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 AMONG
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 REV. EDWARD M. HOLSTON,
 MILTON JUNCTION, WIS.

The Sabbath Recorder

"BEYOND THE SUNSET"

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

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SEVENTH DAY BAPTIST DIRECTORY

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Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

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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

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PLAINFIELD, N. J., MAY 1, 1922.

WHOLE NO. 4,026

We Wish All We are not alone in our
Might Win efforts to make good in the Forward Movement budget for this Conference year. Everything goes to show that the people of the Northern Baptist Convention are in the midst of a desperate struggle to win out. We can but admire the spirit with which their leaders, in groups and in sections, are pleading with the people, in behalf of the interests dear to them, to rally in consecrated effort to do their very best, in order that they may be able to face their Lord and their own record with a clear and satisfied conscience at the close of the year. We wish that they might all succeed.

We can not avoid the feeling that the Christian world is facing a crisis out of which must come a great victory or a disastrous defeat. The denominations are really allies in the warfare with Satan in which every victory will tend to strengthen the cause of Christ and fill his people with faith and hope. Every program that is halted half way through by doubts and fears and lack of interest on the part of the people, will surely strengthen the enemy and weaken the spiritual forces of the country. Every victory will put new courage into the rank and file of the Christian army.

If the disciples of our great Commander fail him in this time of testing, before the eyes of a gainsaying and hostile world, the power of Christ to meet the world's needs will be doubted more than ever, and his cause will suffer loss. What else can be the effect of failure if mission work has to be stopped, and retrenchment in Christian activities which have been sustained for years has to be made?

Let us seriously consider what the effect of victory or defeat in the Forward Movement will be to us as a people. Victory will mean courage, hope, inspiration, confidence in ourselves and strength in the Lord. It will have a blessed effect upon the morale of our forces, and brighten our prospects for the future.

Disastrous defeat will leave us chagrined,

dissatisfied, weakened in our purposes, and in our hopes for the future. This must not be. We are able to win if we only think so. United and whole-hearted self-sacrificing work by all will carry us through with our budget and brighten our outlook for coming days. We have May and June left us in which to win. By consecrated work we may surprise ourselves; for we do not realize as yet how much we can do.

Voices of Springtime While riding on a country road, a few days ago, we passed a little pond in a patch of woodland by the roadside from which there came a regular chorus of peeping frogs, so shrill and strong as to be almost deafening for any one close by.

Instantly memory took us back through the years to our old childhood home, in Genesee, N. Y. Close by the house was a small pond from which came nightly concerts in springtime which so impressed our child mind that after seventy years we class the frog-songs among the natural harbingers of coming spring. This little link in memory's chain started a regular panorama of scenes familiar in life's springtime; but which had been forgotten for many years.

In our old "sugarbush" near Nile, N. Y., there was a small swampy spot not far from the "boiling place". Many a night in early spring while we tarried in the evening to catch up with the run of sap by boiling late into the night, the "peepers" from that little marsh enlivened the dark hours with their music. They always seemed to say: Winter is over and nature's resurrection is at hand.

To this day, whenever we hear the frog songs in early evening, memories of those nights in the old maple woods come trooping in until we live over again everything suggested thereby. Again we see the shadowy forms of great trees and the fantastic variety of "underbrush" glimmering in the fire-light of the sugar camp; again we hear the gentle harping of spring breezes among the twigs of leafless tree-tops; once more there comes the pleasing tinkling of sap-drops falling in tin pails or pans nearby;

and again we feel the influences of strangely weird suggestions of forest nymphs caused by the glowing firelight and the curling steam from the kettles and pan, with the deepest darkness for a background into which we must go when starting for home—all these scenes come trooping in, and others of which there seemed no end, are lived over again in memory, started by a frog-concert by the roadside!

That is a wonderful law of our being by which things we have known in other years are brought again vividly to mind by the sights and sounds of today. Sometimes a strain of music will awaken memories of far-away scenes in distant lands. Before we are aware of it we are living over again some happy experiences of days long gone by. A snatch of some familiar song will instantly take one back to the dear old home where mother and loved ones were living the happy life of long ago.

This law of apperception is especially active with some of us in these beautiful spring days. The voices of springtime are wonderfully eloquent, as they revive the scenes of life's early spring. If we stroll in field or forest, the bright starry eyes of spring beauties and trailing arbutus look up to greet us with the same smiling faces we knew so well in the fields around our early home. Just one look at them brings back again the sunny nooks where they greeted us in the care-free days of yore. Again the voices of happy children around the dear old home come ringing in our ears, and for the moment, there comes the care-free, peaceful joys of a home life which made earth like a paradise.

In these balmy days when all the doors and windows stand open and soft breezes flow through the house, there comes a thrill akin to that of boyhood days when we knew that frost and snow had disappeared.

Happy is the soul to whom the voices of springtime speak not only of the earthly homes of long ago, but of the heavenly home in the perennial spring beyond the frosts of life's winter, toward which we hasten.

Pastoral Changes On Sabbath, April 15, Rev. W. D. Tickner, of Adams, Wis., offered his resignation as pastor of the Grand Marsh Church to take effect June 3. Brother Tickner has accepted the pastorate at Jackson Center to begin on June 10.

THE BOOK OF BOOKS

ARTHUR E. MAIN

I

INTRODUCTION

The following studies in the Bible are partly the result of over fifty years of increasingly satisfying and edifying companionship with it; and partly of an attempt to learn and inwardly digest and assimilate selected portions of recently published works on religion and the sacred Scriptures. One of the most important of these is Peake's Commentary on the Bible, whose arrangement of material suggested my own general plan.

My aim in these studies is to set forth what seem to me to be the best fruits of modern Biblical learning, in the way of fact and truth to be believed and to be put into practice.

An intelligent, reverent, and constructive survey of the history, biograph, literature, religion, and ethics, of the Bible should make still more powerful its appeal to our minds and hearts. To be profitable our study must be sympathetic and comprehensive.

Dr. M. W. Stryker says of the Bible in Peake's Commentary:

"What this composite book actually is concerns every thoughtful man. No respectful consideration of its total claim can be too urgent or too keen. All conjecture and inference aside, we are on firm ground when we discern, all along, the impulses of men alive with the purpose to describe the continuity of God's working with an elect people, and to advance the sense of his deepening approach, through this people, to all the sons of man. In diverse portions the perpetual message was given and put to record. Numberless unknown hands wrought sincerely to preserve and to continue the great tradition of Israel. Amazingly various mental traits, laboring in as various ways, were fused into a unity whose efficiency is providentially immortal. Whatever the woof, the warp of the great story is of God."

There have been many theories about the Bible: but it still stands firm as a record of God's purpose and method in the reconciliation of man unto himself through his self-revealing in creation, history, experience, prophecy, and in his Son.

The Bible writers were human and falli-

ble, but, living, thoughtful, and honest; and guided, we can not but believe, by a wisdom greater than their own. Ours is the task and privilege of discerning, by the use of all possible helps, the presence and meaning of this directing wisdom.

There are imperfections in the records, from our point of view; and they report stains on leading names; but beneath all this we may see a revealed and redeeming purpose advancing in fullness toward Him who was and is the Life and Light of men.

The Old Testament is a historical and progressive approach to the New Testament Gospel of saving grace and truth, which was sealed by Calvary and Easter.

Thus is Jesus Christ the revealer and interpreter of God; and a torn and troubled world greatly needs the comfort and guidance of that interpretation.

If the making of books is the most wonderful and worthy of the deeds of men, then the Bible is the greatest of human achievements, for it is the Book of books.

Although written long ago and by many writers, known and unknown, and widely separated, its message is a living one; and its words are words of revelation, judgment, power, salvation, and glory. And the well-being of men and nations depends very largely upon their attitude toward this book, in mind, heart, and will.

To know God, the world, and man; to know sin and righteousness, individual and social, in the light of the Bible, is to become wise unto salvation. To study the Bible with intelligence and conscience is to study life itself in all its varied aspects of sweetness and beauty, of bitterness and ugliness, because we study it here in its relation to God and goodness.

We understand, as our fathers did not, how this relation is sometimes stated in the form of legend or myth. This does not however lessen but rather enhances the spiritual value of the sacred narrative.

There are other most important sources of ancient history and geography; but the Bible is also a source. Modern science is not there; but God created the heavens and the earth; drove darkness and chaos away; and gave us the privilege of discovering natural law and order.

We do not need a new Bible or a new religion. But a marvelous expansion of knowledge; of social, industrial, and political conditions; and of human relations, now

world-wide, demand a new way of approach to the understanding and application of the Bible and religion.

A teachable, open-minded, hunger and thirst for reality as the basis of theory, is now the path to increased wisdom and power.

The religious and moral excellence of the Bible witnesses to its being a record of divine self-revelation in the field of truth. The excellence of the record testifies to its being adequately inspired. The excellence of its central Figure shows forth the creative and redeeming purpose of God. And these excellencies are a ground of the Bible's authority in the realm of human character and conduct.

The supreme authority in matters of belief and practice is, of course, God. But our moral reason must seek him and find out his will as revealed in creation, the Bible, the Church, the mystic's inner Voice, history, and experience, and in Jesus Christ, the Word, that is, the incarnate Mind of our heavenly Father. God can not be felt to be the great Authority over our lives until the soul consciously recognizes and lovingly submits to his Spirit and his known will. This submission means intelligent reconciliation. The Bible, in its appeal, speaks to self-reflecting moral judgment; that is to say, it honors human reason.

The books and religion of the Old Testament do not represent an isolated stream of divinely directed life. They were influenced by the ideas, religion, traditions, and writings of other and non-Hebrew nations.

Scholars are by no means agreed as to details; but there are good reasons for believing that the books as we have them are the result of compilation and editing.

Old Testament history is not good history according to modern standards, in respect to exactness, comprehensiveness, and orderly or scientific arrangement. Let us admit but not magnify its imperfections.

Modern archæology is vindicating the right of Bible narratives to a large measure of confidence.

We can follow the course of events that make up Hebrew history well enough to discern the evolution of ideas and national life; the meaning of the people's experiences; and the reasons why they had so unique a place in human history.

An outstanding feature of the Old Testament is that the importance of events de-

pends largely upon their religious and moral significance.

The Hebrew people, once primitive, responded to God as he spoke to them in nature, history, and in the soul, as no other ancient nation ever did.

And one of their greatest prophets, sometimes spoken of as the Second Isaiah, called them to be a Servant of Jehovah in carrying to Gentiles the light of the true religion.

Some ancient philosophers set forth high moral ideals; but no ancient writings are comparable with the Hebrew scriptures in their individual and social ethico-religious character. One can not be in right relations with God and in wrong human relations.

The relation with God was that of a covenant; therefore the divine command was, Ye shall be holy; for I Jehovah your God am holy.

The prophets were the great teachers and preachers of Israel. They saw, as others did not, the moral connection and meaning of events; and in the name of a righteous and gracious God they condemned personal, social, industrial, and political unrighteousness and plead with the people to do justly, to love kindness, and to walk humbly with their God.

The ceremonial customs of Mosaism were both religiously and morally educative. They express, in symbol, such ideas as sin, demerit, confession, reconciliation, purity and consecration.

(To be continued)

ANOTHER GRANITE SLAB FOR WASHINGTON MONUMENT

Washington, April 21—Word has just been received from the Governor of South Dakota by the Washington National Monument association that a huge granite slab shortly will be shipped here to be placed in the Washington monument. With the installation of this slab, every State in the Union, with the exception of Arizona, North Dakota, Idaho and New Mexico, will be represented. No date for the dedication has been decided but it was said to be likely that April 30, anniversary of Washington's inauguration, would be selected.

In accordance with a custom established when the monument was dedicated, February 21, 1885, every State slab sealed in

to position in the interior of the great shaft has been of uniform size, and the granite block now ready for shipment to Washington by the State of South Dakota will measure four by six feet, with a thickness of two feet, the same dimension of other State's stones. No stone may be placed in the monument unless it has been provided for by the legislature of a State, and the States have had the privilege of chiseling a patriotic inscription or coat of arms on the slabs sent to the monument commission. In the majority of instances coat of arms have been chosen.

Senator Sterling, of South Dakota, will be asked by the monument association to arrange for the dedication of the slab from his State. One member of Congress who especially will be asked to participate in the ceremonies will be "Uncle Joe" Cannon, who was said today to be the only living member of Congress who was present at the ceremonies in 1885 when the monument was dedicated.

