirit of Christ, can sweep its music on the hearts of men."

As the result of a little advertising I have received requests for copies of Mr. Bond's book from nearly every part of the United

States; and the suggestion is made that if there are those among our own young people who would like a copy of the book, it would be well for them to make application at an early date. Those of us who have had something to do with the publication of this book are very anxious to have it widely circulated and thoughtfully read.

A. E. MAIN.

Alfred, N. Y.

MOTHERS

MARY L. W. ENNIS

(Read at Mothers' Day service at the Hopkinton Seventh Day Baptist Church at Ashaway, May 14, by the composer)

O, the wintry blasts have done their worst,
And the drifting snows are gone,
The streams have their icy fetters burst,
And green is the dewey dawn.

Once more it is leafy, blossoming May
And the robin's song rings clear;
His mate responds with her carol of love,
The sweetest of all the year.

Then they soon afar wing their flight in quest
Of a shady, safe retreat,
Wherein to fashion a cosy nest
To shelter their fledglings sweet.

And they patiently gather, from day to day,
Bits of twigs, of moss and of straw,
Which they dextrously weave in a wonderful way,
In accord with God's wonderful law.

Herein they deposit their pledges of love,
Spheres, rivaling heaven's own blue,
To which none, save the hand of the artist above,
Could impart such a delicate hue.

Brooding love ere long wakes in the mother bird's
soul,

And she softly drops down on her nest;
Through the long days and nights, ere she reaches
her goal,
Her thoughts mortals never have guessed.

Through heat and through cold to her trust she
is true,
Till the beautiful shells fall apart,
When a featherless brood is disclosed to her view,
Which she folds with keen joy to her heart.

Mother love is alert from henceforth, evermore,
Every need is foreseen, ere expressed;
From dawn until dusk, from Dame Nature's rich
store,
She gleanis, then sinks with them to rest.

Oh, her heart-breaking cries and her seeming des-
pair,
Ere they learn to exultingly soar,
When their callow wings waver and fail in mid-
air,
And the home nest can shield them no more.

For she knows, all too well, the despoiler is nigh,
Who would make of her weaklings a prey;
So she flutters and warns and she shrieks out
a cry.

If perchance she may hold him at bay.

Ah! How like mother birds are the mothers of
men,

From the cradle, e'en down to the end;
When others disown and forsake, it is then
Mother love will protect and defend.

For He who put into the bird's tiny heart
A love, deathless, pure and sincere,
Did likewise to the mothers of mortals impart
Devotion uncoupled with fear.

Down into the valley of shadows she goes,
For the babe that she clasps to her breast,
And she counts not the cost, so it only but grows
Into that which is noblest and best.

And should wasting disease lay their bread win-
ner low,

And her dear ones are wanting for bread,
Out into life's turmoil she'll fearlessly go,
That her famishing brood may be fed.

Late and early she cheerfully toils for her own,
Strives to save them from all that destroys;
In the lonesome night watches she hears every
moan,

But rejoices with them in their joys.

It is ideal mother-love circles the world,
And proffers its marvelous care;
Self-forgetful, beyond its own fireside it goes,
And heartens each soul in despair.

O, motherhood pleads that the Father above
Will the peace of lost Eden restore,
That the sword shall be sheathed and her sons
dwell in love,
And never learn war any more.

—Westerly Sun.

A PRAYER

Father in heaven, we thank thee for this world of thy providence in which thou showeth forth the wonder of thy working and the beauty of thy thought. We thank thee for the senses with which thou hast endowed us, and pray for grace to cultivate and refine them. We praise thee for spiritual powers whereby we can lay hold of thy justice and truth, thy love and faithfulness. We pray that we may live blamelessly this day. Strengthen us for duty, give us patience to bear our cross, grant us wisdom to walk in right paths, may our hearts be surrendered to holiness! For Christ's sake. Amen.—*Record of Christian Work.*

"It is defective faith which clogs the feet and causes many a fall."

CHILDREN'S PAGE

FAITHFUL BASIL

Avis is a little girl whose home is in the great city of London. Every morning she goes to school in charge of her great St. Bernard dog, Basil, who walks proudly at her side, waving his bushy tail. A crowded thoroughfare has to be crossed each day, and Avis has taught Basil to run ahead a few steps and bark loudly at the policeman, whose duty it is to stop all traffic until the foot passengers are safely over.

One morning Avis awoke with a sore throat, and her mother would not allow her to go to school. But Basil, whose throat was not sore, saw no reason why he should be deprived of his usual morning walk; and at the accustomed hour he slipped quietly away. With his usual grand air he walked down the street until he came to the crossing.

The policeman stood in the middle of the road which was packed with omnibuses, hacks, and hansoms. At the sound of his familiar bark he held up his baton, and immediately the crowded buses and the other vehicles were drawn up solidly in line.

In response to the wave of his hand who should step out on the crossing but Basil? He made his way deliberately across to the opposite sidewalk, apparently quite unaware that he was doing a most unusual thing for a dog, while the omnibus drivers, the passengers and the dazed policeman burst into a hearty laugh as they realized how, unconsciously, the knowing dog had tricked them all.—*Our Animal Friends.*

DO YOU KNOW THAT—

In the olden times tulips used to be called the cradles in which little fairies were rocked. The fairies used for a hat a small mushroom, and there was still another fungus growth that was known as the fairy purse.

There are only three kinds of snakes in America that will harm you. One is the rattler, one is the water-moccasin, and the other is the copperhead. When you kill any of the others it is because you have a

personal grievance against the snake, and don't like the looks of him. But isn't it funny when you stop to think that good looks are simply a matter of taste? We can not see anything good-looking about the average Chinaman, or the average Indian, but that is because we are not accustomed to his type. To the dark man, Americans probably look very sickly.

You would not think the little Lapland baby very pretty, either. It lies in its mother's shoe, which is the only cradle it knows. Its mother's shoe is a snowshoe, and is filled with soft moss and covered with skin. When baby is cuddled into the shoe, mother hangs the shoe to a tree, which reminds one of "Rock-a-bye Baby, on the tree-top." This isn't nearly so funny as the cradle of the little New Guinea baby. Its mother buries it in the soft desert sand as high as its waist and leaves it there while she goes about her work.

Animals which gnaw—rabbits, mice, guinea-pigs, etc., have some teeth that never stop growing! They are the four front ones. Of course, if their owners did not gnaw at hard things which wear them away little by little, these teeth would grow so long that they would be both ugly and useless. In order to eat, a starfish must turn its stomach inside out over its food. A lobster has eyes on a stem. If one of his claws is destroyed in any way, another one will grow in its place.

The "Oklahoma Farmer" says that a flea can leap 200 times its own height, and that if a man could do this he could leap over the Eiffel Tower in Paris.

