

Do You Know?

THE NEW FORWARD MOVEMENT

LAST YEAR GAVE TO

MILTON COLLEGE

MORE THAN THE SALARIES OF

TWO PROFESSORS

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

ALFRED . . .	\$3,873.47
MILTON . . .	3,696.20
SALEM . . .	3,655.70
SEMINARY . . .	896.37

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

The Sabbath Recorder

THE LIFE THAT COUNTS

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

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

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

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

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the First Hopkinton Church, at Ashaway, R. I., Aug. 22-27, 1922.

President—M. Wardner Davis, Salem, W. Va.
First Vice President—Benjamin F. Johanson, Battle Creek, Mich.

Vice Presidents—William C. Hubbard, Plainfield, N. J.; 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, Tichnor, Ark.; Benjamin F. Crandall, San Bernardino, Cal.

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

Treasurer—Rev. William C. Whitford, Alfred, N. Y.
Director of New Forward Movement—Rev. Ahva J. C. Bond, Salem, W. Va.

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

COMMISSION

Terms Expire in 1922—Frank J. Hubbard, Plainfield, N. J.; Allen B. West, Milton Junction, Wis.; Alfred E. Whitford, Milton, Wis.

Terms Expire in 1923—Rev. Clayton A. Burdick, Westerly, R. I.; Benjamin F. Johanson, Battle Creek, Mich.; Lucian D. Lowther, Salem, W. Va.

Terms Expire in 1924—Rev. Theodore J. Van Horn, Verona, N. Y.; Paul E. Titsworth, Alfred, N. Y.; M. Wardner Davis, Salem, W. Va.

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS

President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—Arthur L. Titsworth, Plainfield, N. J.

Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.

Cor. Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Treasurer—F. J. 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—George B. Utter, Westerly, 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 and Treasurer—Earl P. Saunders, Alfred, N. Y.

Corresponding Secretary—Prof. Paul E. Titsworth, 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.

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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, Andover, 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.

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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—Benjamin F. Johanson, Battle Creek, Mich.
Recording Secretary—Miss Marjorie Willis, Battle Creek, Mich.

Corresponding Secretary—Mrs. Francis F. Babcock, Battle Creek, Mich.

Field Secretary—E. M. Holston, Milton Junction, Wis.
Treasurer—Elvin H. Clarke, Battle Creek, Mich.

Trustee of United Societies—Benjamin F. Johanson, Battle Creek, Mich.

Editor of Young People's Department of SABBATH RECORDER—Mrs. Ruby Coon Babcock, Battle Creek, Mich.

Junior Superintendent—Mrs. W. D. Burdick, Dunellen, N. J.

Intermediate Superintendent—Miss Mary Lou Ogden, Salem, W. Va.

ASSOCIATIONAL SECRETARIES

Eastern—Marjorie Burdick, Dunellen, N. J.
Central—Hazel Langworthy, Adams Center, N. Y.

Western—Clara Lewis, Alfred, N. Y.
Northwestern—Doris Holston, Milton Junction, Wis.

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Southern—Alberta Davis, Salem, W. Va.

Southwestern—Margaret Stillman, Hammond, La.
Pacific Coast—Maleta Osborn, Riverside, Cal.

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.; Orla A. Davis, Salem, W. Va.; E. M. Randolph, Salem, W. Va.; D. Nelson Inglis, Milton, Wis.; Paul E. Titsworth, Alfred, N. Y.; Orra S. Rogers, Plainfield, N. J.

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. 92, NO. 17

PLAINFIELD, N. J., APRIL 24, 1922

WHOLE NO. 4,025

The Naturalness Of the "Supernatural" In these days of wonderful things we do not see much ground for those who persist in denying the supernatural. Men say the day of miracles is past, and so refuse to believe anything that has not actually been discovered in regard to the workings of natural law. Who can say where that which is called natural ends? Who can be sure that he has compassed all the causes of phenomena in God's marvelous universe so completely that he can safely affirm that he knows where the dividing line is between nature and the so-called supernatural? It is probable that all law is natural whether belonging to the physical or to the spiritual realm of the universe. The wonderful discoveries of this era are enough to compel the belief that, back of all that men have called miracles there is an undiscovered natural law—a law, it may be, that can be seen only after our fleshly vision has given place to spiritual sight, which will account for every miraculous event. The immanence of the mighty God in his universe, bringing most marvelous and hitherto unbelievable things to pass, is being demonstrated in these years by every invention of science. Natural laws unseen and undiscovered until more recent times are now known to produce what previous generations would have regarded as impossible and unbelievable.

On the eleventh of last November, we stood on the Arlington hillside many rods from the President while he was making that wonderful speech over the unknown soldier. It seemed marvelous that the waves of invisible, intangible ether could be so harnessed by human inventions that a hundred thousand people were able to hear every syllable distinctly wherever they might be upon that great field. But that seemed only a little thing when we learned that multitudes in California heard as well as we did.

Only the other day, one of the speakers in a banquet we attended, told about walking down Fifth Avenue, New York City, at the time that meeting in Arlington was in progress, when the people on the streets of

New York were amazed by the sound in the air of President Harding's voice addressing the throngs in Arlington; and the voices of the singers were distinctly heard as well as the crack of the rifles when taps were sounded hundreds of miles away!

Not many months before, the papers were full of the story of wireless communications between men in Arlington, Va., and men in Paris, France, which were heard by others in Hawaii at the same time; and so distinct were the messages given that the voices could be recognized.

My friends, if these facts or similar ones, had been recorded in the Bible the agnostics of all the ages would have laughed them to scorn and held them up to ridicule. The truth is that science had not progressed enough to discover and reveal the natural laws governing phenomena which were once supposed to belong to the supernatural.

In view of these and many other similar things, who is wise enough to deny the possibility of the supernatural? Who can say that there are not unseen natural spiritual laws yet to be revealed which will account for every so-called miracle?

The Reality of the Resurrection Life "Easter" is past and the world settles down to its daily routine of toil and struggle. We know that on that sunny morning, a few days ago, many beautiful words about the resurrection were spoken from ten thousand pulpits embowered in flowers. Throughout the land people went away from their services out into the light of a glorious day, saying, "Was not that a beautiful service?" Memories of the lilies, and of the inspiring words will linger in a pleasing way through all the year. But there will be little real gain to the great, work-a-day weary world if it fails to comprehend the one all-important thing, the reality of the resurrection life.

The resurrection of our Lord must have been like the dawning of a bright and glorious day after the horrors of the darkest night. Every scene in Bible story, of the days that followed the finding of that empty tomb, reveals something of the change from

the depths of despair to the heights of joy and hope which came to the disciples, as little by little, they comprehended the truth that Jesus was not dead, but really alive.

"Then were the disciples glad when they saw the Lord." But this gladness did not come until after the angels had spoken, and the Master's "All hail!" had been given, and little by little their eyes had been opened to see as never before the real teachings of the prophets concerning the Christ.

Can you imagine the difference in the outlook for the disciples after their hopelessness had given place to the full assurance of his continued presence with them; and after they came to realize the import of his promise: "Lo, I am with you always even unto the end of the world"? Their joy was indeed full when their fellowship with him was renewed after they had thought of him as dead and buried. The helpful, comforting presence of the Christ was indeed real to them when he began once more to walk with them and talk with them, and to explain the full meaning of his kingdom on earth.

We love to think upon the scenes away back yonder, of that resurrection morning and of the appearance of the risen Lord. But the thing that concerns us most is the wonderful truth that the resurrected Christ is alive today and with us now, an ever-living, helpful Savior and personal friend.

We prize the sacred relationship of human friendship. But the words, "friendship" and "brotherhood" are too feeble to express the intimacy between the Christ and those who really know him as their risen Lord and Savior. They, too, know that "he is risen as he said", for they have met him face to face; and they realize his presence as they go about their work. To all such, Christ is a present help in trouble; an all-sustaining grace when the flesh is weak; a fortress in temptation's trying hour.

The realities of the resurrection life when experienced, will always bring a joyous and hopeful outlook to the soul that was dead in trespasses and in sins. Sad will it be for him who overlooks this lesson in his memories of Easter flowers and beautiful words.

Wonderful is the moving power of united concentration of thought by all Christians upon some one great and fundamental principle of our holy religion. This is a well-

known truth, the efficacy of which has been proved in every great revival and in many a reformation. Happy will it be for the world if in its Easter meditations it could see beyond the flowers and golden words the precious unspeakable reality of the resurrection life.

The Season Is Auspicious No season of **The Flowers are Suggestive** the year could be more appropriate for celebrating the resurrection of our Lord than the spring-time. All nature is busy bursting its winter tomb. The tender green and the bright colors of opening buds and blooming flowers; the transformations wrought by nature's revival until the earth comes forth clothed in newness of life; the life-giving warmth of a returning sun—all these unite as wonderful allies of the Christian religion.

We do not wonder that the ancient singer was made glad by the "rose of Sharon and the lily of the valleys". We are not surprised that blossoming trees stirred his soul and moved him to thoughts of adoration, until he sang: "For, lo, the winter is past . . . the flowers appear on the earth; the time of the singing of birds is come."

The good Shepherd who loved the open country full of birds and flowers, said: "Consider the lilies," and we repeat, there is no season more appropriate in which to celebrate his resurrection than is the spring-time, and no flower more suitable than the lily.

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

How can the Savior's prayer for the oneness of his people be answered, or the desire for the unity of the spirit in the bond of peace prevail among a people whose leaders denounce one another and quarrel over questions of doctrine and of theology and hair-splitting theories upon which honest

differences of opinion can not be avoided?

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

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

There is a kind and Christlike way of presenting any precious truth which one holds dear, for the consideration of others. If such a sweet and persuasive presentation of a neglected truth can not win men, we are very sure that bitter thrusts and sharp arguments will not only fail, but will be sure to drive them farther away.

INFLUENCES THAT WORK AGAINST US

*Theodore L. Gardiner, D. D.,
Editor the Sabbath Recorder,
Plainfield, N. J.*

DEAR BROTHER:

I was much interested in your editorial in the RECORDER of March 27, wherein you discussed the causes of the slow growth or the loss in the membership of the Seventh Day Baptist Denomination.

I have not been in the denomination very long, and have been pastor of the church at Brookfield only a few weeks; but I have had experience as a pastor and evangelist in other churches most of the time since June, 1912. I have been pastor of both city and country churches, and have done evangelistic work in both city and country; so that I believe I have met with the prob-

lems which face us, and have come to understand them somewhat.

As you said in your editorial, "Evidently there are several active influences that work against our denomination tending to retard our growth, and to destroy spiritual life." But there are three of such which I wish to mention particularly.