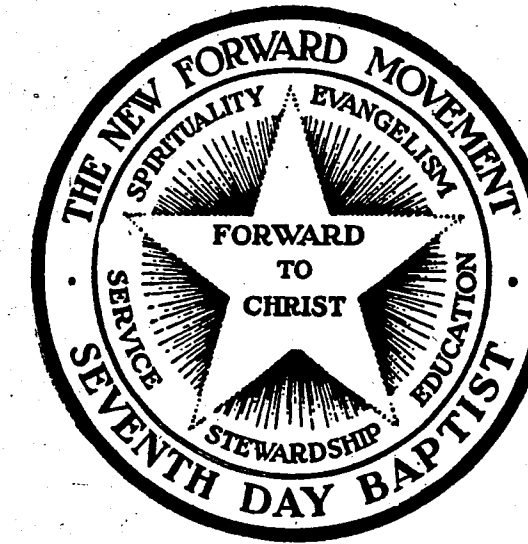
The Washington monument was constructed of pure white marble and granite, and the tapering design of graceful proportions reaches skyward five hundred and fifty-five feet, and looks down upon the city founded by and named for, Washington. The corner stone was laid July 4, 1848, and the topmost stone of the pyramid was set December 6, 1884.

During the years since the completion of the massive shaft State after State has contributed a slab in honor of the memory of the "Father of His Country." The monument association with untiring devotion to its task of "rounding up" every State, has never ceased its demand upon the various State legislatures. Frequently, it was said, one legislature would be on the verge of appropriating for a slab when it would "die" and the work of convincing its successor of the worthiness of the movement would have to be done all over again. Of the remaining States to be heard from, it was said, today by Frederick L. Harvey, the association secretary, that all but Arizona had expressed a willingness to donate a slab.—*Associated Press, in Western Sun.*

"The only way to make war impossible is to stop getting ready for war."—*Dr. Frank Crane.*

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.

ANOTHER CONFERENCE ON RECRUITS FOR THE MINISTRY

REV. A. J. C. BOND

There has been planned three or four conferences on the question of the ministry. One such conference was held at Alfred, New York, and has been reported for this page by Prof. J. N. Norwood. The second one was held at Plainfield, New Jersey, and is reported this week by Prof. E. E. Whitford.

The question of bringing the present pastors together for study and conference is proving to be a very popular one. While this plan has not yet been assured the financial support necessary to make it a success, I shall be glad to hear from the pastors, if they will write to me as Professor Whitford suggests.

Some one has suggested that such a meeting might be called at different places. I think this might be well if it does not make them sectional in their attendance. One of the advantages of such a meeting is the coming together from all parts of the country of ministers who will bring their respective viewpoints, obtained from their own fields of labor. Such a meeting might

be held at Alfred, New York, one year, at Milton, Wisconsin, another, and at Salem, West Virginia, another year. By the fourth year this "school of the prophets" might be held in the completed Denominational Building at Plainfield, New Jersey. But Rhode Island pastors should go to Milton, and pastors west of the Mississippi should attend such a meeting at Alfred and Salem. What I mean is, that ministers from every part of the land should attend each such school and conference.

I find this is a welcome suggestion to busy pastors who have been on the job for a number of years without a single opportunity for rest, or for refreshing contact with other ministers. Conference does not give it.

These are days of problems for the Christian leader. Christian Science lecturers are abroad in the land and are deceiving the very elect. No less a person than Sir A. Conan Doyle is in this country preaching Spiritualism. I read just this week that a woman had killed herself in order that her spirit might return and guide her husband, as she could not do in the flesh. Mr. Bryan, troubled as many good people are on account of radicalism in theology, is reverting to the other extreme by which the most thoughtful people will be driven to repudiate the church. These are days for men of sane minds and with a sound faith to get together, that they may know how to go forward together, confirmed in the simple faith of Jesus Christ. While the Gospel of Christ is a simple gospel, it must be so presented that it can be received without one's repudiating his faith in an ordered world, or his belief that the coming kingdom waits not upon some catalytic event, but that it is here now potentially, and will be in reality when men learn to live as Jesus did in this world which belongs to his Father, and our Father.

This is not only an argument in favor of our getting together for instruction, inspiration and guidance. These are not simply reasons why ministers should get together. The call is for young men, the best young men that can be found in any of our homes and churches, to give themselves to the Christian ministry in the Seventh Day Baptist Denomination. Spirituality is personality spiritualized. Personality is

largely intellectuality. God give us men. Such men as the times demand.

Read Professor Whitford's report of the Plainfield conference of the Ministry. Here it is:

April 9 was a day of meetings in Plainfield. The trustees of the Memorial Fund met from ten to twelve in their regular quarterly meeting at which meeting there was an unusual number of visitors. The Tract Board met in the afternoon from two till three-thirty; and then in the publishing house of the new denominational building dedicatory services were held which lasted till after six o'clock; and then in the evening from eight till nine-thirty two score of those who had attended many of the other services of the day met to discuss the needs and prospects of young men preparing for the ministry. There were present representatives of eight or more of our churches.

It was an interested and enthusiastic meeting. No long speeches were indulged in but two or three were ready to speak at once. Ideas popped out so rapidly and with such a spontaneous development with a phrase here and a period there that it would be almost impossible to say whose the idea was.

On the part of the people the needs are, a spirit of increasing giving so that the ministry in general shall be better paid, an exaltation of the importance of the ministry. Take care not to speak lightly of this calling. Do not discourage a young man from entering the ministry. Do not be a pessimist or a cynic. Sometimes you are, thoughtlessly. "It is pretty tough to have your child come home crying from school because her father is a minister and because the teacher has said that none of her pupils ought to enter the ministry."

Besides the responsibility upon our churches, there is the responsibility upon our young men just ready to make a choice of life work. We need more born with the desire and purpose to become ministers. Editor Gardiner told of the decision time more than fifty years ago when he said "I'll do it." "I have never had any doubts since then. I started in college with \$15. I drove a buck saw at 15 cents an hour. I cleaned out old wells or did anything else to earn the money I needed. For fifty

years the question of whether or not the Lord would take care of me never entered my mind." We need young men with that spirit, men with good physique developed by exercise and inspired with the idea of giving self and of "sharing the responsibility of Gethsemane."

Some men are deterred from entering the ministry, or are perturbed after they are in the ministry, not from any fear of being poor or from any feeling of disloyalty but from the feeling, "I can not lead with the light that I have." "The pastures are better on the other side of the river, but I can not lead them over." "If you do not do it, some of them will try to get over by themselves and they will be drowned." Just as men of science get together occasionally in groups and talk over their work, and tell of the line of research each is pursuing, and accept advice from one another on methods of procedure; so it would do ministers good to get together in groups for a like purpose. You, Seventh Day Baptist minister who reads this paragraph, are you willing to ask your church for leave of absence for one Sabbath that you may gather with eight or ten or more others at some central place convenient to a library, say at Alfred, "to tune up again the old strings," as one of your number has said? This is an entirely feasible scheme. If you are willing to do this, provided your traveling and other expenses are paid, please write at once to the Forward Movement director and start plans to make this an accomplished fact. You do not need to be "laid on the shelf at fifty." You will not have to prepare before you leave home the sermon you are to preach just after your return.

THE CONSTANT THINGS

Fame and wealth may come and go.
The lights of splendor flicker low
And sometimes die, but the simpler things,
The sitting room where the laughter rings
And the mother's smile and her cheerful song,
Are seldom swayed by the moving throng.

These are constant! The man may lose
The place he holds, and the world may choose
To flatter the skill of a younger hand,
But the walls of home for him shall stand;
And if he has builded his life for them,
He shall still have friends, though the world condemn.

—E. A. Guest.

A CATECHISM OF CREATION

GEORGE A. MAIN

(Used in Sabbath Eve meeting in Daytona, Fla.)

INSTRUCTIVE SCRIPTURE

By the word of Jehovah were the heavens made,
And all the host of them by the breath of his mouth.

Let all the inhabitants of the world stand in awe of him.

For he spake, and it was done;
He commanded, and it stood fast.

He watereth the mountains from his chambers:
The earth is filled with the fruit of thy works.
He causeth the grass to grow for the cattle,
And herb for the service of man.

O Jehovah, how manifold are thy works!
In wisdom hast thou made them all:
The earth is full of thy riches.
I will sing unto Jehovah as long as I live:
I will sing praise to my God while I have any being.

Consider the lilies of the field, how they grow;
They toil not, neither do they spin:
Yet I say unto you, that Solomon in all his glory
Was not arrayed like one of these.

QUESTIONS AND ANSWERS

1 What lessons should we learn from these words of the Psalmist, and of the Savior?

That the universe is a *creation*, not an accident; and that the infinite purpose, and wisdom and care, and beauty, revealed in everything, everywhere, should inspire us with admiration and reverence for their Maker.

2 Have we any more evidence than the Psalmist had, that the "Earth is full of God's riches"? Is it still true, *today*, that the lilies that God makes for us are more wonderful than anything that man can do?

Every discovery of science, radio telephony, the transmutation of the elements; every new-found law, whether of mind or matter or spirit, adds new proof that this world was created by an all-powerful Being, and that we have but begun to appreciate the wonders of God's creation.

3 Is not *this*, the supreme event of all time, the creation of the world in which we live, with its limitless wonders, and its ceaseless evidences of divine wisdom and love and care, worthy of our frequent and regular *commemoration*?

Jehovah thought so. In truth, *creation* is the *only* event that God ever asked man to commemorate.

4 In what *manner* did Jehovah wish the event of creation commemorated?

He asked, first, that we *distinguish* the last day of the week by naming it the "Sabbath"; second, that we *observe* the last or seventh day as a *holy day*, just as he hallowed the last day of creation week.

5 But was not creation week much *longer* than our weeks?

Jehovah simply asks us to do in *our* week what he did in *his* week; so it makes no difference what the length of his week was.

6 Did any *other* people, except the Hebrews, heed God's request and call the last day of the week the "Sabbath"?

Most of the great languages of the world, more than a *hundred* besides the Hebrew, designated, *and still designate*, the seventh day of the week as the "Sabbath"; showing that in the past the *seventh day* was recognized as the *Sabbath* the wide world over.

7. Is not Sunday, the *first day*, the "Christian Sabbath"?

If it is, *why* did it take over 1,500 years to find it out? Sunday had never been called *Sabbath* till three centuries ago, and then its application to Sunday was *wholly* without the support of history, scripture or reason!

8 Then, is not Sunday the "Lord's Day"?

Here, too, history, scripture and reason dispute such a claim. In Isaiah the Lord firmly declares that the *Sabbath* is "my holy day". The first six days of the week are *work* days, and hence are *ours*; the remaining day, then, the Sabbath, and no other, is the true *Lord's day*.

9 Were not the coming of Christ, the giving of his life for us, his rising from the dead, his ascension into heaven, events just as great as creation, deserving of our occasional commemoration, and one or more of these days

of such importance as to warrant being called the "Lord's day"?

Jehovah obviously did *not* think so. For he neither expressed in his perfect Word a wish that any of these events be commemorated; nor did he even make it possible for us to know *when* these events occurred. Certainly we can not, for example, be *absolutely sure* that Jesus rose on Sunday, when Matthew plainly tells us that he had *already risen* "late on the Sabbath day as it *began* to dawn *toward* the first day of the week" (Sunday).

10 But can we be sure when the true Sabbath occurs, either; may not the Sabbath have been lost sometime since way back at creation?

Jesus answers the question as to the Sabbath having been lost *before* his time; he was without error. He was a loyal Sabbath-keeper, commemorating the completion of creation on the day just before the first day of the week. The calendars of the whole world, including our own, leave no doubt that Saturday is the last day of the week, the Sabbath, the day that Christ *would* observe were he here, and the day that we all *should* observe.

11 Granting that the day has not been "lost", do not the sphericity of the earth, the day-changing line, or other physical facts, make it *impossible* to have any really holy time anywhere?

Jehovah did *not* think so. Jesus did *not* think so. We shall have to admit, however, that there are *men* who make that very claim, thereby accusing the Almighty of himself doing *and asking others to do*, the impossible.

12 Should any people except the *Jews* commemorate the marvelous event of creation by remembering the Sabbath day to keep it holy?