How little we know, any way!—*Christian Work.*

WILLIAM ANDREW RESSER

William Andrew Resser, son of Andrew and Mary Bolster Resser was born in Quincy, Pa., January 22, 1868. He was one of five children, three sons and two daughters. His two brothers are deceased while the two sisters survive him and mourn their loss. One sister, Mrs. Josephene Gronquist, resides in Philadelphia, and the other, Mrs. Anna Wright, lives in Ephrata, Pa.

When eleven years of age the deceased lost his father and afterward learned the taylor's trade which he followed till two years ago.

On January 24, 1895, he was married to Miss Ella Diamond, of Salemville, Pa. This union was blessed with the birth of six children, two sons and four daughters. One of the sons died at two years of age. The other children, Paul, Hilda, Mary, Edna, and Josephene are all living at the home of



their parents and with the bereaved mother mourn their great loss.

Brother Resser professed faith in the Savior at the age of sixteen and was baptized, and united with the German Seventh Day Baptist Church at Ephrata, Pa. He was ordained to the gospel ministry in June, 1901, at Snow Hill, Pa., and was pastor of the church at Ephrata, associated with Eld. A. J. Pentz for nineteen years. He was a very faithful pastor, a loyal observer of the Sabbath of the Bible, an unusually kind husband, and a loving father.

The family moved to Battle Creek, in October, 1919, where in that brief time they have made a host of friends.

After a lingering illness of most two years Brother Resser very peacefully fell asleep at 3 a. m., Friday morning, April 22, 1921, aged 53 years and 3 months.

M. B. K.

We can't hope to settle this prohibition controversy until we make up our minds to try and see how it works.—*Utica Telegram.*

CHURCHES APPEAL FOR DISARMAMENT

An appeal for the United States to take the initiative in calling a conference of the nations to consider a concerted plan for disarmament has been made by the Federal Council of the Churches of Christ in America and Sunday, June 5, proposed as a special day on which ministers throughout the country should give special consideration to the subject.

Not only the Protestant churches but also the Administrative Committee of the National Catholic Welfare Council, the Central Conference of American Rabbis and the United Synagogue of America are cooperating, under the auspices of The Church Peace Union, in furthering the same end. Seldom, if ever, have all the religious forces of the country been so united upon any moral appeal to the nation.

Wide-spread interest in the attitude of the churches has been created by the vigorous appeal made by General Tasker H. Bliss to the churches to accept their inescapable moral responsibility in creating the public opinion that will bring disarmament about. In a recent letter to The Church Peace Union, he wrote "If the clergymen of the United States want to secure a limitation of armaments, they can do it now without further waste of time. If, on an agreed upon date, they simultaneously preach one sermon on this subject, in every church of every creed throughout the United States, and conclude their services by having their congregation adopt a resolution addressed to their particular Congressman urging upon him the necessity of having a business conference of five nations upon this subject, the thing will be done. If the churches can not agree upon that it will not be done until the good God puts into them the proper spirit of their religion."

The statement issued by the Administrative Committee of the Federal Council is as follows:

"The Federal Council of the Churches of Christ in America, after patient and prayerful consideration on the part of its Administrative Committee, of all the national and world interests involved, and upon consultation with representative men and women in the churches and in positions of responsibility in our national life, urges that the pastors at this important mo-

ment, when our whole Christian civilization is at stake, present earnestly to their people, the following considerations:

"1—That our own Government should take the initiative in inviting an international conference to confer upon the question of armaments, to which there is abundant reason to believe a response would result.

"2—That the constituent bodies of the Federal Council and all Christian communions, at their assemblies, conferences and meetings of Executive Boards, should take action urging our government to undertake this high mission.

"June 5, 1921, has been suggested as a date when so far as may be possible there be simultaneous presentations in our churches throughout the nation of this momentous question, which is so vital to the advance of the Christian Gospel throughout the world."
—Federal Council.

PROGRAM FOR EASTERN ASSOCIATION

To be held with the Pawcatuck Seventh Day Baptist Church, Westerly, R. I.,
June 9-12, 1921

THURSDAY NIGHT

Praise Service
Address of Welcome, Dr. C. A. Burdick
Response, Mr. Jesse Burdick
President's Address, Dr. Edwin Whitford
Music, Choir
Sermon, Rev. E. A. Witter
Music and Devotional Service

FRIDAY MORNING

10.00 Praise Service
10.10 Business:
a. Appointment of Committees
b. Annual Reports
c. Greetings from Sister Associations
11.30 Address, Mr. Robert L. Coon
Music, Benediction.

FRIDAY AFTERNOON

2.30 Praise Service
2.40 Paper, Mrs. W. D. Kenyon
2.55 Paper, Marjorie Burdick
3.10 Music
3.15 Address, Prof. W. C. Whitford
3.45 Devotional Service

FRIDAY EVENING

8.00 Praise Service
Sermon, Rev. J. L. Skaggs
Music
Prayer and Conference Meeting, Rev. L. D. Seager

SABBATH MORNING

10.00 Communion Service
10.45 Opening Service in Charge of Pastor Burdick

Sermon, Rev. Erlo Sutton
Offering for Tract, Missionary and Education Societies
Music and Devotional Service

SABBATH AFTERNOON

2.45 Music
2.50 Sabbath School Work, Mr. E. M. Holston
3.10 Address, Mr. Alex Vars
3.30 Address, Rev. W. L. Davis
3.55 Music and Devotional Service

SABBATH EVENING

Program arranged by Mrs. Edwin Shaw
Offering for Woman's and Young People's Boards

SUNDAY MORNING

10.00 Business
10.40 Music
10.45 Sermon, Delegate from Northwestern Association
11.15 Young People's Addresses
Direction Miss Edna Burdick

SUNDAY AFTERNOON

2.15 Music
2.20 Business
2.35 Sermon, Delegate from Central Association
2.55 Music
3.00 Address, Hon. S. H. Davis
3.20 Music
3.25 Missionary Hour, Direction Dr. C. A. Burdick, President
4.25 Music and Devotional Service

SUNDAY NIGHT

8.00 Praise Service, Mr. John Tanner
Sermon, Rev. W. D. Burdick
General Prayer and Conference Meeting
Benediction

I'm not much of a church-goer, but I will say this, that when we were at such-and-such a place in 1915, and I and a few others found ourselves practically cut off, I got the wind up badly and thought we were done for. I knelt down and prayed right out, and as soon as I had prayed my nerve came back, and in the end we did get away—
From a Soldier's letter.

A boy was urged by his companions to pluck fruit from a tree which his father had forbidden him to touch. "If he should find you out," they urged, "he is so kind that he would not punish you."