First, in this age the population of both city and country is rapidly changing. People are constantly moving about from place to place. In the country in the last few years, the majority of farms have changed hands. People are also flocking from the country to the cities. Take Brookfield Church for instance, out of about one hundred and twenty members, about thirty are non-resident. They are scattered to the four winds, many of them are more than a thousand miles from the home church. Most of them live where we have no church,—they are lone Sabbath-keepers. Occasionally we lose one by his joining a First-day church.

This migrating movement of populations hits the small denominations particularly hard; because in the case of the small denomination, a member moving to a new locality usually does not find a church of his own denomination there. He must either attend or join some other denomination or be without a church in which he can worship. While in the case of a member of a large denomination, like the Methodist, the Baptist, or the Presbyterian, no matter where he moves or where he happens to be temporarily located he is quite sure to find a church of his own denomination.

Among small denominations, ours is hit particularly hard because there are almost sure to be no other similar small denominations in the place where the newcomer moves who keeps the Sabbath; while with a small First-day denomination, a migrating member can usually find a denominational church with similar beliefs and practices to his own. But a Sabbath-keeper who moves to a new locality is likely to find no church where he can worship on the Sabbath. If he goes to church regularly at all it must be on Sunday. The human heart craves fellowship; and many of our people, in their loneliness, give up and join a First-day denomination, or at least become quite unfruitful in their own. It is hard not to lose in spirituality when one has no church

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

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

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

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

Redeemer's feet and received the blessings of new Life in God.

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

The third hindrance to spiritual power and to denominational growth is that we as a denomination have neglected to emphasize the importance of the Sabbath restoration and of its relation to the conditions of the present stage of human progress in the world, and its relation to this stage of the conquest of the world for Christ. In the face of the near accomplishment of the task of bringing the gospel to every person on earth, which Jesus told his disciples would be followed quickly by his coming to receive the kingdom, we as a church have sat impotent or almost idle and watched other denominations who do not hold the pure gospel doctrinally, but who have the love of Jesus in their hearts, do the work of conquest. What wonder is it that we are losing ground? We have failed to teach the denominations who are in error the importance of rectifying their doctrines and practices before Jesus comes again; we have failed to teach the world the awfulness of the sins that are hastening the doom of the unchristian world. We must study prophecy in its relation to history and to the present day with its problems and world issues, so that men may realize where we stand in the battle today. We must not compel our people to adopt a rigid theory on pain of being excommunicated in case they refuse to swallow it whole. But we should study the Scriptures in relation to our present needs. Our consecrated and capable men should write books and pamphlets upon it and our church papers should make it known to our people. Ministers should preach it in their sermons and talk of it when they meet men outside the pulpit. I know we are quite an old denomination, and there has been plenty

of time for the enemy to undermine our spiritual power by worldliness, scepticism, unscriptural philosophies, and other sources of spiritual decay. But if so I pray that we have not gone beyond the curable stage. Let us not become worldly, selfish, pleasure seeking; or greedy for gain, power, or popularity with the world. Let us gird on the whole armor of God, and enter the battle with consecration, devotion, knowledge and courage. In the power of the Holy Spirit, with the pentecostal gifts of the Holy Spirit, let us carry to conclusion the work that Jesus began on earth, and with which he entrusted us when he ascended to heaven. If we do this we will not have to worry about our growth, and when the king comes he will say to us, "Well done good and faithful servants; enter into the joy of your Lord."

Your brother in Christ,

JOHN P. KLOTZBACH.

Brookfield, N. Y.,

April 9, 1922.

TNT AND THE BIBLE

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

Then the chemists knew not where to turn, and Doctor Rader modestly described the part his laboratory played in the final result. They had heard that the German chemist had gone to the Swiss Alps to get snow for his laboratory. Immediately experimentation began, resulting in the discovery that at four degrees above zero, centigrade, water is just ready to turn to

snow, and this "snow" is absolutely pure. It was the one necessary ingredient for a fully stable product and the problem was solved. The questions of transportation were decided by their work with freezing water. Hail, in its spherical form, gave the idea of the sphere as carrying the maximum amount of matter in the minimum space. So the terrible explosive, sublimed to the highest degree, was transported to Europe. First it went to Italy, and immediately, as far as to the Austrian line was concerned, the war was over. Its effect on the German front was equally marked.

"Six months after the signing of the Armistice," said Doctor Rader, "I came across these verses in Job, the oldest book in the world, written some 3,800 years ago. Here they are: Jehovah is speaking to Job". Then the scientist read from Job 38: 22, 23, "Hast thou entered into the treasure of the snow? or hast thou seen the treasure of the hail, which I have reserved against the time of trouble, against the day of battle and war?"

Truly eight centuries ago the Lord uttered these words. Yet it remained for the present-day chemist to make their scientific application. And it is a full application, for TNT is of no use for peaceful purposes. Farmers can not dynamite with it. It destroys the qualities of the soil. It is useful alone in the "day of battles and war". —(Copied from *Missions* for April, 1922.)

THE HILLSIDE

MARY S. ANDREWS

There is a place, I know it well,
Where spotted lilies nod,
Where ferns lift up their slender fronds,
Pointing the way to God.

The modest spiderworts bloom there,
Like purple stars they seem,
And columbines stand looking down
Into a shining stream.

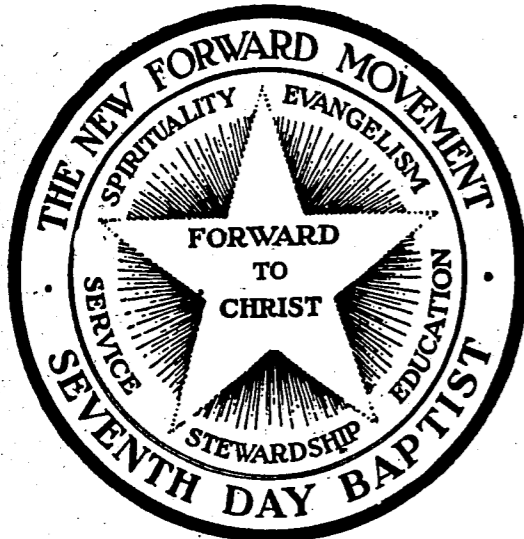
It is a place for quiet rest,
That hillside, 'neath the trees,
Where one may dream and think and pray,
Fanned by a summer breeze.

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

"Happiness in work depends less on what one is doing than on why one is doing it."

THE COMMISSION'S PAGE

REV. AHVA J. C. BOND, SALEM, W. VA.,
Forward Movement Director



EVERY CHURCH IN LINE
EVERY MEMBER SUPPORTING

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

THE STANDING OF THE CHURCHES

Churches	Quota	1919-20	1920-21	1921-22
Attalla	\$ 340	\$ 17.00		
Adams Center	1,530	1,230.98	708.00	493.85
First Alfred	5,890	3,335.61	3,876.42	2,422.75
Second Alfred	2,940	768.34	1,145.90	1,212.01
Albion	1,870	622.27	279.83	20.00
Andover	620	148.49	201.25	43.55
Battle Creek	1,880	1,893.00	2,487.87	755.00
Boulder	920	460.00	920.00	460.00
Berlin	970		308.37	324.31
First Brookfield	1,490	769.60	1,550.58	476.06
Second Brookfield	1,240	987.56	1,157.50	270.50
Cartwright	770	400.00	258.65	47.13
Chicago	830	1,009.60	926.60	788.83
Cosmos	220	46.00	88.00	40.00
Carlton	960	352.97	247.39	35.00
DeRuyter	910	910.00	677.00	328.00
Detroit	(Joined Conference 1921.)		120.00	120.00
Dodge Center	1,240	1,250.00	458.45	200.96
Exeland	220	45.00	20.00	20.00
Farina	1,650	1,650.00	1,019.95	715.86
Fouke	720	664.38	88.00	60.00
Friendship	1,200	430.00	679.83	393.50
First Genesee	1,970	985.00	1,895.79	1,111.00
Gentry	650	480.50	355.66	121.00
Grand Marsh	280		98.01	15.00
Greenbrier	340		70.00	50.00
Hammond	460	703.00	619.54	328.36
First Hopkinton	2,860	114.53	1,178.68	794.29
Second Hopkinton	880	132.15	75.00	130.49
First Hebron	520		150.00	370.00
Second Hebron	370		67.00	
Hartsville	700	80.00	110.10	15.00
Independence	1,070	1,360.00	1,100.00	465.00
Jackson Center	1,180	200.00	95.00	160.00
Lost Creek	910	910.00	910.00	538.67
Little Prairie	370		150.00	30.00
Los Angeles	240	275.00	240.00	100.00
Middle Island	730	90.00	100.00	109.25
Marlboro	990	1,030.00	1,004.51	410.63
Milton	4,460	2,300.00	3,501.24	2,344.76
Milton Junction	1,990	1,138.74	2,240.00	900.00
Muskegon	(Joined Conference 1921.)			5.00
New York	660	1,075.00	948.06	496.87
Nortonville	2,240	2,240.00	1,440.00	221.00

North Loup	4,180	4,180.00	4,180.00	5.00
Piscataway	930	571.62	412.20	699.93
Plainfield	2,440	2,071.62	2,975.30	2,172.91
Pawcatuck	3,840	3,483.29	3,993.17	3,287.86
Portville	210	25.00	239.00	
Roanoke	400	97.00	114.00	65.00
Rockville	1,340	172.00	135.00	152.29
Richburg	390	293.00	390.00	75.60
Riverside	1,030	925.00	820.05	651.13
Ritchie	900	650.00	69.50	189.00
Rock Creek	(Joined Conference 1921.)		13.00	
Salem	3,220	3,213.50	2,634.55	2,170.40
Salemville	580	80.46	290.00	42.50
Shiloh	3,550	1,344.04	3,674.30	550.18
Scott	490		1.00	33.00
Syracuse	270	88.99	107.72	65.22
Southampton	90	120.00	40.00	20.00
Stonefort	350	107.00	100.00	105.00
Scio	180	7.71		5.00
First Verona	820	800.00	827.12	283.75
Waterford	490	540.00	512.25	341.42
Second Westerly	220	275.00	230.00	165.00
West Edmeston	550	550.00	345.00	100.00
Walworth	880	248.60	499.56	48.50
Welton	700	610.00	700.00	504.59
White Cloud	1,020	185.00	26.73	93.25
Minneapolis		\$10.25		
Petrolia		\$14.25		
L. S. K.		\$18.39		