The Psalmist wrote, "Let *all the inhabitants of the world* stand in awe of him." Every man, woman and child, regardless of race, nationality, or creed, who recognizes in the wonders of the universe as every one must do, the evidence of infinite wis-

dom and purpose, should "remember", and rest upon, his Holy Day, the Sabbath, in commemoration of the creation of the wonders which surround us all, everywhere, in the beauties and the blessings of Nature.

13 What *other* reasons for Sabbath observance, aside from its being a commemoration of and a reminder of the wonders of Nature, are found in the Bible?

Sabbath-keepers, *only*, have the joy of *knowing* that they are acknowledging God as the Maker and Giver of all the marvels of creation at the proper time, when they commemorate the finishing of his work on the Sabbath. Again, in keeping the Sabbath they are conforming to Jehovah's will as expressed by him in the Ten Commandments, God's own and only written code of morals. And last, but most important for Christians, followers of Christ, Christ was a Seventh-day Sabbath-keeper, and no one can err in following his unmistakable steps in the question of which day to observe. *Christ's* appreciation of Creation was so profound that he saw in the tender lily that God made such reflected wisdom and beauty as were not to be discerned even in man's most gorgeous productions; while to *him*, the Ten Commandments, of which the Sabbath command is one, were ever and always the unchangeable will of Jehovah, his Father, never to be forgotten for a moment. Indeed, *Christ* showed an *especial* interest in the Sabbath as an institution to be remembered *after* his resurrection, for he pleaded with his hearers that when Jerusalem should fall, years afterwards, they should *not* take their flight on the *Sabbath*.

14 If "all the inhabitants of the world", as the Psalmist bids, should learn to appreciate the wonders of this created world in which we live and to commemorate its evidences of infinite wisdom and care by resting and worshiping upon *God's* Sabbath instead of upon some substitute day or no day, what direct, practical, beneficial

result might be expected to follow such a world wide movement?

All *evil* is traceable to our *forgetting* God and the *gifts* he gives us from *his* limitless creation. Sabbath observance, besides being a blessed *privilege* of obedience to a heaven-born command and proof of our desire to follow in the steps of Jesus, is a frequent reminder of Jehovah and his ceaseless love. Sabbathless eras have *always* been Godless eras. The Sabbath, alone, is the key that can and will unlock the flood of reverential, inspiring, thoughts for which men's hearts are ceaselessly, yet often unknowingly, yearning. No effective and permanent relief from this world's evils need, or can, be hoped for until *God's Holy Day, our Lord's Day, the Seventh-day Sabbath* is generally observed by Christians everywhere as a *Holy* day in commemoration of Jehovah's marvelous handiwork, and in accord with the will of the Father and the practice of his blessed Son, our perfect Example.

RHODE ISLAND'S VICTORY

Honorable Samuel H. Davis, Westerly's representative from the second district, has come into his own. Rhode Island has an enforcement bill, and it must give him no small amount of satisfaction to see that law upon the books.

For the last six years Mr. Davis has stood for national prohibition. First he led the unsuccessful fight for ratification of the national amendment to the Constitution, and for two years he has seen an enforcement bill entered in the general assembly only to be sidetracked. Last year a bill which was brought out by him was sidetracked in the last few days of the general assembly, although it gave excellent promise of being passed.

The sentiment all over the State, which was heavily against Mr. Davis and his work in the general assembly, has changed and gone with the dry current, until Friday the issue of concurrent legislation was ended by a vote of 63 to 53. The dries did much better than was expected, for there was many a man who got onto the band wagon while the going was good, and the bill similar to that which Mr. Davis

advocated more than three years and for which he has continued to stand, has been written into the laws of the State.

The question of national prohibition has dominated state politics since Mr. Davis went to the general assembly. Many things which he has wanted have been side-tracked by the liquor interests, who expected him to deal and trade the principles for which he stood, but if there is any member of the general assembly who has come out with a clean record, that member is Samuel H. Davis. He can not be criticized if he feels that the victory of Thursday is more or less a personal one.

There are those who today say that Rhode Island is as wet as it ever was, but the *Sun* believes that state sentiment is fast becoming dry. There is no doubt but that the members of the general assembly, when they voted on the enforcement act, voted as they believed their constituents desired.

The Republican organization of Rhode Island ought to know today that the prevailing sentiment of this State is for the enforcement, of not only the Volstead Act, but the new state law as well, and that if there is a change in national enforcement officers in Providence that men should be placed in that office who are in sympathy with enforcement of the prohibition amendment. No man should receive a position there who has been notoriously connected with the liquor interests. There is no reason why an ex-saloon keeper should be expected to enforce the law under the prohibition amendment.—*Westerly (R. I.) Sun*.

A TRUE FRIEND

MARY S. ANDREWS

I have a friend, as true a friend
As mortal ever knew,
Who bears with me, yet cares for me,—
A marvel ever new.

She knows me well, to her I tell
My joys, my dreams and thought,
She speaks a word, a helpful word,
Always with kindness fraught.

Her heart's true love, her boundless love,
Has been my life's bright star,
To lead me on, and ever on,
Toward higher goals afar.

Years come and go, how swift they go!
But friendships never end;
Life holds one joy without alloy,—
A true and faithful friend.

MISSIONS AND THE SABBATH

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

MISSIONARY AND TRACT SOCIETY NOTES

EVANGELISTIC WORK

On Sunday evening, April 16, it was my privilege to attend one of the services in a series of meetings which are being conducted by our general missionary, Rev. William L. Burdick, and by Rev. Alva L. Davis, the pastor of the First Hopkinton Church, at Ashaway, R. I. The message of the evening was strong, loving, appealing, evangelical. Great and fundamental truths of the gospel of Christ were presented in a forceful way, and in terms so simple that all could understand; and the appeals for decisions for a definite acceptance of Christ which were presented by both men were earnest and touching. This is a kind of effort which results in great good to our churches and to the entire community where they are situated. Seventh Day Baptists have always encouraged such work, and their strong spiritual characters have been in no small degree due to such influences. Let us not grow weary in well doing.

MRS. WHITFORD AND MRS. SAUNDERS

The meeting of the Missionary Board on April 19, was saddened by the death since the previous meeting of two of its most worthy members, both of them widows of former much beloved and faithful corresponding secretaries, Rev. O. U. Whitford and Rev. E. B. Saunders. These women had not been actual members of the board until the past three years, but their influence and loving helpfulness as wives of the men so closely associated with the work of the board have long been felt and appreciated. The board expressed its sense of loss and its debt of gratitude by suitable resolutions which will be found in the published minutes of the meeting.

SABBATH DAY RALLY

May 20, the third Sabbath in the month, is the time set for some sort of special attention to be given in our churches to pro-

moting interest in and loyalty to the Sabbath of Christ. For several years the Tract Society has endeavored to promote this matter by preparing programs and sending them to the Sabbath schools. It is difficult to make any one program suitable for all the churches, and these that were sent out were intended to be merely suggestive. It is hoped that the various organizations of each church will this year make their own plans and programs. Surely an annual occasion when throughout the denomination we are all earnestly uniting in an endeavor to strengthen the Sabbath, will result in help to ourselves and will please and honor our Master, who was himself Lord even of the Sabbath Day.

RUTH AND BENJAMIN

THE GRAPEVINE

And Ruth said, Those two grapevines which I planted in the back yard are in need of some kind of a support, for, lo, they are trailing along the ground in their growth, and the nature of the vine requireth a tree, or wall, or something, to which it may cling and by which it may climb.

And Benjamin replied, I know it, thou speakest the truth and wisely. I will buy me posts and boards, and I will dig deep holes for the posts, and when they are set therein I will fasten securely thereto the boards and thus make for the vines a strong support. But he did it not.

Then time went on. And Ruth spake again after the same manner as before; and so likewise did Benjamin. But he did it not. And all the times that Ruth thus spake, and all the times that Benjamin made replies of like fashion, behold, if they were counted they would number almost as many as the hairs which are left upon his head. But he did it not.

And the weeks and the months went by. And it came to pass one warm day in early spring that Ruth and Benjamin were in the back yard; and Benjamin said, These grapevines need a trellis. And he stopped to take the vine and turn it gently, when, behold, he found that it was broken off, at the surface of the earth, severed completely from its roots. So often had it been twisted this way and that way when the lawn was being mowed, and when the

garden was being hoed and raked, so often had it been bent here and there, that at the spot where the strain was always felt the most it had been injured, weakened, bruised, and had died, a sacrifice to the dire dominion of Neglect.

Now Ruth was sad, and she looked askance, but she opened not her mouth. And Benjamin was filled with shame, and with sorrow for the vine, and for Ruth. And pondering with himself he spake aloud, Behold, how like this vine are many men, and women too, yea, and little children. They have no tree, or fence, to which to cling, no support to hold them in an upright way, the way of joy up towards the stars of heaven. And they are forced to crawl along the ground, and are turned about this way and that and the other, till their lives are broken off, and they are maimed in heart and die. I pray that no neglect of mine to build supports shall sacrifice a human soul, as my neglect has sacrificed this vine. Ruth, what sayest thou? For with these words he found his courage coming back, and he turned to see and hear what she might say, when, lo, she was not there. But soon the window of the dining room was raised, and in gentle tones he heard her call, Come now, the table is set, let us have supper.

THE THISTLE TO THE ROSE

RALPH CURTIS JONES

Part One

With blushing cheeks you proudly stand,
On some fair breast adorn,
While my poor dress, on every hand,
Is met by naught but scorn.

Your dainty beauty wins a smile
When you your buds unfold,
There's naught in me that can beguile
Or charm the young or old.

You're welcome in the rich man's room,
Amidst their mirth and play,
But I am left, it is my doom,
In cold and dark to lay.

By rich and poor alike you're bought,
For you are loved by both,
But my poor bloom is never sought,
My ugly form they loathe.

I envy you the cunning way
You hide your dangerous thorn,
And cover with your brave array,
What I disclose to scorn.

But I have done, I'll weep no more,
My thorns shall serve my spite,
And thus I'll even up the score
Until I'm treated right.

THE ROSE TO THE THISTLE

RALPH CURTIS JONES

Part Two

You call me proud,
And rail against my beauty;
You think me loud,
And yet I do my duty,
Which is, to lend more happiness to life,
Why should there be betwixt us envious strife?

I help mankind;
I cheer the sick and weary,
The sadden'd mind,
I rouse with message cheery,
And human things count me of kindly worth,
Do I not deck the silent graves of earth?

With bended head,
And leaflets gently swaying,
Where lie the dead,
Whose spirits still are praying,
I stand beside the cold deserted grave,
Where rest the pure, the beautiful, the brave.

Yet to the ground
I sink and die most surely,
For thorns abound,
Yet I shall rise securely,
To blossom in a brighter land again,
Where naught of harm can enter—naught of pain.

Oh, when I go,
When my existence closes,
Lay them not low,
Be gentle with the roses,
That shall remain to brighten weary earth,
And to give mankind promises of re-birth.

And you who read
Be not a thorn in living,
The world has need
Of lives well spent in giving,
Of service that is faithful unto death,
And sweetness scattered like the rose's breath.

DEAD RIGHT BUT BETTER ALIVE

"Why do you turn out for every road hog that comes along?" said Mrs. Snappye, rather crossly. "The right of way is ours, isn't it?"

"Oh, undoubtedly!" answered her husband, calmly. "But you'd better read that epitaph which appeared in a newspaper recently. I committed it to memory:

"Here lies the body of William Jay,
Who died maintaining his right of way;
He was right, dead right, as he sped along,
But he's just as dead as if he'd been wrong."

—Boston Transcript.

EDUCATION SOCIETY'S PAGE

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

CHRISTIAN EDUCATION

FRED GORAB, ALFRED COLLEGE, '24

About three thousand years ago, prophets heralded the glad tidings of a warless world. History seemed to promise the fulfilment of the prophecy. Leagues among nations were formed. An international court of Justice was instituted. Education became more universal. Scientific discoveries were made while social and commercial intercourse flourished. The period preceding the Great War was a period of peace and apparent security. It was an era of prosperity and contentment. The unlightened present looked with complacency on the tragedies of the past. Men said: "Tomorrow shall be as today, yet more abundant, when the world sitteth still and is at peace." Civilization seemed to stand by its own equipoise and solidity. The possibilities of evil were concealed and God was forgotten.

This, however, did not secure peace. While we were thus vegetating, the eruption came, the volcanic forces found their outlet, and the lava streamed out to deface and to scorch the land. Our rosy hopes and anticipations were shattered, and the idols of iron and gold crumbled. Fields were devastated, cities destroyed, old men and women despoiled, the springing life of a generation crushed while the flower of the nations lay bleeding on the battlefield or beneath the sod.