"That is the very reason," he answered, "why I would not touch it. My father might not hurt me, but I should hurt him."

"The war destroyed many things, but it restored the doctrine of sin."

OUR WEEKLY SERMON

THE SABBATH FOR MAN

REV. JAMES L. SKAGGS

(Preached in the Plainfield Church, May 21, 1921)

Text: "The sabbath was made for man"
Mark 2: 27.

Jesus evidently saw the Sabbath in terms of human need and human blessing—an opportunity for weekly rest from toil, a chance for worship, recreation, and good works. It is perfectly fair to assume that he included all men in his thought when he said, "The Sabbath was made for man."

It would naturally follow that in an organization of human society according to his idea every man should have such freedom as would permit him to avail himself of the Sabbath's blessings. Perhaps there is no other institution that is more beneficent in purpose or in which lies greater possibility of blessing for mankind than the Sabbath when it is properly observed. But we are forced to recognize the fact that the Sabbath of the Bible has been abandoned by nearly all the Christian world, and that almost the entire sabbatic blessing of this age comes from such observance of Sunday as is now practiced. Serious minded people of all denominations are deeply concerned about the future of Christianity because of the all but universal tendency to regard no time as strictly sacred. Facing the problem in its broadest aspects we are impressed with the fact that Christianity has failed on the one hand to impress men with the value of a properly used Sabbath, or Sunday, and on the other to provide for the freedom that is necessary for even a rest day in every week.

This is *Sabbath Rally Day*, when Seventh Day Baptists are asked to reconsider the importance of proper Sabbath observance. It has seemed to me that our interest in the values which the Sabbath is designed to bring and our sympathy with a world in desperate need might be increased by extending our vision beyond the boundaries of our own denomination.

The fate of that portion of our population which by economic conditions is denied any day for physical rest and worship has been

a subject of discussion for some years. The Christian conscience of all faiths rebels against such conditions. The Federal Council of Churches of Christ in America has urged upon our law-making bodies the importance of passing laws which would permit employers from exacting labors that would prevent employees from having a weekly day for rest, recreation, and worship.

But the extent to which labor is employed long hours and seven days in the week in one great industry was not generally known until less than two years ago: I refer to the facts which were brought out in connection with the investigation of the Steel Strike in 1919, by the Special Commission of the Interchurch World Movement. This report was based upon the conditions of labor accepted by the 191,000 employees of the U. S. Steel Corporation's manufacturing plants.

It was found that approximately one-half of the employees worked twelve hours a day, and one-fourth seven days in the week. Mr. E. H. Gary stated before the Senate Investigation Committee that the number working twelve hours a day was 69,000, but the report of the Interchurch Commission would indicate a larger number, and that half of this large number were working seven days in the week.

Another investigation made by the "Cabot Fund", the report of which is published in the Survey, March 5, 1921, tends to corroborate the results of the Interchurch investigation.

Some of the workers are reported to be very much against the twelve-hour day and seven-day week system, saying that they had no time for anything but to work, eat, sleep. One who seemed to think the system all right, and had not had a day off in four years, said: "I guess I am like the old horse that rests while it works."

Taking into consideration our tremendous economic and social conditions there are undoubtedly a great many people who never, or rarely, know what it is to have a day free from labor. Regardless of religion, the civilized world ought not to allow such conditions to exist. The ancient laws of Israel forbade working seven days a week even for the ox and for the ass.

We are all aware of the fact that the great mass of people have little or no religious regard for any day, and that their only interest in the weekly day off is found in physical rest, recreation, pleasure, or pos-

sibly dissipation which is more wearing than work itself. Nevertheless common justice, mercy, and the future welfare of the human race demands that the privilege of rest, recreation, and worship shall be extended to all.

Go tomorrow to the seashore or the parks and behold the great throngs of people—thoughtless and wandering, as sheep not having a shepherd. But when I look upon the city's throngs in the rush and swarm, and noise and din, of daily life, I think I hardly blame them for seeking the beautiful sea, with its restful, entrancing rhythm, its fresh, invigorating air, and the cooling wash of its ebb and flow, or the beautiful parks, shaded with great trees and carpeted with grass and flowers. But I wonder that the church is not able to carry the most beautiful and fascinating sacred music and a bit of reverent worship and blend them with the ocean's rhythm and lovely landscape in places where people like to go and spend their leisure hours.

The religious rest day interest has ever been so great on the part of many people, and religion has been conceived within such narrow limits, that they have tried to restrain the throngs and direct their religious interests by civil law. There were times under the Judges and Kings of the Old Testament when the Sabbath was protected from secularization by severe penalties for Sabbath desecration. They believed that such was the will of God, but in Jesus, the supreme revelation of the Father, we see no disposition of that kind.

I sometimes wonder that the criticisms of Jesus in regard to the Sabbath, the manner in which it was observed, were directed entirely against Pharisees. I have wondered too that the letters of Paul and other New Testament writers do not contain exhortations and instructions to both the Jewish and Gentile Christians as to the proper observance of the Sabbath. As a matter of course, they met for worship and instruction on the Sabbath, but were the rank and file of Christian converts so uniform and consistent in the matter of Sabbath observance that there was no occasion for special instruction in regard to it? By the rebukes which Jesus gave the Pharisees and by his example we know the Sabbath was stripped of its burdensome exactions and was made a day of joyous freedom in worship and good works.

The transition from the Sabbath to the

Sunday as religious rest-day was slow. The Sabbath became unpopular through prejudice against the Jews and through the no-sabbath teaching of Justin, Tertullian, and others. But there was instinct for a weekly Sabbath and more or less belief that Sunday was the resurrection day. Added to this was the influence of the sun-worshippers of Asia Minor. By the beginning of the fourth century there was such a state of mind throughout the Roman Empire as to enable Constantine to seize upon it as a means of uniting the religious elements of his empire in the observance of the "venerable day of the sun". Thus we have the beginning of civil legislation in behalf of Sunday observance.

During succeeding centuries the church was compromising with paganism at every step, and again and again the civil and ecclesiastical powers passed laws with increasing severity to require the observance of Sunday.

Rev. A. H. Lewis, in his book, "Spiritual Sabbathism", p. 161f, says: "Similar legislation appears in England as early as 692. In 853 Leo IV, having called a synod, increased the vigor of the laws and made them applicable throughout Christendom. Under Alfred (876)—theft on Sunday was punished by the loss of both hands. In Norway King Olaus (1028) having absentmindedly whittled a stick on Sunday, gathered the chips and burnt them in his hand by way of penitence."

This spirit characterized the continent, England and Scotland for centuries, while the laws grew in severity and were enforced with vengeance. It was transferred to the American colonies, and as late as the middle of the seventeenth century the penalty of death was provided for those who "proudly, presumptuously, and with a high hand" engaged in "sinful servile work or unlawful sport".