TRACT SOCIETY—TREASURER'S REPORT

For the Quarter ending March 31, 1922

F. J. Hubbard, Treasurer,
In account with
The American Sabbath Tract Society
Dr.

To balance on hand:	
Reserved for Marie Jansz	\$131.00
Reserved for Denominational Building Endowment	10 00
Reserved for Life Memberships	40 00
Reserved for Denominational Building Fund	6,399 13
Cash in General Fund	606 35
	\$ 7,186 48
To funds received since January 1, as follows:	
Contributions to General Fund:	
January	\$ 33 63
February	596 27
March	472 00
	1,101 90
Income from Invested Funds:	
January	1,922 78
Publishing House Receipts:	
"Recorder"	\$1,940 86
"Recorder" stock sold	81 11
"Visitor"	197 85
"Helping Hand"	392 25
Tract Depository	137 52
Intermediate Graded Lessons	60 80
Junior Graded Lessons	68 90
Outside publications	3 35
	2,882 64
Contributions to Marie Jansz:	
March	70 00
Denominational Building Fund:	
Contributions:	
January	\$ 121 00
February	1,168 18
March	1,171 30
Income	14 55
	2,475 03
Transferred from Savings Bank	55 09
Loan, from Permanent Fund	10,500 00
Five Year Equipment Notes	\$1,700 00
Deposit account Equipment Note	10 00
	1,710 00
	\$28,403 92

By cash paid out as follows:	
G. Velthuysen, appropriation	\$ 200 00
T. L. M. Spencer, appropriation for printing	37 50
Rev. W. D. Burdick:	
Salary	\$ 93 75
Expenses	20 00
	113 75
Rev. Edwin Shaw, salary and expenses	250 00
Jesse G. Burdick, Italian Mission	87 50
Rev. J. J. Kovats, Hungarian Mission	60 00
President's expenses, stenographic work	15 25
Secretary's expenses, clerical work	81 00
Office:	
Rent	\$ 75 00
Light	3 00
Telephone	9 75
Insurance, office furniture	18 61
Filing case supplies	8 34
	114 70
Marie Jansz, contributions, October to December	131 00
Dr. E. S. Maxson, Syracuse, for work among Jews..	10 00
Life Annuity Payments..	55 23
Denominational Building Expenses:	
Insurance	\$ 148 30
Levering and Garrigues, contractors	17,990 30
Survey of lot, map, grades and staking building..	87 00
Expenses, Building Committee	31 50
Elevator	460 00
Painting, labor, materials, etc.	383 56
Coal	99 46
	19,200 12
Denominational Building Equipment:	
Moving and assembling printing presses	\$ 83 30
Office furniture	75 00
Expressage on electric fixtures	1 05
	159 35
Denominational Building, Maintenance:	
Coal	133 87
Plainfield Storage Warehouse Co., 9 months' storage to April 1, 1922	54 00
City National Bank, three months' interest on \$4,000 note, and stamps	60 80
A. L. Titworth, two trips for conference with President	2 80
County Treasurer, Jefferson County, inheritance tax, Lucy M. Knapp Bequest	39 13
Publishing House Expenses:	
"Recorder"	\$2,142 55
"Visitor"	301 43
"Helping Hand"	6 76
Intermediate Graded Lessons	112 04
Junior Graded Lessons	190 69
Proportionate cost, "Year Book"	84 51
Tract Depository	268 72
Outside publications	40 07
	3,146 77
By balance on hand:	\$23,952 77
Reserved for:	
Marie Jansz	\$ 70 00
Denominational Building Endowment	10 00
Life Memberships	40 00
Equipment, Denominational Building	1,550 65

Denominational Building Fund	729 13
Cash in General Fund	2,051 37
	4,451 15
	\$28,403 92
Outstanding indebtedness—General Fund Notes	\$4,000 00
E. & O. E. Plainfield, N. J., April 5, 1922.	
F. J. Hubbard, Treasurer.	
Examined and compared with books and vouchers, and found correct. April 12, 1922.	
O. B. Whitford, Auditor.	
Receipts for January, 1922	
Contributions to General Fund:	
Mrs. Harriet Burdick, Lowville, N. Y., L. S. K.	\$ 11 13
Dr. W. H. Tassell, White Mills, Penn.	10 00
Los Angeles, Cal., Church..	12 50
	\$ 33 63
Contributions to Denominational Building Fund:	
Dr. Theodore L. Gardiner Plainfield, N. J.	\$ 50 00
Mrs. Amy K. Crandall, Little Genesee, N. Y.	50 00
T. H. Wise and wife, Shepherdsville, Ky.	20 00
L. E. Maxson, McGrew, Neb.	1 00
	121 00
Income Denominational Building Fund:	
Interest on Savings Account	\$ 4 13
Interest on bank balances..	10 42
	14 55
Income from Invested Funds:	
George S. Greenman Bequest	\$ 50
Nancy M. Frank Bequest...	08
Lois Babcock Bequest.....	13
Deborah Randall Bequest...	12
Susan E. Burdick Bequest..	06
Eliza M. Crandall Bequest..	16 67
Amanda B. Greene Bequest..	69
Angenette Kellogg Bequest..	38
North Branch, Neb., Church Fund	50
Alzina C. Shaw Bequest....	50
Henrietta V. P. Babcock Bequest	1 50
Fannie R. Shaw Bequest....	30
Arletta G. Rogers Bequest..	17
Elizabeth R. Davis Bequest.	49
Oliver Davis Bequest.....	9 80
Sarah E. Saunders Bequest..	2 00
Adelia Kenyon Bequest ...	2 04
Olive A. Greene Bequest....	17 57
Mary K. B. Sunderland Bequest	2 00
Lucy M. Knapp Bequest....	4 00
Celia Hiscox Bequest	4 00
Mary J. Willard Bequest ...	4 16
Mary Rogers Berry Bequest	1 91
Electra A. Potter Bequest...	42 78
Rhoda T. Greene Bequest...	8 00
George Greenman Bequest..	3 33
Eliza James Bequest.....	1 80
Eliza Maxson Bequest	33
Mary B. York Bequest.....	35
Sarah Elizabeth Brand Bequest	05
S. Adeline Crumb Bequest..	02
Charles Saunders Bequest...	16
Benjamin P. Langworthy, 2nd, Bequest	17
Life Annuity Gifts:	
Daniel C. Waldo	30 00
Harriet Burdick	5 00
Mrs. P. T. Woodward	40
Mrs. Susan Loofboro	1 34
S. D. B. Memorial Fund: American Sabbath Tract Society	28 80

Delos C. Burdick Bequest..	314 65
Delos C. Burdick Farm...	13 15
Eugenia L. Babcock Bequest	153 24
George H. Babcock Bequest	1,122.02
Mary E. Rich Fund.....	33 75
Sarah P. Potter Bequest..	30 00
Penelope R. Harbert Bequest	30 82
Estate Edward W. Burdick	31 55
Ashaway National Bank-dividend	1 00
1,922 78	

Publishing House Receipts:	
"Recorder"	\$ 849 85
"Recorder" stock sold	81 11
"Visitor"	18 80
"Helping Hand"	82 75
Tract Depository	37 21
Intermediate Graded Lessons	14 55
Junior Graded Lessons	27 30
1,111 57	

Denominational Building Fund:	
Transferred from Plainfield	555 09
Savings Bank	3,500 00
Loan, from Permanent Fund	
\$7,258 62	

Receipts for February, 1922	
Contributions to General Fund:	
W. M. and A. S. Billins, Wisconsin Rapids, Wis....	\$ 10 00
Mrs. Addie R. Bell, Farmington, Ill. (Debt)	2 50
Forward Movement contributions	583 77
596 27	

Contributions to Denominational Building Fund:	
Thomas Trenor, San Francisco, Cal.	\$ 10 00
W. M. and A. S. Billins, Wisconsin Rapids, Wis.	10 00
Forward Movement contributions	1,148 18
1,168 18	

Publishing House Receipts:	
"Recorder"	\$ 748 90
"Visitor"	150 40
"Helping Hand"	156 70
Tract Depository	17 79
Intermediate Graded Lessons	20 55
Junior Graded Lessons.....	12 55
Outside Publications	80
1,107 69	

Denominational Building Fund:	
Loan from Permanent Fund.	7,000 00
\$9,872 14	

Receipts for March, 1922	
Contributions to General Fund:	
Mrs. Samuel T. Burdick, Friendship, N. Y.	\$ 25 00
Forward Movement contributions	447 00
\$ 472 00	

Contributions to Marie Jansz:	
Theophilus A. Gill, Los Angeles, Cal.	\$ 5 00
Guy M. Stockwell, Battle Creek, Mich.	65 00
70 00	

Contributions to Denominational Building Fund:	
Mrs. Sarah L. Wardner, Plainfield, N. J.	\$ 25 00
Eva L. Frair, Binghamton, N. Y., L. S. K.	5 00
Dr. A. C. Rogers, Los Angeles, Cal.	100 00
Mrs. Louise L. Kimball, Plainfield, N. J.	30 00
Mrs. Sarah Spooner, Brookfield, N. Y.	1 00
Forward Movement contributions	1,010 30
1,171 30	

Publishing House Receipts:	
"Recorder"	\$ 342 11
"Visitor"	28 65
"Helping Hand"	152 80
Tract Depository	82 52
Intermediate Graded Lessons	25 70
Junior Graded Lessons.....	29 05
Outside publications	2 55
663 38	

Five Year Equipment Notes..	1,700 00
Deposit on account Five Year	
Equipment Note	16 00
1,710 00	

\$4,086 68

WORDS OF APPRECIATION

As secretary of several of our denominational agencies, I wish to be counted in among those who bear tribute to the work and worth of Mrs. O. U. Whitford.

The entire denomination, in all phases of its work, has sustained a great loss in the death of this most loyal supporter. Many of us call to mind the eager interest with which she attended the sessions of our General Conference last summer at Shiloh, N. J., rarely missing a session, and then with deep regret.

Perhaps our missionary interests will feel her loss the most keenly. She was by nature of a missionary spirit. This she cultivated all her life. Her husband was for many years a missionary on the home field, and then later the secretary of the Missionary Society. This brought Mrs. Whitford into close touch with the details of our denominational work for missions, both at home and in other lands.

Her interest in these things was intense, almost a passion, her judgment in reference to problems that came was excellent, her services and counsel were unfailing, her faith never faltered, and her prayers of fervent petition were unceasing for the work she dearly loved and for which she so willingly made sacrifices.

Personally, as well as officially, I shall miss her presence in our annual gatherings and at our board meetings, while her letters, always a source of help in the most sympathetic spirit, will no longer come to my desk with their messages of counsel and good cheer.