With harrowing memories of more than ten million men who laid down their lives in the awful struggle, of the countless homes bearing the burdens of anguish and suffering, and most of all, of the aftermath of bitterness and hatred, we are here tonight hoping to propose a remedy for the spirit that brought down this pall of sorrow upon the world.

To do so intelligently, we must recourse to history, the greatest of authorities on the subject. It casts light on the troubles of the past, thus illuminating the present and the future.

Can a league of nations and an international court of justice bring about world peace? They can not. Like Samson when stripped of his strength, they are helpless. The questions of independence and national honor, the very questions that lead to war, are excluded from arbitration. Nations that have the physical strength to retain that which they possess and to usurp that which they desire, have little interest in inviting the uncertain hazards of arbitration. They are not willing to resort to the latter course of action when other measures seem to them more profitable. Chili failed to do it, Austria refused to do it and France does not want to do it. Were it possible, on the other hand, to compel the nations to submit for arbitration, all disputes, and were it possible to force them to accept the decisions of the tribunal, such a course would not be expedient. Force can not bring peace. To coerce a nation would be one of the maddest projects yet devised. Bringing nations into subjection and coercing them has been the very foundation and sure promoter of war. Such a procedure may delay the outbreak but the fires will slumber till the outburst. A league of nations and an international court of Justice will succeed only when we crush the manifest selfishness of the nations. That old imperial spirit, the desire on the part of the stronger powers to advance their positions, to obtain outlying territory, and to keep under subjection the weaker powers, must be destroyed.

Will disarmament serve as an antidote for war? Disarmament may reduce expenditures but it can not prevent war. The warfare of the future will be chiefly with chemical weapons. Its outcome will not depend on guns, nor will it depend on ships. It will depend on the ability to use and to foil the atomic missiles that dart in all directions, turn corners, leap barriers and search out the most obscure places. In comparison, recent developments have made the use of gas in the late war, as child's play. The nations realize that after a gas initiative, there may be no opportunity for retaliation. Hence, they can not hazard their future and forgo the use of weapons that promise victory. Disarmament can not prevent war because it is the symptom and not the cause of the disease. The clash of armies and the drum fire of guns are tools

of the human spirit. The first man did not have weapons. He made them. Before men cease to beat their ploughshares into swords and their pruning hooks into spears, the human heart must be stripped of its poisonous weapons, suspicion, jealousy and hatred.

Will democracy insure world peace? A democracy like other forms of government seeks to take a stronger and a more aggressive position among the nations. It creates a racial pride and a spirit of nationality. Not seldom has it resulted in racial repulsions and prejudices, feelings that can not but result in conquest. "It is perilously easy for the noble plant of patriotism when wrongly nurtured, to become a coarse and a baneful tree." If the nation is to enjoy peaceful relations, we as individuals must cherish such relations.

Will learning usher the millennium? The systematic development and cultivation of the natural powers can not establish world peace. A man may possess an attractive exterior, decorated with classical, scientific and historical ornamentation, yet he may possess an unlightened interior, with clammy walls where flourish the creeping things of meanness, self-interest and conceit. How many of those turned out by our colleges are cynical where they should have faith, timid where they should venture, critical where they should be constructive and indifferent where they should be passionate. Have not the highways of the most efficient systems of education, thus become the byway of the cruelest of wars? Has not the misuse of science, made the war between civilized people more hideous than the worst struggle of savages? "If the heathen element of Christendom has led to so great a disaster, how much greater will the danger to the world be, when the nations that have not been Christianized become armed with all the powers of science as there is every sign that they soon would be?" The vision of a civilized but an unchristianized India or China, for example, makes the dim future more dismal.

We can not realize a world wide blessing so long as there are false notions to be replaced by true ones and so long as there are sinister interests that thrive on human strife.

Is there no hope then? Is there nothing that will insure the maintenance of humanity? Yes, thank God, there is. Seeking

to check the river at the mouth is bound to result in failure. The river must be checked at the source. The work must be from within out. The power that will usher the "Golden Age" is the power that is able to transform the human heart and instill therein a respect for the weak and poor. It can control the passions and appetites that become the raw material of sin and war. It will uproot selfishness, eradicate contempt of the invisible and exterminate the greed for possession. It is the power from which justice draws its strength, loyalty its self-sacrifice, and patriotism its responsibility and self-restraint. It is quiet, unspectacular, patent Christian Education.

Christian Education sets before us an ideal, encourages us by presenting the ideal as a personality, and constrains us to strive toward the ideal by furnishing the dynamic power necessary for the emprise. It is not something decorative, something external; it is something intrinsic, something fundamental. It penetrates into and blasts the very foundations of selfishness, suspicion and hatred, and plants in their stead the Christian principles of service, co-operation and good-will.

There is no force more vitally connected with the future weal or woe of the world than the student. It is the student that will influence the coming day. What that influence will be depends on the training given at the home, the school and the church. The world will become the celestial city when these three institutions unite. There must be a unity of purpose as well as a unity of action.

First:—If this world is to be freed from war every person must possess an unbiased knowledge of relationships. Whether the people are rich or poor, black or white, matters not. The home, the school and the church must impress upon the minds of the rising generations the kinship of man to man, man to the universe, and man to God. They must teach them to prize and to uphold the principle that all men are created in the image of the same creator, and that all nations are equal before God. The value of brotherhood can not be overemphasized. Neither can the truth that what hurts one hurts all. Each man, each nation and each race has a distinct contribution to make to the progress of the world. Each must be brought to realize the possibility and more so the ne-

cessity of doing so without impeding the contribution of others. Only through social equality, good fellowship and helpfulness can the greatest progress be made. This social equality, good fellowship, and helpfulness can thrive best through a clear understanding of relationships and by utilizing the agencies that bring us closer together and that promote an interchange of ideas and ideals. Above all each life must be trained to express something that shall illustrate its sense of obligation, love and praise to Him who is in all and over all.

The next step towards progress is teaching the young people to appraise life fairly. Our institutions must teach those in their care to discern between right and wrong, between the finest and the mediocre, between that which is worth doing and that which is not. They must impress upon the minds of the people, that life is more than meat and the body more than raiment. Such discernment includes knowing when and how to act. It renders to Cæsar only the things that are Cæsar's. It sees the end from the beginning and masters every situation. What is more it is anxious to secure accurate information about the point at issue and cultivates the habit of arriving at conclusions based on the good of all people.

We may have a thorough knowledge of relationships and we may be able to apply our knowledge, and still be as far from real peace as east is from west. The alabaster vase must be broken before the ointment can flow. The wheat must be crushed before it can become a sustainer of life. And self must die before peace can flourish. If this world is to become the prophesied "Utopia" sacrifice in service must be the watchword. We must be fearless. We must forget our petty gain or loss. We work for the welfare of humanity. The struggle for existence must be supplanted by the nobler struggle for the life of others. We must be willing to do our duty and to risk the future that all great wrongs may be righted. "To gain peace we must not hesitate, each one of us, to take our place in the front ranks as an opponent, not only of war and violence, but to those passions and dispositions that eventually lead to war." We must say to our soul "fight on resisting it may be even unto blood, or peace shall never visit thee."

To stop after these thou shalt is to have a lifeless body. It is life that says thou *Canst*. There is but one thing that can give power in service and that is faith. Faith in self, faith in the possibilities of man and above all faith in God. Brawn has enabled man to overcome great obstacles. Brain has enabled him to overcome greater obstacles and to lead captivity captive by harnessing the forces of nature. Faith transcends both and is the one power that will enable man to rid himself of the most loathsome of diseases—sin-war. The greatest and the noblest work can be done only by men of faith, men with noble hearts and minds. We must cease to consider Christianity merely as a useful appendage for respectable society and God as an interesting and a diverting object for intellectual speculation. Whether we are parents, teachers or preachers we must acknowledge and proclaim the fact that God is calling men to a life in which the entire personality must be laid on the altar. Intellect, will and emotions must be brought into harmony with him through (Jesus) Christ. The dream of a united world can not be realized without the Lord Jesus Christ. Other foundation can no man lay. He is needed to bear in a mighty way upon the lives of the nations, upon their growth, upon their civilization, upon their national and international polity, and upon the behavior of the stronger of them towards the weaker.

In Christian Education, we have a power. "A devotion above all devotions, a loyalty above all loyalties, a cause above all causes; a philosophy of life; but more; a theory of science, a view of political and social development, but far, far more, for embracing all these, enriching all these is our faith in Him," whose kingdom shall come and whose will shall be done.

The plough has been drawing deep furrows and now is the time for sowing. So let us together where we can, apart where we must be apart, do the work of the kingdom, bear witness to the King, bring happiness into darkened lives and build the walls of the city with the open gate. Hope in God, thrive for and with God and pray to God.

"Peace will dawn upon the earth when the hearts and minds of men have been trained in the beauties thereof."

THE RADIANCE OF LIFE

What men think of immortality depends largely on what they think of life. When Professor William James published his Ingersol lecture on immortality, a correspondent wrote him that he feared he had proved his point. "But why did you do it? Isn't it bad enough to live once without having to live again?"

Whenever it is bad to live it will be bad to be immortal. But when life becomes radiant immortality is radiant also. That is the force of Paul's word to Timothy that Christ "brought life and immortality to light through the gospel." They come into light together or not at all. Sometimes a brave soul who has suffered much here is eager for the life to come for the relief and joy it will bring. But when one has come to think of life as distress, then nothing is more pleasant than to think of its ending forever. This is the secret of the Buddhist refusal of immortality—life is misery in any case; its pleasures are snares; the only hope is the cessation of desire in cessation of life. Professor Pratt found Buddhist monks ready to agree that the Christian idea of a future life made it desirable, but that was because the Christian idea of life made life itself desirable.

Yet the idea of immortality in turn adds radiance to life. If man is a creature of a day, soon snuffed out, then there is something almost ignoble about his pretensions. Why take himself so seriously? Why take other men so seriously? Their pain is soon over; its effects die with themselves. Their wrongs are soon forgotten; they cease with themselves. Even the ethics which remains after all idea of immortality passes is a cold and difficult mode of living. Professor Cross says that "other-worldliness" is as fatal to religion as "worldliness". Yes, but it works the other way also. "Worldliness," centering everything on what may happen here and now, makes a cold ethical life which can only be redeemed and warmed by "other-worldliness." If there has appeared a poor estimate of humanity the cure of it will be the new sense of immortality. These are no petty beings with which we are dealing; they are children of eternity.

There is radiance for life in realizing the elements in it which are undying. Faith is undying; it is the soul's link with the unseen and eternal. Yet faith can not live

unless the soul lives also. Hope is undying; it is the soul's link with the future. Love is undying; it is the soul's link with the universe and God. When life has lost its radiance, it is because one or all of these traits has been lost. Samuel L. Clemens gained nothing of joy in his clouded thought about the future. Shelley gained nothing by his bitter rejection of hope and defiance of the future. No one gains by loss of love. Men who live are eager to go on loving; men in whom love is dead do not care. Men whose hope flames into glory would never have the flame die down; men who have only the ashes left do not care. When faith has reached out into the unknown and grown sure of the unseen, the soul is eager for continuance so that it may fare out farther still and grasp greater realities; when faith is dead, why should one care to live again?

Life is radiant also in its service of great enterprises. It is sometimes urged that it is enough to serve a great cause and then to pass away, leaving the world better for having lived. But what is that compared with doing all this and yet continuing to see the enterprise coming to assured victory? It changes all one's thought of the heroic men and women who have served their day and generation according to the will of God to realize that they still continue somewhere in God's keeping, not past factors alone but present factors in that will which they served. We marvel at the fragrance of an old perfume that creeps out when a chest is opened and a garment unrolled after a generation. What shall be said of a life that outlasts the generations, not merely in the memory of other men, but in the reality of a continued existence?—*The Continent, an Editorial.*

Bishop Fallows of Chicago is not compromising with nullifiers of prohibition. He talks to them this way: "Men of the opposition: You may as well try to stem the Mississippi with a straw as to throw back the American nation to its former state of crime and misery. We are going to meet all your organized efforts to nullify the law. We will not sleep a single moment at our posts."—*The Continent.*

"Character, not caricature, is the true product of God's Grace in salvation."