Thus the professed followers of Jesus changed from the Sabbath to the Sunday and enforced the observance of the day with a rigor altogether foreign to the spirit of him who said: "The Sabbath was made for man", not to be his burden, but his joy and his blessing.

We have traveled a long way from our colonial days, and yet we have a considerable element largely of the same spirit as characterized those who forced people into idleness on Sunday then. The agitation of

this question during past months led the *Independent* to ask an expression of opinion from its readers. The result was about what we would expect. The opinions were classified into three groups:

1. "The whole day should be given to serving God and meditating upon the work of Christ for our salvation. . . . This group believes in the enactment of severely righteous Sabbath laws."

2. "Commercialized amusement should be forbidden and all noisy and exuberant recreation should be disallowed. It should be a workless day to the very limit of possibility, a day when the family together quietly seek intellectual and spiritual refreshment. It is the duty of the state to enact the kind of legislation that will make such a Sunday possible."

3. "As far as possible there should be a holiday which men may turn into a holy day if they will. . . . Open libraries, art museums, symphony concerts, musical recitals, high class plays and lectures, forum meetings, and athletic games may well form part of a Sunday program that will meet modern needs. Religious worship will be a vital feature of the Sunday program, but the churches must provide preachers who are better trained, more attractive music, more varied and rewarding forms of church activity, so that the churches may have a far more compelling magnetism than they now possess."

Civil laws for the enforcement of Sunday observance have always been a failure; they have not won people to Christ or his church, but have stirred up the ill-will of multitudes against the church. If religious leaders are wise they will take notice of such sentiment as has been expressed by the intelligent readers of the *Independent*, especially that of those who call for a "more compelling magnetism" within the church.

It is indeed a bewildering condition that one who is truly interested in true Sabbath observance faces. Jesus turned the Sabbath toward humanity and filled it with worthwhile meaning for all who would cherish it, honor it, and use it for the highest physical, social, and spiritual ends. But it has lost much of its meaning through change of day and attempt at legal enforcement, on one hand, and the spirit of self-defense which has been inevitable, on the other. The Sabbath may as truly lose its meaning by a failure to comprehend its

significance and to live in its atmosphere as by a change to another day, and unless life is fuller, richer, and sweeter, because of Sabbath observance, the observance is in vain. Whittier had the true vision when he wrote:

That Book and Church, and Day are given
For man, not God—for earth, not heaven—
(The blessed means to holiest ends,
Not masters, but benignant friends.

Dr. Lewis was right when he wrote: "Spiritually apprehended, Sabbathism becomes of timely, vital, practical significance to the twentieth century. Spiritually discerned, the question of Sabbath reform becomes a large question. It no longer appears a small, or legalistic, or casuistical, or ceremonial issue. It instantly transcends sectarianism. It becomes not a question of formal deeds, but a question of what men shall be at heart." *Spiritual Sabbathism*, p. vii.

Seventh Day Baptists should be very humble as they rally around the Sabbath as their denominational standard, for except it be only as a precious stone in a setting of the gold of spiritual life we labor in vain. It may be well to turn our critical eyes from others to ourselves, and let only those without transgression cast the stones, for the problem is spiritual and can be solved only on a spiritual basis.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, and the holy of Jehovah honorable; and shalt honor it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in Jehovah: and he will make thee to ride upon the high places of the earth; and will feed thee with the heritage of Jacob thy father: for the mouth of Jehovah hath spoken it." Isa. 58: 13, 14.

Prayer commands the Spirit. It makes hearing devout, and leads to obeying. It makes preaching fervent and spiritual. It multiplies and sanctifies giving. It prompts to service, and then it makes all work itself a prayer. It anoints witness with unction, and makes the life radiant with a heavenly light. When there is right praying, all else comes right.—A. T. Pierson.

"Hope can not last long without a reasonable faith."

THE WORK OF WALKING

Walking is not only a means of getting somewhere, it is also a recreation—a recreation, and a valuable remedy for various disorders—constipation, obesity, etc.

One who gets no walking in the open grows "stale".

Notice what a great health asset the hikes, the drilling and open air life proved to be for the young men in our military training camps. This all involved foot work.

Because the burden of walking and nearly all of our voluntary physical activity falls on the feet, one can readily understand the importance of foot health—normal feet.

It is a poor kind of workman who deliberately blunts and breaks the tools which he needs for important work when he knows that he can not replace them, when he knows that to use the damaged tools will injure his product.

THE UNHAMPERED GAIT

In a natural, powerful, and unhampered gait the feet are directly under the body, with the toes pointing straight ahead.

The common unnatural gait, with the weak and diseased feet and the fallen arches that go with it, is caused by several things, but chiefly by shoes that distort and cramp the feet.

There are cases of flat foot in little children due to delayed development of some of the bones of the feet; this has been shown by radiograms. Such feet must be treated by an orthopedic surgeon. Weak-foot in children is often due, also, to excessive weight and to illness.

From early childhood, shoes are worn from morning until bed time, and children's feet are not fitted to shoes as carefully as they should be. A child's foot grows rapidly. Parents forget this, and expect a child to wear his shoes until they are worn out, even though the foot becomes too long for the shoe. One reason why children's shoes wear out so quickly is that there is not only wear from the outside but also wear on the inside as a result of the feet trying to push their way out of their cramped quarters.

A representative of a shoe manufacturing concern recently said that in filling special orders for children's shoes from foreign countries, an allowance is always made for the length of time in transmitting the order and shipping the shoes, so that the shoes will be sufficiently large for the child's grow-

ing feet when they reach the customer. Otherwise the shoes will be so small the child can not possibly wear them.

In buying shoes for children, take care that they are long enough to allow for normal growth of the foot during the life of the shoes, and that they are broad enough so that no undue pressure may be exerted on the toe joints. Avoid so-called foot forming or foot shaping shoes. Be sure that the shoes you provide for your little ones are so shaped as to allow Nature to develop the foot without hindrance.

BAD SHOES CAUSE SICK NERVES

The short muscles of the feet play a very important part in walking, and any compression by shoe or stocking weakens the short muscles.

The toes are squeezed together and the bones bent by narrow pointed shoes; corns, callosities and bunions form, so that proper bending of the foot is a painful act and is unconsciously avoided. Short shoes are directly responsible for ingrown nails and hammer toes.

If the heels of women's shoes are high and narrow (and they usually are) the proper balance of the body is lost.

Heel walking and the outward turning of the toes in standing greatly increase the strain on the inner side of the foot tissues. The free, elastic, springy step is lost in the unnatural gait caused by bad shoes.