EDWIN SHAW.

Have a supreme confidence in God, who made the world and men, and whose laws do not change. God is dependable.

Compel yourself to have confidence in yourself. God and you form a combination that can not be beat.—P. P. Patton.

MISSIONS AND THE SABBATH

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

RUTH AND BENJAMIN

SERMONS AND SOAP

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

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

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

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

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

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

And Ruth said, The soap and water are like that discourse. They can no more be discerned. They have come, and they have gone. But the clothes were made clean. The discourse has gone, but its effects upon you have been very real. The value of a sermon does not depend upon its details remaining in the mind of the hearer, but its effects upon the heart and life of those who listen. Come now, the table is set, let us have supper.

TREASURER'S MONTHLY STATEMENT
March 1, 1922-April 1, 1922

S. H. Davis,	
In account with	
The Seventh Day Baptist Missionary Society	
Dr.	
Balance on hand March 1, 1922.....	\$1,724 40
Conference Treasurer:	
Georgetown Chapel	25 31
Boys' School	101 14
Girls' School	101 14
Missionary Society	753 27
Mrs. Dodson:	
Dr. Bessie B. Sinclair	6 00
Marie Jansz	6 00
Ruth Threlkeld, General Fund	10 00
Dr. W. H. Tassell, General Fund.....	10 00
Income Permanent Fund, General Fund	300 00
Woman's Board:	
Miss Burdick's salary	200 00
Miss West's salary	200 00
Evangelistic Work in Southwest Field	250 00
Dr. Bessie Sinclair	100 00
Mrs. John Plyman, General Fund.....	50
Miss Ozina Bee, General Fund	1 00
R. E. Rhinehart, General Fund.....	1 00
William R. Sellers, General Fund.....	5 00
January Collection of Minneapolis Sabbath School, General Fund	4 65
Salemville Sabbath School, General Fund	30 00
Minneapolis Sabbath School, General Fund	3 25
Draxie Meathrell, General Fund	50 00
C. T. Meathrell, General Fund	10 00
Washington Trust Co.:	
Interest credit	2 48
Interest credit	1 01
\$3,896 15	

Cr.	
Rev. T. L. M. Spencer, March salary...\$	83 33
Dr. Rosa W. Palmberg, February salary	41 66
Susie M. Burdick, February salary....	41 66
Mrs. D. Burdett Coon, February salary	133 33
Rev. D. Burdett Coon, February traveling expenses	7 89
Clifford A. Beebe, Ministerial Education Account	50 00
Rev. Rolla J. Severance, February salary and traveling expenses.....	105 00
Rev. William L. Burdick, February salary and traveling expenses.....	159 12
Rev. M. A. Branch, February salary and traveling expenses	98 08
C. C. Van Horn, February salary.....	75 00
Rev. Robert B. St. Clair, February salary	50 00
Rev. George W. Hills, February salary	58 33
Rev. Luther A. Wing, February salary	41 66
Ray C. North, February salary.....	33 33
Rev. William L. Davis, February salary	33 33
Rev. G. H. F. Randolph, February salary	41 66
Vance Kerr, February salary.....	25 00
Rev. S. S. Powell, February salary....	25 00
Adelbert Branch, February salary	25 00
Jesse G. Burdick, February salary....	29 16
Rev. J. J. Kovats, February salary....	20 00

Mrs. Angeline P. Abbey, February appropriation	10 00
Rev. Edwin Shaw, February salary and traveling expenses	79 33
Mrs. Zilpha W. Seward, salary, February 19-March 3	27 00
S. H. Davis, John Murano payment	15 00
Industrial Trust Co.:	
China Draft	1,556 25
China Draft	6 50
Washington Trust Co., China Draft	93 50
Treasurer's expenses	28 00
	\$2,993 12
Balance on hand April 1, 1922	903 03
	\$3,896 15
Bills payable in April, about	\$2,000.00
Special funds referred to in last month's report now amount to \$8,230.68, bank balance \$903.03, net indebtedness, \$7,327.65.	
E. & O. E.	S. H. Davis, Treasurer.

WHAT OTHERS THINK OF SUNDAY LAWS

FRED M. PALMER

As all are aware, the subject of Religious Laws is of nation-wide interest just now. We should thank God for the freedom of the press, though we may not always enjoy this right and privilege, for if Congress once consents to pass "laws respecting an establishment of religion", the next step will be the "abridging the freedom of speech and of the press".

Religious laws are unchristian, un-American and unconstitutional. Unchristian because the law of force is contrary to the gospel law of love. "God is love" (1 John 4: 8). "We love him because he first loved us" (1 John 4: 19), and not through fear or compulsion. His true subjects serve him from choice (Josh. 24: 15), not from fear or force. Jesus "stands at the door and knocks" (Rev. 3: 20), but he does not force an entrance. He wishes to reason with us but not to compell us. (Isa. 1: 18). He points out our duty (Eccl. 12: 13) and tells us what the consequence of sin is (Rom. 6: 23 and 1 John 3: 4). Man is not a machine, therefore God grants him the privilege of choice. The devil believes in forcing his method upon people. His motto is "I will" (Isa. 14: 13, 14), but "the goodness of God" is his appeal to us (Rom. 2: 4). The civil law should direct and judge in civil matters but we should render to Cæsar the things that are Cæsar's and to God the things that are God's" (Mark 12: 17). Man may judge outward acts only "for man looketh upon the outward appearance but the Lord looketh on the heart" (1 Sam. 16: 7).

Religious laws are un-American and unconstitutional because they are against the principles of Americanism. The foundation stones of our government, that which has made us pre-eminent as a nation, is civil freedom and religious freedom. Democracy and Protestantism. But Protestantism is following in the footsteps of Rome when it calls on the civil power to enforce religion, and we should consider whence these steps will lead. "History repeats itself." We have no way of judging the future but by the past. Enforcement of religious laws led Rome to "the extirpation of the Albigenses, the massacre of the Waldenses, the martyrdom of the Lollards, the slaughter of the Bohemians, the burning of Huss, Jerome, Savonarola, Frith, Tyndale, and thousands of others as godly and faithful as they" ("Key to the Apocalypse" by H. Gratton Guinness, p. 91. London: Hodard and Stoughton).

We may profit by the early history of our own country—which history led to the embodiment of religious freedom in our Constitution which says, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof or abridging the freedom of speech or of the press" (Amendment I). "It is strange indeed that the very men (the Puritans) who had so recently escaped with only their lives to find religious freedom in another continent should have begun their career with intolerance and proscription. The only excuse that can be found for the gross inconsistency and injustice of such legislation is that bigotry was the vice of the age rather than of the Puritans. One manly voice was lifted up against this odious statute. It was the voice of young Roger Williams, minister of Salem. To this man belongs the shining honor of being the first in America or in Europe to proclaim the full gospel of religious tolerance. He declared . . . that civil government has only to do with civil matters such as the collection of taxes, the restraint and punishment of crime and the protection of all men in the enjoyment of equal rights. . . . When arraigned for these doctrines, he crowned his offenses by telling the court that a test of church membership in a voter or a public officer was as ridiculous as the selection of a doctor of physic or the pilot of a ship on account of his skill in theology. These assertions raised such a storm in

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

"The discontent which breeds Bolshevism might follow clamping of the 'blue law' Sunday on personal conduct. . . . Long since, men recognized the advisability of keeping church and state apart" (Judge Mitchell May, in Philadelphia *Inquirer*, December 5, 1920). "Advocates of the so-called Sunday observance law will get little sympathy from the red-blooded Americans in the American Legion" (Columbus *Dispatch*, December 22, 1920). "The International Reform Bureau, which for more than twenty years has been a meddler in the affairs of state at Washington, no longer pussyfoots. Members of it boldly announce their determination . . . in obtaining restrictive legislation like compulsory Sunday observance. . . . Of course the next step would be enforced church attendance; and perhaps, later on, the adoption—by constitutional amendment—of a state creed" (Editorial in New York *Telegraph*, quoted in "Present Truth", February 11, 1921). "The reformers who are agitating for a revival of Sunday laws should have the hearty support of those who opposed the Eighteenth Amendment, for we know of no better way to make the Eighteenth Amendment ridiculous than to extend national prohibition to matters with which the national government can not rightfully concern itself" (*Outlook*, December 8, 1920). "This proposed campaign for stricter Sunday laws is one of those well-meant but misguided efforts which do harm instead of good to the cause they are intended to serve. It is impracticable, wrong in prin-

ciple, and based on a narrow and imperfect conception of the Christian religion. It would do far more to drive religion out of the hearts of the people than to draw them toward it. We have no right to try to compell religious observance of Sunday by law" (Dr. William T. Manning (Episcopal) in the *Outlook*, December 8, 1920). "Doctor Crafts (Head of the International Reform Bureau) says: 'What the United States stands for is an American Sabbath.' Precisely, and what is an American Sabbath? It is a day like the other six, on which each man minds his own business, allowing others to do the same, all refraining from breaking the law. One goes to church, and no one should interfere with him. Another goes fishing or golfing; and no one should interfere with him" (Editorial, *Washington Times*, January 1, 1921).

MISSION OF THE W. C. T. U.

MRS. M. L. W. ENNIS

Just to be faithful,
And just to be true,
Doing whatever
Our hands find to do.

Evermore striving
To lighten the load
Of the despairing
Who took the wrong road.

Bearing Truth's torch
To illumine the way,
For heedless feet
Led by others astray.

Out from the broad road
Of sorrow and strife,
Into the pathway
That leads unto life.

When, on that glorious,
That wonderful morn,
We shall meet there,
The once sad and' forlorn,

It will be glory
For you and for me,
That from Drink's bondage,
We helped set them free.

Ashaway, Rhode Island,
February, 1922.

I once believed in armed preparedness. I advocated it. But I have come to believe there is a better preparedness in a public mind and a world opinion made ready to grant justice precisely as it exacts it. And justice is better served in conferences of peace than in conflicts at arms.—*President Harding*, (Feb. 6, 1922).

EDUCATION SOCIETY'S PAGE

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

THE PLACE AND FUNCTION OF THE CHRISTIAN COLLEGE

R. L. KELLY

There are at present something over four hundred colleges and universities in the United States which claim some sort of relationship with Protestant churches and which, therefore, may be included under the general title, "The Christian College". The specific question to which this outline is devoted is "Why should these institutions be preserved and developed?"

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

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

Humanity has seen during the centuries kings and their kingdoms, popes and their sees, aristocracies, monarchies and republics totter and fall, while colleges and universities live on to inspire and serve humanity.