WOMAN'S WORK

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

MEMORIAL SERVICES BY THE WOMAN'S BOARD, MILTON, WIS., IN HONOR OF MRS. O. U. WHITFORD

Fold her, O Father in thy arms,
And let her henceforth be
A messenger of love between
Our human hearts and thee.

And let her mild rebukings stand
Between us and the wrong,
And her dear memory serve to make
Our faith in goodness strong.—Whittier

On Sunday afternoon at the recent quarterly meeting at Milton the Woman's Board held a memorial service for Mrs. O. U. Whitford. Mrs. West presided and after devotional services conducted by Rev. H. N. Jordan, Mrs. West read a tribute, written on behalf of the board. This tribute by Mrs. West has already appeared in these columns. Mrs. J. H. Babcock spoke a few words of personal appreciation and read Whittier's memorial poem. Following this other tributes from people in various places were read. Miss Alberta Crandall sang with feeling the beautiful song, "Face to Face", and a quartet, Misses Crandall, Dorothy G. Maxson, Gladys Hulett and Myrtle Lewis, sang, "Beautiful Isle of Somewhere". At the close of the program Mrs. W. W. Clarke, Milton, read a tribute to the memory of Mrs. E. B. Saunders. Then Rev. S. H. Babcock dismissed us with a prayer of thanksgiving for such lives as Mrs. Whitford and Mrs. Saunders had lived among us.

The tributes follow:

[The next item given here is a tribute by Edwin Shaw, which is already published on page 520 of last RECORDER.—T. L. G.]

A TRIBUTE FROM THE WOMEN OF THE EAST,
BY THE SECRETARY OF THE EASTERN ASSOCIATION,
MRS. EDWIN SHAW, PLAINFIELD, N. J.

If Mrs. Whitford's work in the East differed from that which she did in the West, it was mainly from her environment, for she carried her consecrated spirit and resourceful energy wherever she went, and her talents never lay dormant. The influence of her life is priceless.

She was a beloved and faithful Sabbath school teacher in Westerly, R. I., for many years, and interested in all of the other activities of the church. She was president of the Woman's Christian Temperance Union, and faithfully exemplified, in her life, the purity for which the white badge she loyally wore, was a symbol. She was, more than once, a delegate to National W. C. T. U. Conventions, I am told, by her co-laborer, Mrs. T. H. Tomlinson.

While Rev. O. U. Whitford was principal of Shiloh Academy, his wife was preceptress, and it is no tax on one's imagination to picture the ideal relations that must have existed between teachers and pupils. The righteous work they did there has done an untold amount of good to individuals, and to the denomination they both loved. Her interest in Shiloh, the Seventh Day Baptist Church, and the students of the Academy, did not weaken with the years, and one of her last public services was to preside at a meeting on the Sunday afternoon of Conference, in Shiloh, N. J., in 1922, called to arouse interest and incite action in the matter of collecting funds to purchase and place a monument to the memory of the constituents of the first Shiloh Seventh Day Baptist Church and of the Academy. The originators of the idea were the late Dr. Sophie Tomlinson, Shiloh, N. J., of beloved memory, and Mrs. Loisanna Tomlinson Stanton, of Alfred, N. Y. It was estimated that a suitable memorial would cost about \$500.00 and a part of that amount has been pledged.

Mrs. Whitford earnestly pleaded for funds, and if any of her friends contribute toward it, they will be helping a cause she approved. It appeared to be the sense of the aforesaid meeting, that the monument should stand near to the spot where the pulpit of the old church stood, in a corner of the beautiful cemetery in the rear of the present church at Shiloh.

Mrs. Whitford's trip to Conference last summer was undoubtedly a severe tax on her strength and health, but how much poorer her friends would have been if she had not been there.

I had many precious memories of her before then, but she added to them at Shiloh, and the picture of the indomitable little lady who carried her years and her frailties so lightly, and who would not be diverted from the serious business in hand,

will stay by me. In her zeal to keep the Conference pace, she scorned the solicitous advice of the physician, whose opinion at other times she valued, when she was told to remain quietly in bed to overcome an indisposition that her activity aggravated.

I knew her to be tireless in her efforts to uphold the right, and scathing in her denunciation of that which she believed to be wrong.

WORDS OF TRIBUTE FROM WALWORTH, BY
MISS PHOEBE COON

I am indeed glad of the privilege of paying a slight tribute to one whose life was so rich in loving service to her God and humanity, one of whom it might well be said none knew her but to love her. She came to Walworth a comparative stranger when her husband entered upon his pastorate, yet very readily fitted into the place which she was to fill as pastor's wife and very soon won the hearts in the parish.

For two weeks while arrangements were being completed for settling in the new home, she cheerfully and patiently rested in our home and endeared herself to the members of the family. As pastor's wife at that time her task was not an easy one, as Mr. Whitford, for two years, attended Morgan Park Seminary, and taught one year in Milton College, which fact placed heavy burdens upon her during the weeks of his absence. But in all these experiences she proved herself master of the situation and gave freely and cheerfully of her time and thought, with an optimistic spirit, to the service in which she was truly her husband's helpmeet.

During two years of the pastorate she was the efficient and beloved superintendent of the Sabbath school, ever seeking to inspire young people with high ideals of life and service. Those years of intimate association with her in the various activities of church and community life strengthened the tie of friendship which will remain a precious memory while life shall last. Of her it may well be said, "She rests from her labors and her works do follow her."

Miss Coon then read the following poem:

"HE GIVETH HIS LOVED ONES SLEEP"

He sees when their footsteps falter, when their hearts grow weak and faint;
He marks when their strength is failing, and listens to each complaint;

He bids them rest for a season, for the pathway has grown too steep,
And, folded in fair green pastures, He giveth his loved ones sleep.

Like weary and wornout children that sigh for the daylight's close,
He knows that they oft are longing for home and its sweet repose,
So He calls them in from their labor ere the shadows around them creep,
And, silently watching o'er them, He giveth his loved ones sleep.

He giveth it—oh, so gently!—as a mother will hush to rest
The babe that she softly pillows so tenderly on her breast;
Forgotten are now the trials and sorrows that made them weep,
For, with many a soothing promise, He giveth his loved ones sleep.

He giveth it! Friends the dearest can never this boon bestow,
But He touches the drooping eyelids, and placid the features grow;
Their foes may gather about them, and storms may round them sweep,
But, guarding them safe from danger, He giveth his loved ones sleep.

All dread of the distant future, all fears that oppressed today,
Like mists that clear in the sunlight, have noiselessly passed away;
Nor call nor clamor can rouse them from slumber so pure and deep,
For only his voice can reach them who giveth his loved ones sleep.

Weep not that her toils are over; weep not that her race is run!
God grant we may rest as calmly when our work like hers is done!
Till then, we will yield with gladness our treasures to Him to keep.
And rejoice in the sweet assurance: "He giveth his loved ones sleep."

Mrs. Eva McLearn spoke as follows:

My first acquaintance with Mrs. Whitford began in 1877 when she came to Walworth as our pastor's wife and a close friendship has lasted all through the years. Many precious memories of her life of loving service are mine to remember. I will speak of her work in Rhode Island as I knew her there and let others tell of her work elsewhere.

She was always on the right side of every question and was a power for good in whatever she laid her hand to do. Many young people who have come under her influence have gained higher ideals of life and will always count it a joy to have known her. In her work in the church, she was always

loyal and true and supplemented her husband's work in whatever way she could. As a teacher in the Sabbath school she was a thorough Bible student inspiring those under her instruction to holier ways of living. In the W. C. T. U work she was a constant worker and did all she could to right the wrongs that others were doing. As a Christian her faith was unflinching and her confidence to the last was in an all-loving Father who doeth all things well.

Personally I feel that I have lost a rare friend with whom I have had many hours in loving friendship. It was always a joy to entertain her in our home, and to be with her for a short time in her last days, I count as a benediction in my life. She was a wise mother, giving of her best to her children and has justly earned the reward that is hers.

Surely it can be said of her, "She hath done what she could." I am glad to add my tribute to her worth in these few words.

A MESSAGE FROM FARINA, ILL., BY LURA R. PERSELS

Having lived here during the time which Mrs. Whitford spent in this community, I have been asked to write a few words to be read at your memorial hour.

As you may remember, we lived next door to the parsonage when Rev. and Mrs. Whitford with their little son came to the pastorate of the Farina Church.

I was only a small child and have little if any remembrance of her work in the church and community, but others who were older say she was a willing and efficient worker in all the various branches of church work, being a helpmeet indeed to her husband as has often been said.

She was an ardent worker in the Ladies' Aid Society and teacher in the Sabbath school. One who was a young man in her class remembers well her admonitions against the evils of the tobacco habit. No doubt there are many others whose homes were here at that time who could testify to the influence for good which her instructions and example have been to them.

But it is in the home where I remember her best. The impression made upon my child heart and mind has never faded and in memory I still see the cozy little parsonage with the busy housewife and mother about her work, always ready with a smile or a word for us children. Her interest in

our play and the gentle way she had of straightening out our little "fusses" that sometimes came up, and many little incidences of those days have lingered with me as tender memories through all the years.

She seemed as I remember, one who always looked on the bright side of life, for she was never irritable or cross. Although I have met her only a few times since those days and then for only a few minutes at a time, she was always the same dear motherly soul, inquiring after the friends of other days and calling to mind little incidences of the days when we children played together in the little garret back of the kitchen.

Her presence seemed to radiate hopefulness, courage and good cheer and "none knew her but to love her". Our hearts are saddened at her departure but she has left with us the assurance

"That Life is ever lord of Death,
And Love can never lose its own."

Mrs. W. W. Clarke, of Milton, spoke as follows:

Perhaps it would not be amiss for us, at this time, to pay a tribute of love and appreciation to our sister, who has so recently left us, Mrs. Flora Bond Saunders. How well I remember when she came to Milton from her home in Johnstown, a young, modest and blushing girl, to enter school. Our friendship began at that time, and has ripened through the years. It was my happy privilege to accompany her, when she went forward and took her first step in the Christian life, and gave her young heart to God. How faithful she has always been, and how she grew in all the Christian graces. She was truly a helpmeet for her husband in his great work.

Although of a retiring nature she made friends wherever she went, because she had a high ideal of friendship and the law and kindness was in her heart. She was interested in every forward movement, and worked untiringly in every good cause. She was loyal to the denomination to which she belonged, and to all its interests.

When death comes suddenly and takes from us such a loving personality our first stunned thought is one of incredulity. Can it be true that she is gone, and that we shall see her in our midst no more?

When we think of the joy that must now be hers, in the happy reunion with loved

ones gone before, is it right for us to mourn her going?

"I can not say, I will not say—that she is dead—she is just away.
With a cheery smile and a wave of the hand—
She has wandered into an unknown land,
And left us thinking how very fair it need must be,
Since she lingers there.

THE WOMEN'S AID SOCIETY OF THE PAWCATUCK SEVENTH DAY BAPTIST CHURCH

SECRETARY'S REPORT FOR THE YEAR
APRIL 1921—TO APRIL 1922

The society has held eighteen meetings, all but one in the church parlors. The first meeting was held at the home of our president, Mrs. William Healey, to arrange for entertaining the Eastern Association which met with the Pawcatuck Seventh Day Baptist Church, June 9 to 12 inclusive. It was voted to conform with the plan adopted by the New Market Church the previous year, the cafeteria plan, which was successfully carried out, all members and friends in the church helping so willingly. There was a surplus in the funds after the association, and it was thought best to use this to buy extra silver and dishes and kitchen utensils much needed by our society. A committee with our president as chairman attended to this matter.

In the fall, work was done by the society on aprons and fancy work in preparation for the Christmas sale.

At the meeting September 26, Mrs. William S. Martin resigned as head directress on account of leaving Westerly for a time. Much credit is due our directresses who carried on the work without a head directress, and while Mrs. Everett Whipple did not feel that she could accept the office, she has acted most capably in that capacity.

The Christmas sale was held on the first Tuesday in December, the young women of the S. D. B. Society taking charge of the candy table, while our society took charge of the apron, fancy work and food tables, also serving afternoon tea. The proceeds from the sale amounted to \$332.98.

The work done by the society for the remainder of the year was on children's clothing for a very needy family of seven children recommended by Mrs. Alexander Smith, of the Mission. The society sup-

plied for these children about ninety garments or articles of wearing apparel.

Two quilts have also been tied and new curtains have recently been made for the church parlors.