Nothing is so irritating to the nerves as painful feet. Nervous headaches, indigestion and bad temper are often due to incorrect shoes. Indeed, army officers say that incorrect shoes rob soldiers of twenty-five per cent of their efficiency and are the direct cause of irritability and lack of discipline.

ABUSED FEET

Weak feet and flat-foot, then, are affections due, not to disease, but to overwork of a mechanically distorted structure.

As one grows older and continues his daily amount of foot work under such a disadvantage, the ligaments of the feet become stretched, and may rupture. Permanent changes take place in the bones and spasms of pain occur in the entire foot structure. Then it is that the adult realizes that his feet are in a serious condition, that walking is real agony. He seeks remedies for the condition brought on by his own folly, and by tame submission to the wearing of shoes designed by those who have no knowledge

whatever of hygienic shoes, or if they have it, make no use of it.

In treating diseased feet one must be guided by the extent to which the condition has progressed, by the local and general physical condition, and by the patient's mental attitude. It is impossible to do anything if the patient refuses to recognize the causes of his suffering, and who is therefore not willing to abandon bad shoes, and to do everything possible to correct foot abuse.

Occasional visits to a chiropodist give only temporary relief. It is manifestly impossible to put the foot back into normal shape when the bone structure and the muscles have grown out of shape.

Massage, tonic foot baths, comfortable hosiery and most important of all, correct shoes, are absolutely necessary.

WEAR CORRECT SHOES

Properly shaped shoes and exercise of the feet while seated, as well as standing, will accomplish wonders with sick feet, since this condition is due, in the first place, to improperly shaped or incorrectly fitted shoes and consequent bad posture. The percentage of bad feet due to other causes is very small indeed.

We admit that it is difficult for women to get proper shoes when the average dealer sells only the so-called "highly styled" shoes. However, there are correct shoes on the market that can be procured if one really wishes to have the full use of the feet, with comfort.—*Battle Creek Sanitarium Idea.*

FAMINE RELIEF WORK TO CONTINUE AS URGED BY FOREIGN MISSIONS COUNCIL

Because of a continuance of drought, which threatens the total failure of the spring crop in the province of Chihli, covering one-fifth of the entire famine area in North China, the American Committee for China Famine Fund has announced that its fund-raising effort in behalf of the famine sufferers will be continued through an additional sixty-day period.

The loss of the early crop in Chihli means that 2,000,000 persons facing starvation will remain dependent on American aid until August.

The action of the American Committee immediately followed an urgent appeal to the Committee and to the church organizations of America, from the Foreign Mis-

sions Council of North America, representing all the Protestant missionary agencies, interdenominational, denominational and non-denominational, of the United States and Canada.

That appeal, embodied in a resolution adopted by the Committee of Reference and Counsel of the Missions Council, at a meeting specially called for the purpose, said:

"That in view of the present acute conditions in which 5,000,000 Chinese are dependent for food upon the generosity of Americans until the July harvest and the fact that 2,000,000 will need help throughout the summer, this Committee urges the American Committee for China Famine Fund to continue its efforts with unabating vigor and with the full use of its organization, until these needs are met, and that the Committee further urges upon all Protestant churches associated with the Foreign Missions Conference the continuance of the generous giving which has marked their response thus far to this great appeal."

Thomas W. Lamont, chairman of the American Committee, upon receipt of urgent cables from the Peking Committee and the action by the committee of the Missions Council, at once sent the following cable from Paris:

"Have learned with deep concern that serious crop failure is again imminent in province of Chihli, and that relief for a further period must be provided for upward of two million people.

"In view of extraordinary devotion and effective service shown by every member of organization and by all co-operating bodies, I have the greatest reluctance to urge further sacrifice upon those unselfish friends, yet I feel that the need is so imperative and that China is still looking so urgently to us in America, that we should make every effort to continue our organization in tact, and carry on the campaign unabated for a further sixty days. By that time I am sanguine that our report will show that the pressing necessity for relief has been met.

The public response to the appeal and work of the organization has been quick and generous. The relief granted by America has already worked untold good. For the final stretch of the campaign I beseech once more the unstinted effort of our organization, and a bountiful response from the public. I myself shall, after arduous work over here, be with you in a fortnight.

Accept again for all committee members my warmest admiration for their work and my heartfelt thanks."

HOME NEWS

NORTH LOUP, NEB.—The Senior Endeavor society is making a final effort to get their share of the budget paid before the first of June. Therefore they are asking all members to pay one dollar to the treasurer at once. Also they request that those who have not paid their pledges to please see the treasurer at once.

The friends of Mrs. A. L. Davis are sorry for her illness which confines her to the house and a part of the time to her bed.

Pastor Davis plans to leave us about the second of June—if his plans are carried out a good-by gathering will be held for himself and family Sabbath night, May 28.

I do not agree with all my pastor says—he does not want, nor expect me to, but he does want me to think—to act as a man should act, and so each week he prepares his message for me and for others. I am a lot stronger and better because I have listened to him for the past four years and more, and I am sorry he is going to leave us. No one has done more than he has for the upbuilding of the church he has served—no one has given more thought in an effort to solve her problems. I am sure we do not appreciate the labors of our hard-working pastors.—*The Loyalist.*

AMERICAN PARTICIPATION IN INTERNATIONAL CHILD WELFARE CONFERENCE DESIRED

Plans are being completed, according to information received by the U. S. Department of Labor, through the Children's Bureau, for an International Conference of Child Welfare to be held in Brussels under the auspices of the Belgian government July 18-21, 1921. American participation in the Conference is much desired by the Belgian Committee on Organization.

The object of the Conference is the discussion of a series of questions dealing with the physical and moral welfare of children, and the rearing of infants. The discussion will proceed under four general heads, (1) Juvenile Delinquents and Juvenile Courts, (2) Abnormal Children, (3) Social Hygiene of Childhood, and (4) War Orphans. For-

eign and Belgian experts will prepare reports on child welfare work in their own countries with special reference to the questions on the list. These reports will be printed and distributed in advance to all who join the Conference.