Oxford University is five centuries older than the British Empire. The University of Paris is nine and a half centuries older than the French Republic. The University of Bologna is almost one thousand years old—the kingdom of Italy dates from 1861.

The landing of the Pilgrims occurred in 1620. Harvard was founded in 1635, William and Mary in 1639, Yale in 1703, Princeton in 1730, the University of Pennsylvania in 1750, Kings (Columbia) in 1754, Brown in 1764, Rutgers in 1766, Dartmouth in 1769. Nine great institutions of learning are older than the United States Gov-

ernment. Those who build colleges and universities build for all time.

But the American States are building colossal universities. *Is there a place for the Christian college?*

(1) *It is physically and financially impossible for the state university to provide for the higher education of the youth of our land.* As Americans we have entered upon a program of education which the States alone are not able to carry through. The state universities have not yet learned how to care for ten thousand freshmen—or three thousand. President John M. Thomas in his Inaugural Address at Penn State College, 1921, said: "It is reasonable to expect the commonwealth (of Pennsylvania) in its own institution to make provision for *one student out of five.*"

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

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

(3) *The Christian college is necessary*

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

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

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

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

The structure and ideals of America are university made.

How can these things be?

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

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

Hear the testimony of an experimental psychologist: President Angell, Yale University, Matriculation Address, 1921, "Modern society is calling as never before in our

lifetime for leadership; for men with vision and character with trained intelligence, with hope and confidence in the finer humanity that is to come. And where shall such men be sought, where shall they be bred, if not in our colleges and universities where are gathered all that history and civilization and science and art have to teach us of God and man and nature?"

Or get the same message from an American statesman, Elihu Root, October, 1921, "—that is a matter not of intellectual power, it is a matter of the development of character—the development of character—must come through exercise . . . of the virtues that make human character—mercy, compassion, kindly consideration, brotherly affection, sympathy with fellow-men, unselfish willingness to sacrifice for others."

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

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

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

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

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

E. S. Martin, Harper's Easy Chair: "There never was a time when so many people had begun to realize that behind the Sermon on the Mount was by far the

greatest mind, the most astute, the most merciful and the most practical that ever came to earth."

No one of the persons here quoted is an officer of a Christian college.

The development of character and personality do not enter into the program of the graduate school. Dean Woodbridge, Columbia University: "In the graduate school interest is centered wholly in subjects and not in the preparation of students for a career... For the graduate school is not primarily interested in the students who pursue subjects. It is primarily interested in the subjects which they pursue." Postively and negatively there is here marked out a remarkable field for the Christian college. President W. O. Thompson, with his characteristic insight recently exclaimed: "The Christian college has the supreme call and the supreme opportunity of the hour."

The Christian college undoubtedly has a place. Does it have a function?

(1) *The Christian college is free to emphasize quality in American education.* It may control conditions for educational experimentation. It may limit the number of students. It may carefully select its students. It may adapt its work to students. It may provide for exceptionally capable students. Most colleges are doing some or all of these things. Theory and practice demonstrate that leaders are developed through the principle of selection.

(2) *The Christian college has a special contribution in coupling science with good-will.* Professor Harry F. Ward: "The spirit of good-will must be made effective by the scientific method." Huxley: "In my belief, if a child is not taught not only morality but religion, education will come to little." Science has the power to annihilate humanity. Shall science have the will to do this?

The colleges and universities must educate men and women who are able to make scientific and detached judgments as to the movements of organized society and who will have the will to promote social order and progress founded on justice. If the sciences are to be brought into the service of the Christian graces, faith, hope, love, the task must be performed largely by the Christian college. This task is not a part of the stated program either of the

state university or the graduate school.

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

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

The Christian college has already developed some industrial prophets.

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

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

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

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

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

says: "In the world conflict of ideas the college classrooms are our strategic heights." The Christian colleges are come to the kingdom for such a time as this.

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

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

Hear the conclusion of the whole matter:

Jesus advanced in wisdom,
The education of the mind.
And in stature,
Physical education.
And in favor with God,
Religious education.
And in favor with man,
Education for service.

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

SEVENTH DAY BAPTIST EDUCATION SOCIETY—EXECUTIVE BOARD MEETING

The Executive Board of the Seventh Day Baptist Education Society met in Alfred, N. Y., April 9, 1922. Members present: William C. Whitford, Arthur E. Main, Alpheus B. Kenyon, Paul E. Titsworth, Frank L. Greene, Waldo A. Titsworth, Samuel B. Bond, Curtis F. Randolph, Earl P. Saunders.

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

ABSTRACT OF TREASURER'S REPORT

<i>I. Revenue</i>	
<i>Dr.</i>	
Balances, December 31, 1921 ..	\$2,776 65
Interest	844 12
Forward Movement Funds ..	2,224 73
	<u>\$5,845 50</u>

<i>Cr.</i>	
General Fund:	
Balance, overdraft last quarter	\$ 14 69
Rent of safety deposit box ..	2 00
Assessment for Year Book ..	123 73
Treasurer's salary	25 00
Treasurer's expense	1 00
	<u>\$ 166 42</u>
Alfred University	1,323 72
Milton College	1,332 08
Salem College	1,417 42
Theological Seminary	527 02
Alfred University Natural History Fund	6 13
Alfred University, young men preparing for the ministry ..	30 55
Fouke School	6 50
Accrued interest on bonds bought	46 88
Balances due to:	
Alfred University	\$355 91
Theological Seminary	376 37
Milton College	101 28
Salem College	104 16
Alfred University Natural History Fund	2 88
Alfred University, young men preparing for Ministry ..	14 00
Alfred University, Special Betterment Fund	6 40
Twentieth Century Endowment Fund	27 69
	<u>988 78</u>
	<u>\$5,845 50</u>

II. Principal
Dr.

Balance, December 31, 1921	\$ 643 49
Washington Trust Company	202 25
Victory Bonds	1,401 96
Bond and Mortgage	945 00
Mary E. Tomlinson Bequest	500 00
	<u>\$ 3,692 70</u>

Cr.

Bonds bought	\$ 2,711 40
Taxes advanced on mortgaged property ..	96 38
Balance on hand	884 92
	<u>\$ 3,692 70</u>
Amount of Endowment	<u>\$52,660 17</u>

The Treasurer was authorized to give a receipt to William C. Whitford, executor of the estate of Mary E. Tomlinson, for her \$500 bequest, and to sign a waiver of citation for the Board in the matter of the final settlement of said estate.

The Treasurer was instructed to pay \$25.00 to the Board of Education of the Methodist Episcopal Church toward the financing of the Student Disarmament Convocation, held in Chicago last November.

The President, the Corresponding Secretary and Samuel B. Bond were appointed a committee to prepare our part of the coming General Conference program.

EARL P. SAUNDERS,
Recording Secretary.

HOME NEWS

NORTH LOUP, NEB.—At a recent workers' meeting, consisting of the teachers of our school, called by Superintendent Stillman, various phases of work were discussed. Among other things plans were proposed for stopping the leaks in Sabbath-school attendance.

Some one pointed out the fact that the greatest leak comes from the adult department rather than from the grades.

It was decided that each teacher in the graded department see that a lookout committee from each class be appointed to hunt up absent members and secure new ones and that the superintendent appoint a special committee of three from the adult department, to invite parents who are not in the habit of doing so, to remain to Sabbath school.

The Sabbath school voted that the collection taken March 11, be devoted to the purchase of Bibles for children who are not supplied.

Mrs. Hemphill's class, the fourth year Junior, consists of seventeen boys. Although a number of them live in the country and can not attend regularly, it looks good to see a whole pew filled with boys of that age almost every Sabbath. Recently they have organized and have elected officers. This class and that of the first year Intermediate, taught by Mrs. Rood, are the only two organized classes at the present time.

The Sabbath school enjoyed Mr. Holston's visit and appreciated his words of commendation. He tells us that the work and organization of our school compares favorably with that of other schools he has visited. He believed that we are especially to be congratulated on having so large a graded department so that it is possible to carry out the system of grading successfully, which is impossible where there are only a few children. He spoke particularly of the apparent interest of the children gathered in little groups about their teachers and of the good attention given.

A goodly number greeted Mr. Holston on the evening after the Sabbath to talk informally on anything of interest along the lines of his work. Many were quite a little interested in his discussion of the Vacation Bible school effort.

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

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

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

SUNDAY LAWS IMPRACTICAL, WRONG, NARROW

This proposed campaign for stricter Sunday laws is one of those well-meant but misguided efforts which do harm instead of good to the cause they are intended to serve. It is impracticable, wrong in principle, and based on a narrow and imperfect conception of the Christian religion. It would do far more to drive religion out of the hearts of the people than to draw them toward it. We have no right to try to compel religious observance of Sunday by law.—*Dr. William T. Manning, quoted in the Outlook, Dec. 8, 1920.*

WOMAN'S WORK

MRS. GEORGE E. CROSLY, MILTON, WIS.
Contributing Editor

WHAT IS COURAGE?

Courage isn't a brilliant dash,
A daring deed in a moment's flash;
It isn't an instantaneous thing
Born of despair with a sudden spring.
It isn't a creature of flickered hope
Or the final tug at a slipping rope,
But it's something deep in the soul of man
That is working always to serve some plan.

Courage isn't the last resort
In the work of life or the game of sport;
It isn't a thing a man can call
At some future time when he's apt to fall.
If he hasn't it now, he will have it not
When the strain is great and the pace is hot,
For who would strive for a distant goal
Must always have courage within his soul.

Courage isn't a dazzling light
That flashes and passes away from sight;
It's a slow, unwavering, ingrained trait
That has the patience to work and wait,
It's part of a man when his skies are blue,
It's part of him when he has work to do.
The brave man is never freed of it,
He has it when there's no need of it.

Courage was never designed for show.
It isn't a thing that can come and go.
It's written in victory and defeat
And every trial a man may meet.
It's part of his hours, his days and years,
Back of his smiles and behind his tears.
Courage is more than a daring deed,
It's the breath of life and a strong man's creed.
—*Edgar A. Guest.*

DWELLERS ON THE HEIGHTS

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

The boy at my side looked over the valley below us for a long time before he spoke. "It's very wonderful here," he said at last

with a half sigh; "it's so very peaceful and quiet. It's so far above sordid things. I feel as if we were alone in a beautiful new world."

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

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

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

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

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

It was perhaps a problem to know where these gods and goddesses should live, for the ancients did not have our idea of heaven. I do not know just how it came to be understood, but people arrived at the belief

that the divine beings dwelt in a temple on the top of a very high mountain called Olympus.