For various reasons, principally so much sickness among us, the plan of having a church supper each month could not be carried out. However, four suppers have been served as follows:—October 18, with officers in charge, proceeds, \$31.86; November 8, Harvest Supper, Mrs. James Saunders, chairman, \$62.00; December 6, Men's Supper, Mr. A. H. Langworthy, chairman, \$100.00; January 17, Chicken Pie Supper, Mrs. William Browning, chairman, \$90.00. Afternoon tea has been served at most of the meetings for which a charge of 10 cents has been made, adding somewhat to our treasury.

The society joined the S. D. B. Society in a rummage sale November 17, which brought into the two societies together \$60.00.

It was the pleasure and privilege of our society to assist the church in giving a reception in the church parlors to Dr. and Mrs. C. A. Burdick upon their return from their wedding trip in the West. A large number of our church and congregation came to welcome them.

A reception was also given to Miss Susie Burdick January 24, to which five members from each of the Women's societies of the different churches in town were invited. Miss Burdick gave a most interesting talk on her work in the Girl's School in China. Her sweet personality and charm added greatly to the afternoon's enjoyment.

The Alfred Scholarship this year was given to one of our own church members.

Four subscriptions have been taken out for the SABBATH RECORDER.

Two hundred and fifty dollars, our apportionment in the Forward Movement of our denomination, has been paid.

In expression of our love, our interest or our sympathy, it has been the pleasure of the society to appropriate between \$325 and \$350 in the form of gifts and floral tributes during the year.

Death has claimed one of our faithful members, Mrs. Euphemia A. Whitford, whose interest, helpfulness and wisdom will be greatly missed. One member has, at her own request been removed from active

membership, and her name has been placed upon the list of honorary members. We have added to our membership three new members: Mrs. Frances Warren, Mrs. Wilbur Cheever, Dr. Clayton A. Burdick. At the yearly meeting, April 4, it was voted that each member, as far as possible, try to earn \$1.00 for the society by her own efforts, and that, in the meeting in October each should relate her experience. This naturally does not include the men of our membership.

The secretary has sent four letters of sympathy and most of the church and press notices.

Upon request, the resolutions on the death of Mrs. O. U. Whitford, were sent to the RECORDER for publication.

At the annual meeting the following officers were elected for the ensuing year.

President, Mrs. William Healey, vice presidents, Mrs. Allen Whitford, Mrs. Elisha Burdick, Mrs. C. A. Burdick, Mrs. Howard M. Barber; secretary, Mrs. Edwin Whitford; treasurer, Mrs. B. Frank Lake; collector, Mrs. B. Frank Lake; directresses, Mrs. Everett E. Whipple, Mrs. George H. Lanphear, Mrs. Charles Palmer, Mrs. George Clark, Miss Jessie Utter, Mrs. Hiram Barber; auditors, Mr. and Mrs. A. N. Crandall.

While our membership is 93 at the present time, our attendance at the meetings has not been all that it should be. We feel that this is not from lack of interest in the society, and realize that household cares and sickness have been responsible for the small attendance at some of the meetings. We need the presence and support of every member, and would especially urge the attendance of our older members as often as they can come, that we may receive the benefit of their experience and advice.

Respectfully submitted,

VERNIE S. WHITFORD.

"A resolve for any honest man: I will never talk about the Fatherhood of God or the Brotherhood of Man and at the same time justify or support war. I will not profess the religion of the Golden Rule, and make excuses for killing my fellowmen. I will do one thing or the other. But I will not pretend to do both. I will not play the part of a hypocrite."—Charles E. Dole.

ANNA SULLIVAN DAVIS

Memorial Address by Pastor Skaggs in the Plainfield Church, April 22, 1922

It is sometimes remarked that the Plainfield Seventh Day Baptist Church of Christ is like a large family. It constitutes a group not too small to be effective, and not too large for close personal acquaintance and association. There are sometimes differences of judgment in regard to questions of common interest, and we know each others faults and virtues; but we are bound to the church and bound together by many ties. There are ties of heredity, for it was here that parents and grandparents worshiped, sacrificed, and planned for this church. There are the ties of family relationships, for here many of common ancestry are united in worship and in tasks. There are the ties of Christian fellowship which allegiance to one Master and our consciousness of mutual dependence have twined about our hearts, and again and again, we have sung with deep emotion

Blest be the tie that binds
Our hearts in Christian love,
The fellowship of kindred minds
Is like to that above.

So when we suffer loss in any way we have our sense of pain and a deep sympathy with those who suffer most. It was so when Brother Theodore G. Davis decided to take his family to Shanghai for a period of two years. We had greatly missed him for several years, as business interests had taken him into various and remote parts of the world. But during these years we had had Mrs. Davis and the children with us, except for a period of some months.

Mrs. Davis possessed unusual musical gifts, and through many years of experience and continued study she had developed a beautiful soprano voice. She was a woman of high ambition and strong emotion, and these striking qualities contributed greatly to her success in singing, and enabled her not only to sing accurately, but also to convey the message and emotion of the composer to her auditors.

She gave freely and cheerfully of these gifts to the church. She often attended choir meeting and sang on Sabbath morning when discretion and regard for her physical health might have decreed that she should remain at home. She loved to

sing, and she served not only in the choir, but also as chorister of our Sabbath school. She was often sought by other churches which were willing to reward her generously for the service she was able to render. With unflinching devotion she used this special talent which God had given to her. And while on her way to the Pacific Coast she wrote a letter in response to an expression of appreciation on the part of the church, telling us of the joy that she had found in trying to serve, and of the hope and determination that she would return and try to do more and serve better than ever before.

How little we know the future! Our next message was a cablegram saying that she had died in Shanghai. It has been hard for us to realize the fact that she is gone; for she had so recently left us in high hopes and apparently in good health. Subsequent letters have given us the sad facts of her illness and death, and also the misfortunes and sickness of other members of the family.

A friend in Shanghai has written Theodore's mother concerning the funeral, and from the letter I quote the following: "Words fail to tell one's deepest feelings. But previous occasions of heart-felt sympathy are reminders that when one suffered, all suffered. And surely today my heart cried out at the sight of Theodore's suffering, and his tender care for the little boy's grief. Also how, with his arms around a child on each side of him, he moved them away from the grave—he thought not of himself. No one could feel just as he did! But dear mother heart, you know your Theodore. He held his head up—and the words of comfort read by Eugene Davis, and his own words pouring out unmistakably his sorrow and sympathy while he lingered to give comfort to the stricken husband, revealed a bond of love which will help to heal. . . . The funeral service impressed me as the most beautiful that I ever attended. The thoughts spoken were appropriate and tenderly expressed."

A more recent letter from Theodore to his mother tells of his own recovery from illness and of the care of the children at the home of his brother Alfred. The following paragraphs are copied from his letter:

"Dear mother, I received your letter, written after you had received the word, yesterday. My thoughts have been of you constantly for I know how hard it all is for

you and how you will suffer. I feel as though you were the one who has had to bear this alone. Alfred and Marjorie have been absolutely my salvation. I can not conceive what I would have done without them or what I would do now if I had to go on alone. Oh! how I long to talk with you, it would be such a comfort to both of us. The events of the last six weeks seem more like a dream than anything else and I don't seem to remember all details. . . . Anna seemed to get over the 'flu' which she had as we left Seattle with her usual rapid recovery. . . . My great fear now is that she attempted too much, might have got overtired or caught cold, and when this other thing hit her she was unable to resist it. . . .

"Two days before we arrived I was taken down and was of little use in caring for her. . . . Those last days don't seem real to me, it's all a dream. But God thought best to take her and now she is at rest and happy.

"There never was or can be a better, truer, more devoted wife and mother, and how we are going to get along I do not know. We simply have got to live each day as it comes. I thank God that I did my best to let Anna know while she was alive that I thought that of her.

"The great number of telegrams, cables, and now letters that I am receiving from everywhere are a great comfort. Anna made so many friends even on her former trip out here that it has been a surprise to hear from many people. Of course every one wants to help but I am afraid this is a thing that I must fight out myself. . . ."

While we as a church today are bowed in sorrow, we thank God for the good, the beauty, the sunshine and inspiration which Mrs. Davis brought to earth; and we commend the sorrowing ones across the sea to the love and care of the Father whom they and we love and trust.

Though our dear Brother Davis and his motherless children are on the opposite side of the earth, the ties of love and sympathy are unimpaired. Such ties unite all parts of earth, and even earth and heaven.

"He is only half a man who lets sunshine beat on the outside of his body but won't let it go on in. A whole man has sunshine in his soul."

YOUNG PEOPLE'S WORK

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

HELPING OUR CHURCH

Christian Endeavor Topic for Sabbath Day,
May 13, 1922

DAILY READINGS

Sunday—By our loyalty (Ps. 84: 1-10)
Monday—By our example (Heb. 11: 1-8)
Tuesday—By teaching in it (Lu. 4: 16-30)
Wednesday—By attending its service (Ps. 132: 1-18)
Thursday—By writing with it (Acts 2: 41-47)
Friday—By forbearance (Matt. 18: 15-18)
Sabbath Day—Topic, How Can we help our church and get help from it? (Ps. 122: 1-9)

HOW WE CAN HELP OUR CHURCH

REV. HENRY N. JORDAN

1. The word "church" is often used to designate the wooden, brick or stone structure where religious services are held and people congregate to worship.

2. More generally, the term is used to mean a local group of believers in and followers of Christ who hold practically the same religious and doctrinal views and who are banded together for worship and for effective moral, social, religious and spiritual teaching and work. For example, the Seventh Day Baptist in Milton.

3. The church may refer to a group of churches in a locality all included under one name the church.

4. *The Church*, not an organization, but "the name for the total company of all believers on earth." "Christ is the bond which unites all the members of the Church into one."

In "talking up" this topic, "How we can help the church," we shall fire our suggestions directly at number two, above, that is, or local church.

1. We *can* and *ought* to be a part of it, an active, believing, true-blue, enthusiastic child of Christ and a member of the church.

2. We, young people, can help by preparing for and standing ready for any place of service. There is the Sabbath school, are you ready to help share the responsibilities and opportunities of this school of education? Then, there are the privileges

and duties of the Endeavor societies—how about these training schools of the church? Yes, and the prayer meeting and the regular services of the church, all these and more need our help.

3. Pray for the church. Pray for the pastor, for the trustees, the deacons, all officers. Pray for each other. Pray for the young people, for the missionaries, for the spread of the gospel.

4. We will happily, willingly, share in the financial support of the church, of the denomination, of the kingdom. Every one bearing a helping hand in tithing, making offerings, in giving.

5. We are "fishers of men." A splendid name for a big occupation. Personal workers, evangelists, you whose character, lives words, spiritual endowments are your equipment, here is your opportunity to build, save, strengthen and use the church.

For Christ and the Church

HOW CAN WE GET HELP FROM THE CHURCH?

REV. H. R. CRANDALL

First we must make sure that we fulfill that part of our pledge regarding attendance upon the services of the church. Apply to our own hearts and lives the Christian teachings of the pastor or other preachers. In the prayer meeting listen to the testimony of those older, profit by their experience, avoiding their mistakes, being stimulated by their successes.

One can expect an income only from those enterprises in which one invests. The surest way to get help from the church is to invest service, not with the object of gaining something selfishly, but that forgetting self we may find ways and means of helping others, and leading them to the Savior.

"So each man gets out of the world of men the rebound, the increase and development of what he brings there."—*Phillips Brooks*.

HOW CAN WE HELP OUR CHURCH AND GET HELP FROM IT?

S. DUANE OGDEN

He who most helps the church will receive the most benefit from it, which reduces our question to; "How can we help our church?" Helping our church purely

for the sake of helping it is worthy of itself. To do so because we will receive benefit in return is selfish. In helping our church we will ourselves be helped, but let our motive be an unselfish one.

The greatest service which we as young people can render to our church is *being*—good, genuine, upright, straightforward, whole-hearted Christian young men and women.

As we can help our church by *being*, so we can by *doing*. Participation in the activities and service of the church is important. Regular, habitual attendance at all appointments and conscientious devotion to duties as a member, are a distinct joy and satisfaction to the Christian and are sure to build up and strengthen the church.

If you would be at your best, live a life of prayer, communing daily with the Father, seeking his fellowship and guidance. Practice Christian stewardship. Return to God a just portion of your earnings, the minimum being one tenth.

Let your life be one of usefulness and service to the world through Christ's church, and it will be one of happiness as well. "Happiness is great love and much service" as some one has so well expressed it.