It is hoped also to discuss at the Conference the question of creating an international organization for child welfare. Steps were taken toward the formation of such an organization following the first International Conference of Child Welfare, in 1913, held also in Brussels but the war prevented the carrying out of the plan.—*United States Children's Bureau.*

"LOVE'S LABOR LOST"

The story goes that, on a certain occasion, Samuel Wesley was reproaching Susanna for her excessive patience: "You told that block-head the same thing twenty times." It was a man's comment, and the answer is typically woman's. "If I had told him nineteen times, I should have lost all my labor." Thus, a huge amount of valuable labor is lost. We do *well* enough, but not *long* enough. We satisfy conscience by spasms of effort. We write a single letter of helpfulness or give an earnest hour. Then, if results fail to appear, we feel quit of responsibility. When Jesus said that we must forgive seventy times seven, he may have been thinking that it sometimes takes four hundred and ninety forgivenesses to accomplish the purpose with the transgressor. Four hundred and eighty-nine forgivenesses might represent "Love's Labor Lost."—*George Clarke Peck.*

Our Lord's relation to the law of Moses was, "not to destroy, but to fulfil" (Matt. 5: 17-20). He took the laws of murder and adultery, and made them more severe by locating sin in the will rather than in the overt act (5: 21-30). He forbade the abuse of divorce and oaths, (5: 31-37). Instead of retaliation he commanded non-resistance and generosity (5: 38-42), and cut off the wrongful tradition about hating one's enemy by any all-embracing law of love (5: 43-48).

And why? That we may be children of our Father which is in heaven; and not only so, but also that we may be perfect in love like him, not calculating like the publicans.—*Record of Christian Work.*

DEATHS

WELLS.—Kinney Robert, youngest son of William Henry and Sarah Brown Wells, was born at Nile, Allegany County, N. Y., January 8, 1878, and died after a two weeks' illness with pneumonia, April 28, 1921, at his home near Dodge Center, Minn. He had passed the crisis of the disease successfully, and was to all appearances doing well, when suddenly and without warning, he complained of his heart, and was gone.

When a lad of nine he came from New York with his parents and moved onto the farm two and one half miles north of town where the remainder of his life was spent. Of thoughtful turn of mind he was glad to avail himself of good high school privileges and was graduated from Dodge Center High School in 1896.

He became a Christian and was baptized by Elder Wheeler and joined the Dodge Center Seventh Day Baptist Church June 8, 1889, of which he has continued a faithful and useful member, for some years being its moderator, and a member of the board of trustees when he died.

He was married to Zalia Iola Babcock, November 20, 1907. To them were born Roberta, and the twins, Loyal and Lucile. Besides his wife and children he leaves to mourn his loss an aged mother, Mrs. Sarah Wells, of Dodge Center; an only sister, Miss Anna, a trained nurse who lovingly and tenderly cared for him in his last illness; and two brothers, William Henry, of Charleston, S. C., and Floyd Brown, of Utica, N. Y. Many other near relatives and dear friends remain to feel keenly a personal loss.

Mr. Wells was a progressive farmer and cattleman. His advice and counsel in various farm and producers organizations were constantly being sought, and for several years he was one of the auditors of the Farmers Creamery Association.

The school found in him a staunch and loyal supporter and as a patron and trustee he saw to it that the school of his district was one of the best of its class,—and always 100 per cent American.

Always a loyal citizen, interested in the best welfare of his country, he was, during the war, one of the most active, patriotic and untiring workers in drives for Liberty Bonds, Red Cross and Y. M. C. A., as well as doing his "bit" in producing on the farm the crops most needed by the nation. It was a great sorrow to him that in his country's need he was not able to bear arms in her behalf.

He was a good and faithful friend; a tender son and brother; a loving husband and father. Above all he believed in God, and Jesus Christ was his Savior and personal friend. In a wonderful degree he was a man of pure mind and clean life,—a Christian, indeed, in whom was "no guile". The State and community, the church and

home have suffered an incalculable loss in the passing away of such a man.

Farewell services were conducted by Pastor H. C. Van Horn at the home, Sabbath afternoon, April 30. Friends from other States and many communities were present and with the large host of the community bore tribute to the love and high esteem in which he was held. H. C. V. H.

PHIPPEN.—Burtha Burdick Phippen was born in Alfred, January 1, 1887, and died at her home near Angelica, N. Y., May 13, 1921.

She was the daughter of Welcome F. and Myrta Wescott Burdick. On October 7, 1914, she was married to John Phippen, of Angelica, which place has since been her home. At the age of fifteen she united with the First Alfred Church, of which church she was a member at the time of her death. After going to Angelica she became a member of the church workers of that community and showed much interest in all that was good.

She is survived by her husband, father, a brother and one sister. The beautiful floral offerings showed in a measure the love and esteem of her many friends.

Funeral services were held at her home conducted by Pastor A. C. Ehret, of Alfred, and the body was laid to rest in the cemetery at that place. A. C. E.

CLARKE.—Percy L. Clarke, the oldest of six children born to Chester S. and Ophelia Clarke, was born at Nile, N. Y., June 9, 1874, and died at his home May 3, 1921.

On February 14, 1899, he was united in marriage to Gertrude Coats, of Nile, by their pastor, Rev. Willard D. Burdick. To them were born three sons and two daughters. His married life was spent on the farm where he was born.

Brother Clarke was baptized June 28, 1888, and united with the Seventh Day Baptist Church of Friendship, at Nile, N. Y. His interest in the cause of Christ and faithfulness to the appointments of the church caused the church to choose him as one of the two selected on January 21, 1905, to serve as deacons in the church. At the semi-annual meeting of the churches of the Western Association held at Nile he and Brother Milton J. Jordan were ordained as deacons at the Sabbath morning service on March 11, 1905, Dr. A. E. Main preaching the ordination sermon.

Brother Clarke was always faithful in attending the appointments of the church, untiring in his service, and liberal in his giving for local church work and for denominational interests. At several different times he acceptably served as superintendent of the Sabbath school. He will be greatly missed by the church at Nile.

For about two years he was in poor health. But the skill of physicians and the love and care of his family could not restore him to health.

Funeral services were held at the church on Friday afternoon. Pastor John F. Randolph read scripture selections and offered prayer. In accord with the wish of Brother Clarke the sermon was by Rev. Willard D. Burdick, of New

Market, N. J., once his pastor at Nile for nearly eight years.

A large company of relatives and friends from near and far were present at the services, attesting their love and respect for the departed, and sympathy for those so sorely bereft. The Grange of which Percy was a member attended in a body.

The burial was in Maple Grove Cemetery at Friendship.
W. D. B.

Sabbath School. Lesson XI—June 11, 1921

MAKING THE WORLD CHRISTIAN

Isaiah 11: 1-10; Acts 1: 6-9

Golden Text.—"The earth shall be full of the knowledge of Jehovah, as the waters cover the sea." Isa. 11: 9.

DAILY READINGS

June 5—Isa. 11: 1-10

June 6—Isa. 55: 1-13

June 7—Matt. 28: 16-20

June 8—John 17: 18-26

June 9—Acts 1: 3-9

June 10—Rom. 10: 9-17

June 11—Isa. 65: 17-25

(For Lesson Notes, see *Helping Hand*)

WANTED—Seventh Day Baptist stenographers. Good pay. Permanent position. Apply E. O. Reynolds, Alfred, N. Y. 5-30-4w

THE SABBATH RECORDER

Theodore L. Gardner, D. D., Editor
Lucius P. Burch, Business Manager

Entered as second-class matter at Plainfield, N. J.