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

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

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

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

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

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

"How did you learn?" I questioned.

"One day," the girl told me, "I was in one of my bluest moods. I was so unhappy that I stood in the window and cried big tears as I looked down into the street ten stories below. And then, suddenly, through my tears, I noticed that the street was filled with a crowd of men and women, all hurrying

toward the middle of the road where a wagon stood. I could see, dimly, that the wagon had lost a wheel, and that the driver was adjusting it.

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

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

THE WEST FAMILY BULLETIN

Once more I am traveling and as usual one spends most of one's time in the station yard. I suppose that it is a misnomer to call this traveling. I decided on yesterday as the day for my departure for Buzuluk, where I had to go on business of one sort and another connected with our work. Yesterday morning I packed my bedding and all other necessities and then proceeded with the work of the day, ready to go whenever the word should come that a train was due. None came, so after supper I came down here to our "Taplooschka", a special kind of a car, to spend the night. I am still waiting at eleven o'clock in the morning but they say that there is a train no farther off than the next station, twenty-five versts away. You will want to know what a Taplooschka is. It is a freight car that has been transformed into a car in which to live. This one has a partition across the middle. In one room is the stove, a table, and two bunks. There are only plain board shelves, one above the other. The upper one is hinged and lets down in the day time. Part of this room is par-

tioned off for the toilet. In the other room is a table, stools, and five bunks. A woman, known as the providnik, lives in the car and keeps it clean, and sees to the fire, etc. We have a very good providnik here and she keeps the place immaculate. This is easier inasmuch as there is no upholstery. Last night I stayed here with three interpreters. One is traveling with me and the others we are leaving in Totskoy. It is my first experience in sleeping in the room with three men but we got along nicely. I had an upper berth, and the boys were quite thoughtful of my comfort, all retiring to the next room until I was safely in bed. Here you may know that they make no attempt to have sleeping compartments on trains for women separate but mix them all up indiscriminately. It is the same in the homes. Most homes consist of two rooms, a sleeping room, and a kitchen. The sleeping room is the living room. The richer the family, the larger the rooms, but the number does not necessarily increase.

I wrote you last just before my trip to Totskoy. About two o'clock last Thursday Mr. Drucker and I started out on our trip of twenty-five versts (a verst is about 6/10 of a mile) in our little sleigh. After about ten versts, the horse began to get tired and we had to get out and walk, which was a welcome change. It then became necessary for the horse to rest and so we went into a small cottage along the railroad. The man living here is employed in looking after the railroad, and such cottages are distributed at short distances all up and down the track. They had nothing to eat in the house except ground grass for which they paid 700,000 rubles a pood, about 36 pounds. That is about \$2.00. The mother and one of the children were sick from eating this and the children were chewing something that appeared to be charcoal which I suppose counteracted the gas which is formed as a result of this diet. After resting here we rode on, and arrived in Totskoy about 8 o'clock, I think. Here we found one of the girls in charge of the Children's home who showed us the way to where Nancy Babb, our representative there, lives. That night and the next day was business, in fact until 12 o'clock the next night. With methods of communication so poor, Nancy is quite cut off from us and there were many things to explain. She has a cozy little home of four rooms, all on the ground

floor, and much more convenient than ours with the kitchen downstairs. She said it was a most filthy place when she went in. Several families moved out to let her in, and there were the usual insects that had to be gotten rid of. There had been cases of typhus in the house. But she had everything beautifully cleaned up.

We left there at 10 o'clock the next morning and did not arrive home until about seven in the evening. We stopped twice to rest the horse and to get warm. At the first place the people were friends of our driver and seemed unusually prosperous. They had at least three rooms. The samovar was on when we arrived so we soon had tea. We had brought bread and cheese with us.

The woman of the household sat down to eat tea with us but it took a great deal of urging to get her to eat any of our bread for she said that it was so long since she was used to eating such bread. The children were happy over the chocolate which we gave them. They had some cunning little lambs with black curly wool which they kept in the bedroom. Despite this everything was very clean. The next place we stopped was much poorer. Here they had geese in the kitchen. My feet were cold so I removed my valenkas, the felt boots that we wear, and the woman put them in the oven, where they got good and warm. There is no real oven in a Russian stove. Everything is baked in where the fire is and it was in there that they put them. I suppose that there was probably no fire at the time.

We arrived home that night to find that we had been sent a Ford truck. Just at present it is a white elephant on our hands but there may come a time when we can use it. Norosky spent all of Monday morning trying to get it to the garage.

The last few days I have been reviewing the food situation in our warehouse and been doing some figuring to see how we can make ends meet. One hates to have any food stored with all the people hungry but one takes risks when one figures too closely. I am hoping that I will escape safely out of the present situation but with transportation as slow as it is, one can never tell. The end of this week will see our warehouses almost empty. Food is on the road for us but there are delays and delays here.

As for new personnel, they seem to be a myth. We have been looking and waiting as you may know for Mr. and Mrs. Morris. First they were delayed in Warsaw because of passports and now after we have been looking for them every day for at least two weeks, we learn that they are delayed because of indisposition of Mrs. Morris. Just what that means we do not know. Two have gotten through as far as Moscow, and one of these, a stenographer, is staying in Moscow, "by her desire", so the telegram says. Just what that means we do not know. The other, a man, is starting tomorrow for this part of the world. Another has left Warsaw and we will hope to see him some day. Two others have left America and may get here next summer. A cable from America says that all those recovering from typhus must have a vacation outside of Russia to get well. If they realized all the difficulties in getting out and in, they might not insist. One might about as well go home as to do that. In the meantime one of our two workers in Minsk has typhus. That is Cornell Hewson, and it leaves his wife the only worker there. She is going to have to go home soon because of an expected addition to their family. So you see the number of our workers does not increase. In the meantime I am having to go up to Buzuluk to give out food from there and to have conference with Watts over the work just because the persons whose work it is to do this have not arrived on the scene.

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

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

are about to start Andre goes to the door and looks out and a girl from over at the warehouse calls, "Andruscha." She has been coming here from one of the Volost to get products and Andre gives them out. This ending on his name is the diminutive form which is used by the family of intimate acquaintances. Andre is such a lovable chap that nearly every one calls him by this pet name. I tease him by telling him that it means "dear little Andre". Andre has left the car to see the girl. I hope that he returns, for I need him.

DEAR FAMILY:

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

This week we have had our coldest weather with temperature down to 49 degrees below zero one day. That day I worked in the warehouse (no fire there) sorting clothes. When I came up with the boys, one froze his nose. We stopped to rub his face with snow. Just as we got home Andre's ear turned white. So you see we each had our share. Fortunately, it is not so cold yet. (That sounds German, please excuse me.)

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

We are just now very distressed over the lack of food. We are authorized from America to feed 100,000 and can't get the food to feed more than 40,000 at the most because of hindrance in transportation. It is dreadful when there is so much need. Then the spring thaw will come within a month and it will be impossible to get food out over the roads.

Lovingly,

MIRIAM.

*Sorochinskaye, Russia,
February 19, 1922.*

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK
59 Hanover Street, Battle Creek, Mich.
Contributing Editor

BETTER SABBATH-KEEPING

AHVA J. C. BOND

Christian Endeavor Topic for Sabbath Day,
May 6, 1922

DAILY READINGS

Sunday—Desecrated by business (Neh. 13: 15-22)
Monday—Better worship (Ezek. 46: 1-4)
Tuesday—Better fellowship (2 Cor. 6: 14-18)
Wednesday—Better charity (Luke 6: 27-38)
Thursday—More helpfulness (Luke 6: 6-11)
Friday—More meditation (Rev. 1: 10-20)
Sabbath Day—Topic: Better Sabbath-keeping
(Jer. 17: 19-27)

Better Sabbath-keeping will not come so much through the adoption of restrictive rules and by the practice of inhibitions, as through a higher appreciation of the purpose of the Sabbath. However, it must not be forgotten that this is something that works both ways. A higher regard for the Sabbath and a better understanding of its purpose in human experience, will doubtless lead to a careful scrutiny of our Sabbath activities. Whatever is not in harmony with Divine communion, and with Christian fellowship and service, will be given up. A feeling that the Sabbath is holy time, will lead to holy practices and employments for the Sabbath Day. On the other hand, the practice of ceasing from the regular week-day employments as the Sabbath draws on, will help to bring us into a conscious recognition of the Sabbath's sacred character. If the law was a schoolmaster to bring the race to Christ, by the application of proper rules of conduct in the life of children and young people do they learn to appreciate the principles and motives of right conduct. This is true of Sabbath-keeping. Reasonable rules are wholesome and healthful. A growing Christian will be governed less and less by rules, and increasingly by inner motives. But in our earlier experiences, and more or less all through life, these motives will be fed and fanned by rules and restrictions deliberately applied to one's own life.

But I want to go back to my first proposition. Proper Sabbath-keeping springs from a proper recognition of the character and purpose of the Sabbath Day. The Sabbath symbolizes the two great Christian doctrines of the immanence of God and of man's immortality. The recurrence of the holy day once in seven is a regular, appropriate and impressive reminder of God's continued presence in his world. When God created the world he saw that it was good. That is, it was well suited to its purpose, that of supporting human life. But God did not then go away and leave man to work out his own destiny. Every created thing speaks to men's intellects of a Creator, but the Sabbath, the crowning climax of the creative week, speaks to men's hearts of a loving Father, who stayed with his world, and who seeks the fellowship of his children, and who desires and planned their highest and eternal good.

Every week as the Sabbath returns, at the setting of the sixth day's sun, God is saying to his children: "Come, seek my face and favor; turn your thoughts back to me." This does not mean that we shall forget God through all the week. Our whole life, day by day, should be shot through with the spirit of reverent devotion, and every act should be measured by the ethics of Jesus. But this is made possible as we devote the day appointed for worship and praise and spiritual instruction, to those high ends. Worship is the vital breath by which our spirits live. Soldiers say that shell shock is produced only when they do not know the shell is coming. If one hears the whine of the shell his nervous system prepares for the explosion. The Sabbath with its worship, and with its call to the consideration of the things of the Spirit, prepares the soul for the shell shock of the week's experience in the work of life.

EXTRACTS

(From the Published Sermons of Rev. Ahva J. C. Bond)

The Sabbath played an important part in the development of the Hebrew religion, which gave birth to Jesus, and which was the bud that blossomed into Christianity. There were husks of the old religion which fell away on account of the bursting life of the new, but one of the petals which compose the flower of Christianity and hold

its fragrance of heavenly incense, is the Holy Sabbath.