Your church wants to help you and it *will* help you if you will let it. Help your church to help you.

NEWS NOTES FROM MILTON JUNCTION, WIS.

CHRISTIAN ENDEAVOR WEEK

During Christian Endeavor week the Milton Junction Christian Endeavor society enjoyed a series of half-hour socials arranged by some of the younger members of the society. Season tickets were sold for twenty-five cents and the socials were held at different homes of the Endeavorers.

Sunday night, games and victrola music—Lawrence Coon and Donald Van Horn; Monday night, musical program—Doris Holston and Ruth Dangerfield; Wednesday, sonora concert—Eugene Van Horn; Thursday, missionary social—Dorothy Burdick and Virginia West.

The socials were held from seven until seven-thirty so as not to interfere with other engagements for the evening. At

the Missionary social the Home Missionary Confab was presented by Arthur Johnson, Elmer Sanford, Harold Baker, and Rev. E. D. Van Horn. Several missionary games were played and enjoyed by all. All the socials were brought to an end by a verse of song and a Bible verse repeated in unison or a sentence prayer.

A NUTTY SOCIAL

A very "nutty social" was held at the parsonage on the evening of March twenty-fifth. The Endeavorers were divided into two groups—Hickory nuts and Peanuts, and several contests were held between the two. After playing a few nutty games, Mrs. Holston gave a talk on "Some Hard Nuts to Crack for Christian Endeavorers," explaining some of the more serious problems confronting us. The social ended with a song and sentence prayers by all the committee chairmen.

LURA BURDICK,
Press Committee.

NEWS NOTES FROM RIVERSIDE, CAL.

Our personal workers class gets more interesting and helpful every week. We meet Sabbath afternoons for half an hour before Christian Endeavor. Mary Brown and Ethelyn Davis lead the class. Our textbook is "Second Timothy 2: 15" by Pope. Besides the discussion on this book we learn verses which are appropriate for every occasion, and in class we have an exchange of experiences and discuss problems which we meet during the week.

Every Wednesday night we hold a class in conversational Spanish, taught by Mr. Robinson, who with Mrs. Robinson, goes to South America soon as our missionary there. Following this Mrs. Robinson leads us in a study of South America as a mission field. Both classes are well attended showing a good interest.

At Christian Endeavor Sabbath afternoon Miss Ethelyn Davis our Efficiency superintendent showed us the Efficiency chart with our rating. We have only 18 more points to make for the gold seal, our rating being 282 points.

Sunday afternoon, April 16, our society had charge of the Easter services at the County hospital. After a song service led by Lester Osborn, Mr. W. M. Robinson spoke on "God's Love." A solo by Les-

ter Osborn and a duet by Mr. and Mrs. Robinson closed the service, after which magazines, flowers and tracts were distributed, with a word of cheer and a warm handclasp to the inmates. We sang in several different wards and then visited the County Children's Home and sang for them. It certainly is worth all the effort to see the faces brighten as a result of the interest and words of cheer. Here is a great field for personal work, and our young people did not fail to make use of it. Those who helped were: Pastor Ballenger, Mr. and Mrs. Robinson, Elder Davis, Mrs. J. B. Walker, Mr. and Mrs. Lester G. Osborn, Misses Alice Baker, Dora Hurley, Ella Baker, and Mr. Claude Seyier.

As a help to the people of the church the society has appointed a transportation manager to whom every one who has no way to ride to church may phone. Several have offered their autos and the boys will drive them. As our church is over a mile from most of our people, we thought we could see that no one had to walk.

A large package of Sabbath tracts was procured and we have been distributing them personally and from house to house. We are trying to let people know that all Sabbath-keepers are not Seventh Day Adventists.

Yours sincerely,
GRACE M. OSBORN,
Publicity Chairman.

THE FROGS AND THE CANDLE

William J. Long, the naturalist, has made a study of frogs and their habits, and the following story from his book, "Wilderness Ways," tells of the strange power exerted over these creatures by a light:

The most curious and interesting bit of their strange life, he says, came out at night, when they were fascinated by my light. I used sometimes to set a candle on a piece of board for a float, and place it in the water close to the shore, where the ripples would set it dancing gently. Then I would place a little screen of bark at the shore end of the float, and sit down behind it in darkness.

Presently two points of light would begin to shine, then to scintillate, out among the lily-pads, and chigwooltz would come stealing in, his eyes growing bigger and

brighter with wonder. He would place his forearms akimbo on the edge of the float, and lift himself up a bit, like a little old man, and stare steadfastly at the light. And there he would stay as long as I let him, just staring and blinking.

Soon two other points of light would come stealing in from the other side, and another frog would set his elbows on the float and stare hard across at the first comer. And then two more shining points, and two more, till twelve or fifteen frogs were gathered about my beacon, as thick as they could find elbow room on the float, all staring and blinking like so many strange water owls come up from the bottom to debate weighty things, with a little flickering will-o'-the-wisp nodding grave assent in the midst of them. But never a word was spoken; the silence was perfect.

Sometimes one, more fascinated or more curious than the others, would climb on the float, and put his nose solemnly into the light. Then there would be a loud sizzle, a jump and a splash; the candle would go out, and the wondering circle of frogs would scatter to the lily-pads again, all swimming as if in a trance, dipping their heads under water to wash the light from their bewildered eyes.—*Selected.*

THE GOAL

MRS. M. L. W. ENNIS

I am verging toward the sunset,
Toward the dusky land of shadows,
I have reached another milestone on the way;
But I will fear no evil,
Tho' the night of death approaches,
For beyond it is that endless, perfect day.

My Beloved will go with me
Till the dawning of the morning,
Till the murky mists of night have rolled away,
Till that morn of glad reunions,
Of most marvelous surprises,
When from those we loved, we'll part no more
for aye.

To be with Him, to be with Him!
In the mansions He's preparing,
When all tears forevermore are wiped away,
Where is neither death nor heartache,
Where is never want nor sorrow,
O the rapture, words can never half portray.

So the milestones, few or many,
In His will I am abiding,
And for strength for greater service, daily pray,
As I journey toward the sunset,
Toward the home of the immortals,
Toward that glorious, wondrous, endless perfect
day.

Ashaway, R. I., March 5, 1922.

CHILDREN'S PAGE

NATURE STUDY—TREES

DEAR LEOTA:

It gives me pleasure to know that you are studying the trees, for it is a most interesting and profitable study. The mountain ash you mention is certainly beautiful, with its clusters of red berries. I saw them when I was in the East. It does not grow here, in this prairie state, but we have many other trees that have pretty berries or seeds. I will tell you of a few of them.

One of our most attractive trees is the dogwood, which, however, is not very common, being found only in certain locations. In the latter part of April and the early part of May, the dogwood trees are so white with bloom that they look like snowbanks scattered about on the hillsides. The flowers are followed by pretty red berries, which, like the flowers, stand on the upper side of the horizontal limbs. In the early fall the leaves turn red or pink; and it is a very attractive tree at any time. The sassafras is another tree that is pretty when in bloom and when the berries are ripe, and also has bright colored leaves in the fall. It, too, has horizontal limbs. The berry-like seeds are dark blue, and are set in tiny red cups, reminding one of an acorn. The tree has a low, round top, and is a pretty shape. It is common in the woods and along fence rows near the woods.

We also have black haws and several varieties of red haws, all of which are very attractive both in flower and in fruit. Some of the red haws have glossy leaves. The leaves of the black haw turn dark red in the fall. A cousin in Florida has told me that a large yellow haw grows there, which is used for jelly-making.

The pawpaw, which grows near a creek, has very odd, purple flowers, cup-shaped, blooming early in the spring, before the long, drooping leaves appear. Possibly you have seen its fragrant, edible fruit. I have seen them for sale in grocery stores in the county south of ours, and have been told that it is common to see them in Southern markets. People here do not seem to care much for them. But the tree is in-

teresting. So far as I have noticed, they always grow in groups or thickets, quite a number growing close together.

The pink flowers of the crabapple are very pretty, and so abundant as to make the tree appear to be an enormous bouquet. The fruit is not so interesting as the seeds of the trees I have mentioned, but I always like to see a crabapple tree full of its drooping fruit. Some people use them for jelly or apple butter, and they really are very good, but must be thoroughly ripe before being cooked.

The black cherry grows much taller than any of the trees mentioned, and is a beautiful sight when full of its fluffy-looking bloom, and is also attractive when full of ripe, black cherries. They furnish food for many birds, as do nearly all of these seeds and many others which grow in the woods.

The sycamore, which is another tall-growing tree, has seed balls that hang on the tree all winter, sometimes so many that the tree has a festive appearance, as if decorated for some special occasion. Its white bark, with green and brown patches, adds to its beauty.

The ironwood is one of our odd-looking trees, with its top full of seeds that resemble clusters of hops.

Many varieties of oak grow here. Their acorns are very interesting. We have several kinds of mossy-cup acorns. Nearly all of the oak leaves turn to a bright red in the autumn. The oaks are among our most attractive trees.

Black walnut, hickory and butternut grow here, though the latter are not nearly so common as they once were. Pecans grow in this county.

We have different varieties of persimmons, some that ripen early, and others that are not ripe until December. Friends in the southern part of the State have told me that a seedless persimmon grows there, ripening rather late. In that part of the State I have seen many of the same trees that grow here, and have also seen the beech, buckeye, black gum, sweet gum, and cypress trees. The mistletoe grows there, in some trees, making a ball-shaped plant perhaps about twenty inches in diameter. Several bunches of mistletoe may grow in one tree. I saw one tree that had been killed by it, though it did not seem to be very

abundant in the locality where I saw it. It grew rather high up in the trees, and would not be very easy to gather. As you probably know, it is a parasite, and takes its nourishment from the tree.

The wahoo or burning bush is a small tree or shrub with reddish-purple flowers followed by purplish seeds which are very pretty and showy. The branches of the wahoo are green; and it is a very desirable shrub for ornamental planting. They are not so common here in the woods as they were some years ago. Other attractive shrubs and shrubby vines grow here, many of which furnish seeds or berries for the birds. Many other trees are native here, but I can not mention them all. The shagbark hickory, hackberry and birch have peculiar bark, and are easily recognized without reference to their leaves.

You will be interested in noticing the shape of trees, as each kind has its own peculiar form of growth. In the winter, after the leaves have fallen, is a good time to notice the shapes of trees; some have a dense network of small limbs and twigs, with a round top, and others have a loose, open form of growth. You will find it well worth while to study the trees.

AUNT MARY.

HOME NEWS

GARWIN, IOWA.—As it has been some time since you have heard from the Garwin Church I thought you would be interested in knowing that although we have been pastorless since last December, we have kept up the appointments of the church and tried to have them interesting and helpful.

By mutual consent, arrangements were made whereby Rev. E. H. Socwell came to us just before the last Sabbath in February and remained with us until after the first Sabbath in April, doing temporary pastoral and general evangelistic work; visiting in our homes and also in homes of many old friends and acquaintances, many of whom he had not seen for nearly thirty years; speaking words of hope and cheer; urging and encouraging a complete surrender to the Master, and a more active part in his service. We were glad we could have Brother Socwell with us, and regretted that the work at home necessitated his

leaving us so soon. We feel that we were strengthened by his work here and are anxiously waiting until we shall be able to secure another pastor.

May the Lord strengthen us and keep us faithful, is our prayer.

L. B.

Garwin, Iowa,
April 20, 1922.

MY RHODE ISLAND

MARY L. W. ENNIS

(State song sung at the citizens' meeting on the anniversary of the Prohibition Amendment. Tune: My Maryland.)

The tyrant's heel is on my soul,
Rhode-Is-land, my Rhode-Is-land!
Thy sons he seeketh to despoil,
Rhode-Is-land, my Rhode-Is-land!
Awake, arise in dauntless might
And battle bravely for the right
Wipe out the rum King's awful blight
Rhode-Is-land, my Rhode-Is-land!

No longer grovel in the dust
Rhode-Is-land, my Rhode-Is-land!
Nor let your glittering saber rust,
Rhode-Is-land, my Rhode-Is-land!
Remember all the martyrs brave,
Who died the rights of man to save,
And strike each shackle from rum's slave,
Rhode-Is-land, my Rhode-Is-land!