Terms of Subscription

Per Year\$2.50
Per Copy05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Subscriptions will be discontinued at date of expiration when so requested.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Advertising rates furnished on request.

BOOKLET—HEART SERVICE

Direct. Persuasive. Helpful. Practical. Ten cents the copy. Three copies, twenty-five cents. Address: William Porter Townsend, Publisher, South Plainfield, New Jersey. 4-18-1y

SUMMER SCHOOL

—AT—

Alfred University

EIGHTH SESSION

July 5 to August 19, 1921

Physical Training

Pottery Making

Rural Education

All College and High School Subjects

Make-up Work

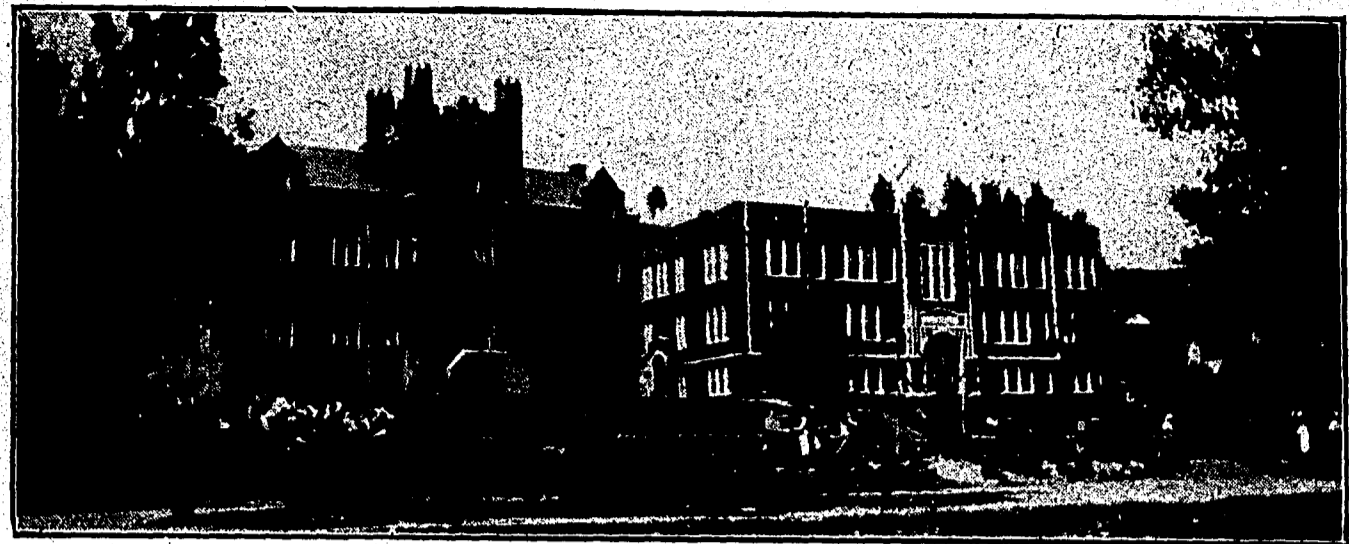
College Preparation

Teacher Training

Send for Illustrated Announcement

DIRECTOR SUMMER SCHOOL, ALFRED, N. Y.

SALEM COLLEGE



Administration Building

Huffman Hall

Salem College has a catalog for each interested "Sabbath Recorder" reader. Write for yours. College, Normal, Secondary, and Musical Courses. Literary, musical, scientific and athletic student organizations. Strong Christian Associations. Address S. Orestes Bond, President, Salem, W. Va.

ALFRED UNIVERSITY

A modern, well equipped standard College, with Technical Schools.

Buildings, Equipments and Endowments aggregate over a Million Dollars.

Courses in Liberal Arts, Science, Engineering, Agriculture, Home Economics, Music and Applied Art.

Faculty of 44 highly trained specialists, representing 25 principal American Colleges.

Total student body over 400.

College enrollment over 200.

College Freshman Class 1920, 75.

Combines high class cultural with technical and vocational training.

Social and moral supervision emphasized.

Expenses moderate.

Tuition free in Engineering, Agriculture, Home Economics and Applied Art.

Endowed Scholarships for worthy, needy applicants.

For catalogues and other information, address

BOOTHE COLWELL DAVIS, LL. D., President

ALFRED, N. Y.

The Fouke School

REV. PAUL S. BURDICK, PRINCIPAL

Other competent teachers will assist. Former excellent standard of work will be maintained. Address for further information, Rev. Paul S. Burdick, Fouke, Ark.

BOOKLETS AND TRACTS

Gospel Tracts—A Series of Ten Gospel Tracts, eight pages each, printed in attractive form. A sample package free on request. 25 cents a hundred.

The Sabbath and Seventh Day Baptists—A neat little booklet with cover, twenty-four pages, illustrated. Just the information needed, in condensed form. Price, 25 cents per dozen.

Baptism—Twelve page booklet, with embossed cover. A brief study of the topic of Baptism, with a valuable Bibliography. By Rev. Arthur E. Main, D. D. Price, 25 cents per dozen.

First Day of the Week in the New Testament—By Prof. W. C. Whitford, D. D. A clear and scholarly treatment of the English translation and the original Greek of the expression, "First day of the week." Sixteen pages, fine paper, embossed cover. Price, 25 cents per dozen.

Sabbath Literature—Sample copies of tracts on various phases of the Sabbath question will be sent on request, with enclosure of five cents in stamps for postage, to any address.

AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

Milton College

A college of liberal training for young men and women. All graduates receive the degree of Bachelor of Arts.

Well-balanced required courses in Freshman and Sophomore years. Many elective courses. Special advantages for the study of the English language and literature, Germanic and Romance languages. Thorough courses in all sciences.

The School of Music has courses in pianoforte, violin, viola, violoncello, vocal music, voice culture, harmony, musical kindergarten, etc.

Classes in Elocution and Physical Culture for men and women.

Board in clubs or private families at reasonable rates. For further information address the

Rev. W. C. Daland, D. D., President
Milton, Rock County, Wis.

Alfred, N. Y.

ALFRED THEOLOGICAL SEMINARY
Catalogue sent upon request

BIBLE STUDIES ON THE SABBATH QUESTION
In paper, postpaid, 25 cents; in cloth, 50 cents. Address, Alfred Theological Seminary.

Chicago, Ill.

BENJAMIN F. LANGWORTHY
ATTORNEY AND COUNSELLOR-AT-LAW
1140 First Nat'l Bank Building. Phone Central 360

THE SABBATH VISITOR

Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at Plainfield, N. J.