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

The Sabbath may be held in such a way as to come between men and God. It may become an object of worship rather than a means of worship, and its observance partake of a form of idolatry. Jesus to whom was given all authority in heaven and upon earth, and who spoke not as the Pharisees, went back to the original purpose of the Sabbath, which he said was made for man. The Master's Sabbath-keeping was in harmony with the highest conception of the prophets of old, who recognized its ethical and moral character, and by his spirit and practice he gave it the stamp of a Christian institution, which increased its power to promote the spiritual life of men.

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

Sunday is a graft from paganism, which gradually made its way into the Christian Church. Conversely, the gradual supremacy of pagan superstition drove the Sabbath of Christ from the church. The watchword of present progressive Protestantism is "Back to Christ." It is the felt necessity on the part of many Christians, and a positive trend in the Christian Church. The Sabbath which was made

for man marks the way over which that journey must be taken. The Christian Church is in By-path Meadow, ahead of her is the Slough of Despond. The weekly Sabbath which has marked the King's Highway from the beginning of time, stretches ahead, a guidepost to direct the weary feet of the earthly pilgrim, a pledge of Heavenly rest at the end of the journey.

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

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

C. E. NEWS NOTES

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

Tuesday night of the same week a large number of the Christian Endeavorers went to the Methodist church to a community social given by the young people of that society. The evening was spent in games

and light refreshments were served late in the evening.

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

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

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

On February 11, the Endeavorers entertained the church again at a social in the church basement.

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

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

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

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

TRAINING BETTER LEADERS

The Junior superintendents of western Massachusetts were recently given a splendid opportunity for further training at a two-day institute held in the Memorial Parish House, Springfield.

The institute opened with general conferences under the leadership of the State Junior Superintendent, Alice L. Mason, and Russell J. Blair, State Field Secretary. Following supper, plans for chalk talks were given as well as the report of the planning committee.

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

AN "AFRICAN PALAVER"

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

THE GOLDEN LINING

MARY S. ANDREWS

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

'Tis so with us, if we trust in God's love,
Living for others, looking above,
Though dark the clouds in our lives, we find
Each one with brightness and beauty lined.

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

AN HIGH DAY

John 19: 31

REV. MILTON S. BABCOCK

That was a day of "preparation" of the Passover and the next day "an holy convocation," like which there were others during the services of the Passover, called "feasts of the Lord." These occurred annually on certain days by number, each "a sabbath" unless it be one sabbath following six days of work, and then it was known as "the sabbath of rest." The spirited lesson of the Passover itself and the sum of the prophetic promises, seem to center in these "feasts of the Lord." But that sabbath day, which was "an high day," meant much more, far more! On that day fell also "the sabbath day according to commandment:" the "preparation" for it, a "*pros sabbaton*." (Mark 15: 42). These "feasts of the Lord," inspired the song of deliverance from Egyptian bondage and, pointing to the promised Messiah, were designed to inspire the hope of deliverance from the bondage of sin and of home in Canaan, a goodly land flowing with milk and honey free from the curse. The Sabbath of God pointed back to the Beginning. Then "God spake and it was." "He commanded and it stood fast." There was not, but at that word, there was. And "the evening and the morning were the first day." Then in due course, after the fourth shining and concealing of himself, who is the Light, he spake and there were "lights in the firmament of the heavens," "the greater to rule the day and the lesser light to rule the night." To be "for signs and for seasons, and for days and for years." There they still are, evening and morning, in regularity and order, fulfilling that divine word for men. The Creator counted in his orderly process for literally runs the record, he spake "one into the sabbath;" "two into the sabbath;" "three into the sabbath;" "four into the sabbath;" "five into the sabbath;" "six into the sabbath." But the unit number of creation into which the six days were blended, had not appeared. So "thus the heavens and the earth were finished and all the hosts of them; and on the seventh day God ended his work which he had made; and he rested on the seven day [*sabbaton*] from all his work which he had made; and blessed

the seventh day and hallowed it." "Where wast thou when I laid the foundations of the earth?"... "Whereupon are the foundations thereof fastened?" or "who laid the corner stone thereof?" When the morning stars sang together and all the sons of God shouted for joy? Mark it well from thence in all the course of man, some there have been who could and did count in sevens and keep the count and mark the creative unit in the returning cycle as the records attest; in the language of each record or chart, or calendar, or almanac, or what not, noting the *first* day of the week—"Sunday"—and ending with and noting the *seventh* day by some word meaning "*sabbath*."

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

Now the Greek word translated "high" in the text and in the masculine form, *me-gas*, is found no where else in the New Testament, but the feminine form, *me-galy*, occurs also once, in Hebrews 10: 21, reading: "and having an High Priest over the house of God." Who is this?—"Thou art a Priest forever after the order of Melchisedec." "For such an High Priest became us, who is holy, harmless and undefiled, separate from sinners, and made higher than the heavens!" "Who is perfected evermore." How high that sabbath day to witness the finishing of his service as Son of Man "outside the gate": receive him without taint of corruption; hold him in peaceful sabbath rest; out of the reach of sinful man to rise "the third day"! His matchless work approved of the Father; to sit down at the right hand of God, within the veil, "made forever an High Priest after the order of Melchisedec."

In harmony with the divine plan in council between Father and Son, before the world was, that day was the time, that place was the place, pictured in every type and foretold in every prophetic word, through Christ, to submit to all intelligences of the Universe the final test of the character of God and the Word of God and forever settle the sinful doubts and fruitless faults of all foes from first to last in the divine rest to the faithful of all ages, that shall come

in "the new heaven and new earth wherein dwell righteousness." Briefly may we consider that "High day" in threefold aspect:—

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

Second, Regeneration. God made man, "the master piece," and gave him dominion over all. Made him "upright," an overcomer, an Israelite (Eccl. 7: 197). Whatever the temptation, test or trial; under whatsoever condition, with ample ability and power, given him, from breath to breath, to keep himself and dominion, at his own choice in peace and harmony without force or friction, through endless ages! At the first recorded test, the man failed! Let in a power to control him and his dominion, by force in selfish purpose to become like the Most High. Thus overcome he opened the way for *friction*, thistles, thorns, waste and decay, and that *last enemy*, "death", that may close in a self-imposed judgment ending in a final separation from him who giveth to all, life, breath and all things; and in a second death from which there is no resurrection—to "perish"! Was creation's plan and word a failure? No. A thousand times, *No!* Was this first Adam a failure? Yes, because he made a wrong use of power against ample instruction. God's word is always "yea and amen," and will not return unto him void! How used decides effect upon user. That word secures harmony, peace, rest and

immortality to a life lived without waste. "The wages of sin is death but the *gift* of God is eternal life through Jesus Christ our Lord." "Be not deceived, God is not mocked. Whatsoever a man soweth, that shall he also reap. He that soweth to the flesh shall of the flesh, reap corruption; he that soweth to the spirit, shall of the spirit reap life everlasting." "By faith Enoch, was translated that he should not see death; before his translation, he had this testimony that he *pleased God*."

Though man deserted God, God did not desert man. To Satan:—"I will put enmity between thee and the woman and between her seed and thy seed. It shall bruise thy head and thou shalt bruise his heel." "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "When the fullness of the time was come, God sent forth his Son, made of a woman, . . . that we might receive the adoption of sons." Thus, through infinite methods of teaching, and lessons of experience, from first to last the living Father, in ways of mercy, peace and love, has sought after this one lost sheep of the house of Israel, offering them victory over death, hell and the grave and conscious sabbath rest evermore! A new creation in Christ Jesus. "He came to his own and his own received him not, but as many as received him to them gave he power to become the sons of God, even to them that believe in his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Third, The Overcomer: He is the seed of the woman, quickened by the Holy Ghost. Yea, listen:—"In the beginning was the Word and the Word was with God. . . . All things were made by him and without him was not anything made that was made. In him was life and the life was the light of men." "He that hath the Son, hath life and he that hath not the Son hath not life." He lived to serve, not to be served. Immanuel, God with us. The keynote of Heaven's harmony, *He!*

But the last test at hand, before the feast of the Passover: in the quiet of that upper chamber, alone with his disciples, he ate the last supper of the Lord's Passover, instituted the ordinances of the new day that "show forth his death till he come".

"He that should betray him having received the sop, went immediately out: and it was *night!*" Without contest or sword, he suffered the Prince of this world, through Cæsar, his world master of destroying force, finish his fiendish utmost! That one apostate nation, organized of God to be separate from Cæsar, in a "pretense of piety but denying the power thereof", on the day of the preparation for the Lord's Pass-over and creation Sabbath, joined Cæsar and crucified the "Lord of glory." The quaking earth; the deep, dark hours; the veil of the temple of worship torn in twain in testimony, the Master of heaven and earth cried, "It is finished," gave up the Ghost and was laid in Joseph's new tomb to rest! "Will he rise from the dead, so the last horror be worse than the first,"—the apostate leaders of the Church ask in intense fear. "Make it as sure as ye can," commands Cæsar; and "So they went, and made the sepulchre sure sealing the stone and setting a watch." (Matt. 27: 65, 66.)

"Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down, of myself. I have power to

lay it down, and I have power to take it again. This commandment have I received of my Father." "As the Father hath life in himself: so hath he given to the Son to have life in himself."

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

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

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

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CHILDREN'S PAGE

GOOD NIGHT AND GOOD MORNING

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

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

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

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

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

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

—Baron Houghton.

THE DOG THAT SAVED A SOLDIER

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

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

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

off again, his great intelligent eyes imploring them to hurry.

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

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

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

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

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

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

FROM DARKNESS TO LIGHT

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

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

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

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

OUR WEEKLY SERMON

GOD'S CARE

THE LATE REV. NATHAN WARDNER, D. D.

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

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

The language of the two preceding verses is very expressive. "The Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in a waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye."

"The Lord's portion is his people." They are his inheritance, his treasures, his jewels. He has fitted up heaven for them. Christ will say to them at the judgment, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

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

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

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

when they try to overcome the conscientious scruples of a child of God.

First in the tenth and eleventh verses the Lord tells how he found Jacob and how he protected and instructed him. "As an eagle stirreth up her nest." The allusion is very expressive, when we come to understand the habits of the eagle. After her young have attained to sufficient size and strength, she tries to induce them to fly by hovering over them and flapping her wings, apparently to show them how. But their comfortable nest and the habit of being fed and brooded over disinclines them to such efforts, until she breaks up their nest and tears it to pieces; throwing out the soft down and moss which made it so comfortable and enticing. By this means they are driven out to seek another resting place.

Thus God deals with his children. When they get so comfortable in the world as to disincline them to do his will, then he breaks up their plans and blasts their hopes and worldly prospects, to teach them that this is not their abiding place, and to induce them to seek another home and its treasures. Thus he dealt with the Israelites in Egypt. While Joseph lived, and the kings who knew and regarded him with favor, they dwelt securely in the land of Goshen. And had things continued thus nothing probably could have induced them to forsake their comfortable home and undertake that tedious and perilous journey and the bloody conflicts necessary to get possession of the promised land; and so he roused up their nest and made it not only uncomfortable but intolerable. He raised up a king in Egypt who knew not Joseph and cared not for his memory, who was cruel, selfish and tyrannical, caring only for his own glory and power. All this was necessary to bring about that which would be for their best good and the good of mankind in future ages of the world.

They were to be the *repositories* of his word, and his representatives on earth. Hence the necessity that they be strongly bound together and weaned from all other people and all other forms of government. You know the ties of consanguinity tend powerfully to unite the interests and feelings of a people. Therefore they were not allowed to intermarry with other nations. Abraham was their common father; and he had been called to leave his native land and kindred and sojourn in a land of

strangers, probably for the purpose of breaking the ties that bound him to every other people or country. . . . God also honored him, so that he became an object of adoration to all his posterity. . . .

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

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

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

Second, "She fluttereth over her young." The eagle in giving her young their first lessons in flying seems to proceed by setting them an example to show them how. Here is an important lesson which all should learn and adopt. The young always learn most readily by imitation; and the mature

Christian should always be prepared to say to the young convert: "Come, go with us and we will do you good", and so help him on in the divine life. Mankind is more affected by example than by theory. . . .

Ask that young Christian parent if he maintains family prayer and perhaps he will reply, "No, my father never prayed in his family and he was a good man and if he could be a good man and go to heaven and not pray in his family, I can." Like parents, like children. A wrong example set before children is pretty sure to be transmitted to posterity, and may affect the salvation of thousands yet unborn.

Because popular churches and leading members have adopted bad habits therefore this one, that one and the other one have adopted them too, fully believing them to be bad habits that should not exist. . . .

And so it is with almost every self-denying Christian duty. This one and that one neglects it because somebody else does, and they neglect them because somebody else does, and so it goes till in many cases Christianity becomes a lifeless formality—a soulless name. Thus, by the time men ought to become teachers they have need that some one teach them the first principles of the gospel of Christ. . . .

When will Christians learn to show as much respect for their Savior as they do for the opinions and customs of men? Each one is bound to obey God irrespective of any other man's opinion or practice, as each must answer for himself; and we have no right to stop and ask, What is this or that man going to do, but, What will my Lord have *me* do?

Third, "She spreadeth abroad her wings, taketh them, beareth them on her wings." The eagle after having tried the various ways named to induce her young to fly, then takes them upon her wings, or body, and sails abroad to give them courage and then, by a sudden turn, she dislodges them from their resting place and compels them to fly or fall. And as they struggle to maintain themselves in the air, she keeps close by, watching their efforts and success; and when they show that their strength is failing, with remarkable skill she darts down, and, poisoning herself below, receives them again upon her back till they become rested and prepared for another effort.

So the Lord deals with his children. When other influences prove unafailing, he

tears up their nest, frustrates their worldly plans and blasts their hopes. And when they become broken hearted and humble then, lest they become discouraged, he takes them upon the wings of his love and sets them on Pisgah's top, and gives them a view of the promised land, and a taste of the grapes of Eschol to give them a relish for heavenly things. Then if they get too self-confident and like Peter, form resolutions in their own strength, he seems to withdraw his supporting arm and to leave them to prove how weak and dependent they are. I say, he seems to withdraw his supporting arm. It only seems so. The Lord is still near his struggling child, watching the contest with Godlike interest; and when he sees his strength and courage giving way, and like Peter in the water, he cries, "Lord save me or I perish," he gently takes him in his arms again as the shepherd does the weary lamb, to rest, encourage and prepare him for another and wiser effort.

But the impenitent who have never made any determined effort to break off their sins by righteousness and therefore know but little of their own weakness, are apt to

boast of what they would do if they professed and are apt to be very severe in their denunciations of Christians' failings. It is to be regretted that so much occasion exists for criticism; but this does not make their condition any better, nor salvation any less valuable, nor furnish them any excuse for rejecting Christ. For whoever understands the principles of right and wrong enough to enable him to criticise the conduct of others, knows his own duty. And he who knows, and then criticises others who are trying to reform, while he makes no effort to serve God, is criminally inconsistent.

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

Besides it is unfair to judge merely by exterior deportment. Some men have much stronger temptations to overcome than others, in certain directions, and it requires, perhaps, more than all the resis-

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tance and strength they can muster to conduct themselves even tolerably well, while others would hardly be tempted at all in that direction.

God judges according to the desire and effort put forth, and not by the apparent success. "Judge not according to the appearance, but judge righteous judgment." The Christian may fail every day of coming up to the standard he aspires to, yet if he continues striving, sincerely, in the strength of God he will in the end be successful. Those who commit themselves and their all to God are sure of his watch-care and guardianship. He will help them advance continually towards perfection; while those who disregard his claims have no promise at all to encourage them. For every promise God has given is to those who fear and obey him.

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

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

DEATHS

STILLMAN.—Benjamin Hall Stillman, son of Deacon Almeran P. and Hannah Hall Stillman, was born in Hebron, Pa., May 26, 1837.

He died at the home of his son in White Salmon, Washington, March 24, aged 84 years, 9 months and 28 days.

His mother was killed by lightning when he was a small boy, and he moved with his father to Michigan, and then to Wisconsin when he was about ten or eleven years old, passing through Chicago when it was a small village, and the mud in the street was axle deep to the ox wagons in which they traveled. He lived in these States and Minnesota in the pioneer days.

He enlisted in the Union Army in the early days of the Civil War, enlisting in Company "D" of the Seventh Wisconsin Volunteer Infantry and was detached to service in Battery "B", of the noted fighting organization known as the "Iron Brigade." With these organizations he saw nearly four years of active service. He was in thirty-nine major engagements, including the second battle of Bull Run, Antietam, Gettysburg,

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

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

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

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

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

A REAL TRIBUTE

Little Jean, accustomed to the best of Bible teaching, came home from her first visit to a mission Bible school, and was describing it confidentially to her mother:

"They sang real racketsy music and clapped their hands, and whistled something awful for God's house; but they all looked happy and seemed to think it was all right, so I did not say anything. And I don't believe my teacher knew very much; but, mother, she sure does have the Jesus knack."—L. M., in *Western Recorder*.

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NOT AMERICAN IN SPIRIT

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

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

"The Roman Catholic Church does not agree with us at all as to the observance of Sunday. The Jews disagree with us as to the conception of the Sabbath. Now why should we force upon them a bill which disagrees with their thought and their views?"

"We have no right to force our views and conception, which is the Puritan conception of the Sabbath, upon them. It is all right to do it in churches and to voice our sentiment from pulpit or by propaganda. But I don't believe in legislation which forces our religious views upon those who do not agree with us. It is not American in spirit."—*New York Times*, Nov. 22, 1921.

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

THE SABBATH RECORDER

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

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Sabbath School. Lesson VI.—May 6, 1922

ISAIAH'S IDEAL FOR A WORLD AT STRIFE

Isaiah 2: 2-4—11: 1-9

Golden Text.—"Come ye, and let us walk in the light of Jehovah." Isa. 2: 5

DAILY READINGS

Apr. 30—Isaiah 2: 1-14. The Gathering of the Nations

May 1—Isaiah 11: 1-9. World-Peace Promised

May 2—Isaiah 9: 1-7. The Coming of the Prince of Peace

May 3—Micah 5: 1-8. The Givers of Peace

May 4—Matt. 5: 1-12. The Peacemaker Blessed

May 5—Gal. : 16-25. Purity and Peace

May 6—Psalm 46: 1-11. God, our Refuge

(For Lesson Notes, see *Helping Hand*)

"After you have weighed your neighbor in the balance, drop a nickel of fairness in the slot of self-examination, and find out your own moral avoirdupois."

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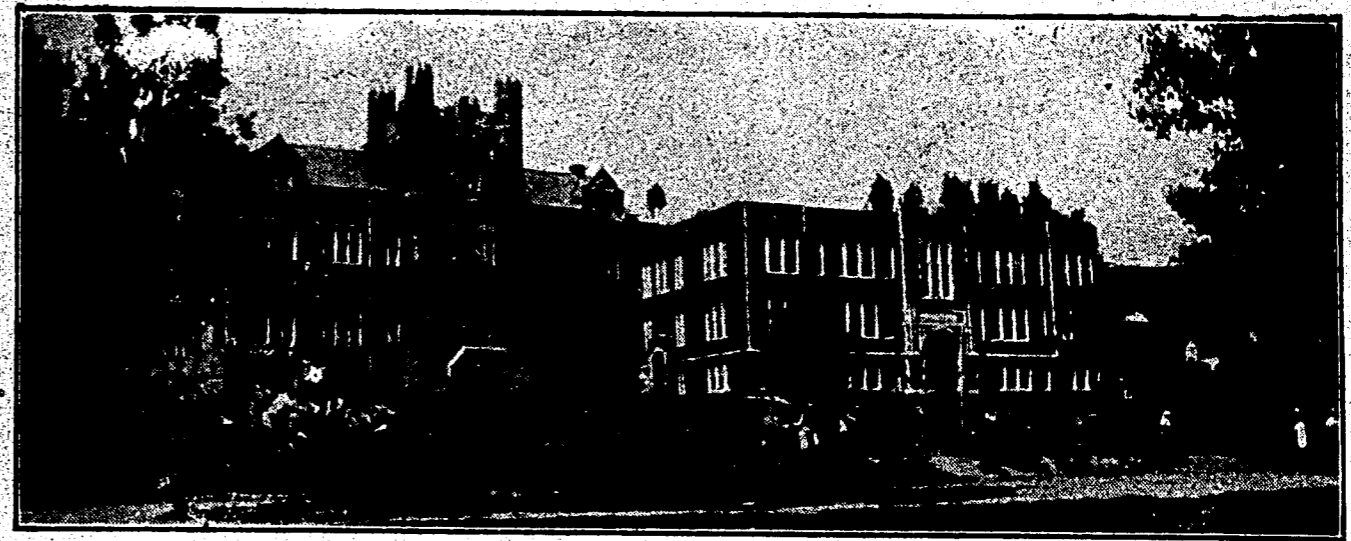
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"BEYOND THE SUNSET"

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

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