TERMS

Single copies, per year60 cents
Ten or more copies, per year, at50 cents
Communications should be addressed to *The Sabbath Visitor*, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price 40 cents a copy per year; 10 cents a quarter.

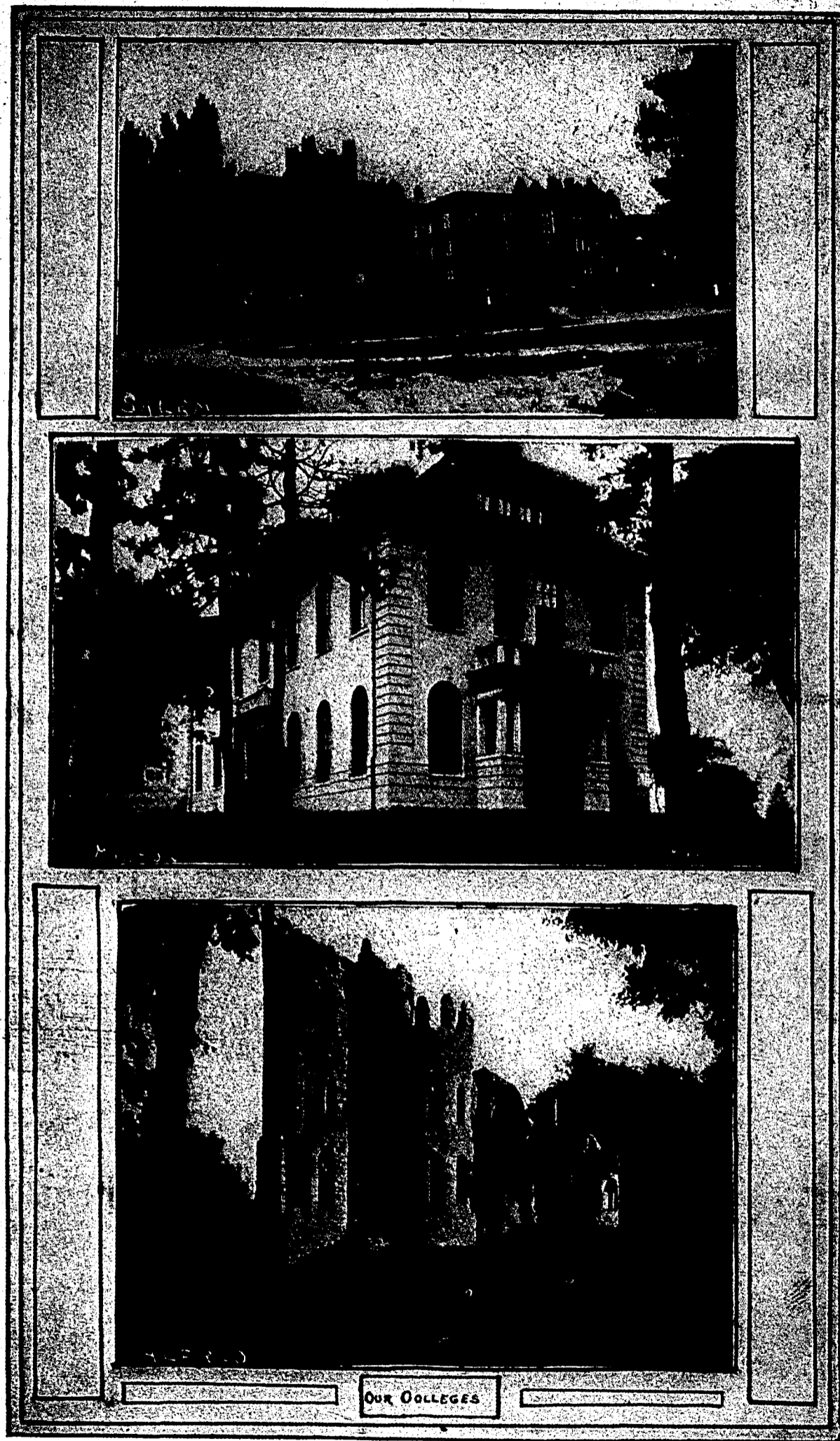
Address communications to *The American Sabbath Tract Society*, Plainfield, N. J.

S. D. B. GRADED LESSONS

Junior Series—Illustrated, issued quarterly, 15c. per copy.

Intermediate Series—Issued quarterly, 15c. per copy. Send subscriptions to American Sabbath Tract Society, Plainfield, N. J.

The Sabbath Recorder



COMMENCEMENTS, 1921

}	Salem	June 2
	Alfred	June 15
	Milton	June 16

THE GAUGE OF LIFE

They err who measure life by years,
 With false or thoughtless tongue;
 Some hearts grow old before their time;
 Others are always young.
 'Tis not the number of the lines
 On life's fast filling page—
 'Tis not the pulses added throbs
 Which constitute their age.
 Some souls are serfs among the free,
 While others nobly thrive;
 They stand just where their fathers stood;
 Dead even while they live!
 Others, all spirit, heart and sense;
 Theirs the mysterious power
 To live in thrills of joy or woe,
 A twelvemonth in an hour!
 Seize, then, the minutes as they pass
 The woof of life is thought!
 Warm up the colors; let them glow
 With fire and fancy fraught.
 Live to some purpose; make thy life
 A gift of use to thee;
 A joy, a good, a golden hope,
 A heavenly Argosy!

—Watchman-Examiner.

—CONTENTS—

Editorial. —An Old, Old Story. Yet Ever New.—The Scenes Change.—Sabbath at Lost Creek.—“The Lure of the Wild”.—The Old Indian and the New.—Wonderful Growth of Salem College and Its Needs.	705-708	Woman's Work. —Forward Movement in Shanghai.—Two Chinese Weddings.—Worker's Exchange.—When No One Smiles Back.	718-722
The Way of Life.	708	Young People's Work. —Sun and Light.	723
How Can Pastors and Other Leaders Help Young People to Find Their Life Work?	710	Plow Work	724
Commission's Page. —Roll of Honor.—Chapters in Early Sabbath History.	711	How I Find the Will of God.	726
The Opinion of “Those of Italy”.	713	Home News	726
Missions and the Sabbath. —Missionary and Tract Society Notes.—III. Missionary Education of Students.—Open Letter No. 4.	714-717	Children's Page. —Another True St. Bernard Story.—Saved by a Thistle.	727
“Faint Yet Pursuing” (poetry).	717	Lone Sabbath Keeper's Page. —Interesting Correspondence.	728
		In Memoriam	730
		Our Weekly Sermon. —Children's Day Sermon.	732
		Sabbath School Lesson for June 18, 1921.	733
		Deaths	734