Haste, to the ground a listening ear
Rhode-Is-land, my Rhode-Is-land!
The tramp of armies thou shalt hear,
Rhode-Is-land, my Rhode-Is-land!
Look to the hills, thou shalt espy
God's conquering hosts go sweeping by
The hour of victory draweth nigh
Rhode-Is-land, my Rhode-Is-land!

O don't you hear the victor's shout,
Rhode-Is-land, my Rhode-Is-land!
The hosts of drink they've put to rout,
Rhode-Is-land, my Rhode-Is-land!
Patriots arouse, and lead the fray,
United fight and vote and pray,
One gallant charge will win the day,
Rhode-Is-land, my Rhode-Is-land!

There is no duty we so much under-rate as the duty of being happy. By being happy, we sow anonymous benefits upon the world, which remain unknown even to ourselves, or when they are disclosed, surprise nobody so much as the benefactor.—*Stevenson.*

"A generous prayer is never presented in vain; the petition may be refused, but the petitioner is always, I believe, rewarded by some gracious visitation."

THE CHANGE OF THE SABBATH

If there was ever any divine authority for the change of the Sabbath at the resurrection, why was not the Sabbath changed at that time in accordance with the command? Why did the people of Southern Europe continue to meet for worship on the seventh day of the week, which they did do in nearly every city, until as late as the middle of the fifth century? If the Sabbath was changed at the resurrection, why did the people of Scotland continue to observe Saturday as the Sabbath until the year 1069, when Queen Margaret, who was a devout Roman Catholic, commanded that her subjects should work on Saturday and rest on Sunday? If the Sabbath was changed by divine authority, why did the people of Eastern Europe and Africa, and Western Asia, continue to meet for worship on the seventh day of the week for 1,200 years after the resurrection? If the Sabbath was changed, why do all the people of Southern and Eastern Europe and Western Asia continue to call the seventh day of the week the Sabbath, even to the present time? All these are historical facts, and yet the greater part of Christendom still worship on the pagan Sunday, making void God's holy law which says "the seventh day is the Sabbath."—*The Sabbath Observer.*

"Continual sunshine is good for neither fields nor folks. If we expect our corn to grow we need to expect rain to fall once in a while."

CONFIDENCE IN A STERN DAY

In the present wilderness of the world's night, in the desolating darkness, in the weakness and fear—in these years of testing, of affliction, of agonizing apprehensions, of baffling and bewilderment, when so many cherished things have been so rudely and wickedly shattered and the atmosphere of danger and suffering and sacrifice is all around us, there remain, clear shining in the darkness of the rough road, pillars of fire which call us forward in our high pursuits to a future of triumph in the stupendous struggle now going on.

The bravery of our soldiers and sailors is a fire which burns brightly before the Allies in the dark and sorrowful hours. We can trust them and the nation's leaders, who are cheerfully bearing their terrible burdens which can not in any ordinary terms be described. We can trust the people as they stand in splendid unity, willing to share whatever load of responsibility the situation demands.—*William Harrison, D. D.*

ONLY ONE

One small life in God's great plan,
How futile it seems as the ages roll,
Do what it may, or strive how it can,
To alter the sweep of the infinite whole.
A single stitch in an endless web,
A drop in the ocean's flow and ebb!
But the pattern is rent where the stitch is lost,
Or marred where the tangled threads have crossed;

And each life that fails of its true intent
Mars the perfect plan that its Maker meant.
—*Susan Coolidge.*

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They are the direct obligation of the AMERICAN SABBATH TRACT SOCIETY and provide a safe outlet for your surplus funds in convenient amounts.

F. J. HUBBARD, Treasurer, Plainfield, N. J.

A DAILY PRAYER

Lord, this day belongs to thee. Lead me to use it only in ways thou canst approve.

Help me, with glad heart, to take each duty and each pleasure as a gift from thee, and to engage in it as a service to thee.

Teach me how to use as means of grace fresh air and sunlight, food and drink, sleep and exercise, money and work, the Bible and prayer.

Keep my heart true to thee, to myself, to my friends, and to every one who needs a friend.

Help me to be watchful and wise to say a good word for my Best Friend to some one who does not know him.

Let me not be unsteadied by praise or blame—come they from my own thoughts or from the lips of others.

Help me, without vain regret for yesterday or anxious concern for tomorrow, to make the most of today.

Give me contentment with thy will, thankfulness for thy gifts, rest of mind in thy love and wisdom, and quiet joy in growing more like thyself.

In the name and by the grace of Jesus Christ, my Savior and Master. Amen.—
Henry H. Barstow, Pastor of Calvary Church, Auburn, New York.

SPRINGTIME GREETINGS

Once more the tide of a new life is setting in; I can hear its low rhythmic beating on many shores; the lengthening days are followed by soft brooding nights; a vast creative energy makes all things new; Nature awakens with wondrous expectancy; it is Springtime and the lilies are blooming.

God is sharing his life with mankind; the sower follows the ploughman; the fragrant earth gives promise of harvest; little children play in the meadows, the mystery of all ages, Life out of Death, unfolds before us; the air is vocal with the joy of life; mind and body share in the resurrection glory.

My spirit, too is waking under the warm breath of this Infinite Life; many voices are calling to me; I feel a fellowship with friends long gone; I hear their happy greetings as in the olden days; they mingle with the living friends about the altar of my heart; they will be my guests forever in the Springtime of the Soul.

Yours in the Christ whose endless life alone gives meaning and purpose to ours.—
G. Clifford Cress.

NOT BOYS, BUT PARENTS FAILING

In knowledge of boys there are not many men in this country—perhaps none—to be ranked with Alfred E. Stearns, principal of the famous Phillips Andover Academy. He is a man of sound religion himself and he believes in religion for boys. He was talking about boys the other day to the Chicago Association of Commerce, and told how General Leonard Wood not long since asked him: "Are the youth of today less religious than they were a generation ago?" And Doctor Stearns answered: "They are just as religious as they ever were but they don't get the same chance to show it." He said that boys nowadays don't have the benefit of either the religious appeal, the religious restraint, the religious influence or the religious inspiration that boys had a generation earlier. That is to say, it's not the boys that are irreligious; it's the old folks. And the boys can't break through the line of irreligion that is solidifying just ahead of them. That's putting it squarely up to the fathers and mothers. Something to think about, isn't it?—*The Continent.*

PILGRIMS STILL LEAD ON!

They are not dead, those men of sturdy hope!
They never died who dared to live their faith
Today not only do we tell their deeds,
But trace their echoes through three hundred
years,

And still look forward to achieve their plans!
They landed on a wild and wintry strand.
Death harvested a half e'er Spring's return,
And yet the remnant stayed, and faltered not!

We dwell, three millions, on "this cultured
shore,"
Fed, clothed and served from sea and farm and
mine,

Taming the lightning, conquering the air,
Defying storms and conquering disease!
Shame, shame on us, if we despair or doubt!
If we shrink from our tasks—like theirs severe—
To blend two-score of races into one,
To Christianize our work and wealth and play,
To harmonize the claims of brain and brawn,
To knit together in "a solemn bond,"
And earn the name they gave, THE COMMON-
WEALTH!

What was their secret? This, that they endured
As seeing Him who is invisible.
Invisible, they still lead on their sons!
—*Edward Tallmadge Root.*

NOT A TIME FOR REST

An occasional church is acting as if the prohibition question were settled and for all time. That is a pipe dream. Let the Anti-Saloon League and the W. C. T. U. cease work and prohibition would not last more than a decade. Now is the time for all good men and churches to stand firm for the defense of their country. There is no occasion for discouragement.

It has required seventy years of vigilant effort to secure a fairly good enforcement of the compulsory school law; yet in spite of an acknowledged 75 per cent enforcement of the prohibition law in two years, some people say prohibition is a failure. An inquiry from Australia brought out the fact that 115 chambers of commerce in the United States and Canada reported favorably on the success of prohibition, twenty-seven unfavorably, and thirteen were non-committal. Seebohm Rowntree, the English manufacturer, said, "On the whole the thing is working with extraordinary success." A German professor from Wiesbaden reported to his fellow-countrymen, "The

American people have broken the poison fangs of alcoholism. The liquor trade, if not dead, is dying."—*Christian Advocate.*

Even the tiniest boy in America would scorn to fear an ant hill. Nevertheless, over in Africa, everybody fears them. And no wonder. They are dome shaped mounds 18 feet high. And the damage these white ants do is almost unbelievable. Here is a story told about them: An officer in the English army was calling upon some ladies, when they were all startled by a noise like thunder. The next minute they stood with only the blue sky above them. Strangely enough they were unhurt though the roof had fallen. These terrible little ants had tunneled their way through the beams of the house until they were quite hollow. Suddenly they had given way, and the house—what there was left of it—tumbled down.—*The Continent.*

"Work that is done willingly in order to make happier the life of some one else always is full of enjoyment."

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For particulars write

F. J. HUBBARD, Treasurer, Plainfield, N. J.

DEATHS

RANDOLPH.—Luther Fitz Randolph was born December 12, 1846, near Salem, W. Va., and died, March 25, 1922, in his home at New Milton, W. Va., aged 75 years, 3 months and 13 days.

F. F. R.

BENNEHOFF.—Lydia Jane, daughter of Mr. and Mrs. Sheffield Main, was born at Lincklaen, Chenango County, N. Y., December 18, 1832, and died at Little Genesee, N. Y., March 28, 1922.

She came with her parents to Portville, N. Y., when three months old. In 1845 she was baptized by Rev. Henry P. Green and united with the Second Genesee Seventh Day Baptist Church. She was married to John Marshall Crandall, November 8, 1856. To this union two children were born—Fred Gilbert, who died when six years old, and F. Josephine Pettite. Mr. Crandall died in Andersonville prison, September 9, 1864. Mrs. Crandall was united in marriage February 6, 1868, to James Bennehoff, who died in 1873.

Mrs. Bennehoff is survived by her daughter, Mrs. Pettite, who has tenderly cared for her mother during her declining years, also four grandchildren and seven great-grandchildren; a stepson, Lyle Bennehoff, of Alfred, N. Y.; a stepdaughter, Mrs. W. A. Rose, of Almond, N. Y.; three step grandchildren, and two step great-grandchildren.

About thirty years ago Mrs. Bennehoff had her membership transferred to the First Seventh Day Baptist Church of Little Genesee. For years she has been frail in body, but her life ripened into fruits of Christian graces. At her funeral it was appropriate to speak of Christ's promise of happiness to those who "endure to the end."

E. F. L.

CRANDALL.—Ira S. Crandall was born April 12, 1840, and died at his home in Wellsville, March 25, 1922.

He was the son of James and Rhoda Sayles Crandall and was born in the Township of Independence, N. Y., where he lived until he was thirty years of age. From there he moved to Wellsville where he spent the remainder of his life. In 1880 he was married to Lucinda Sisson, who died in 1903.

He is survived by one daughter, Miss Frances Crandall, two step-daughters, Mrs. F. J. West and Mrs. W. H. Lee, all of Wellsville, and one brother Alonzo Crandall, of Lockwood, N. Y.

At the age of seventeen he united with the Seventh Day Baptist Church of Independence. Later he transferred his membership to Wellsville, and was ordained as a deacon. He was very faithful to his church services and it grieved him very much when people of Wellsville could no longer maintain services. He was a veteran of the Civil War and a member of the G. A. R.

Funeral services were conducted at his home by A. Clyde Ehret, of Alfred, assisted by Rev.

George T. Lascelle. Interment was in the Woodlawn Cemetery. The G. A. R. conducted a short service at the grave.

A. C. E.

BURDICK.—Thomas Truman Burdick was born February 5, 1842, and died at his home in Alfred, April 9, 1922.

He was the son of Isaac and Mary Louisa Burdick and was born in Hopkinton City, Washington County, R. I. Later he lived in Westerly, R. I., and at the age of twenty-one he came to New York State, living for a time at West Edmeston, Leonardsville, and South Brookfield. In March, 1902, he came with his family to Alfred where he has since lived.

On July 24, 1873, he was married to Harriet V. Dowse, of Leonardsville. To them were born four children: Lester D., of Alfred; Herbert I., of Norwich; Mary A., who died in 1908; and George A., of Syracuse. His wife died September 19, 1914. He is survived by his three children and several grandchildren.

At the age of twelve he was baptized and united with the Hopkinton Seventh Day Baptist Church. He later transferred his membership to the churches where he lived, and was ordained as a deacon. He was a man of true Christian character and was a great lover of the church, the Bible and everything that was sacred and inspiring. He had a high appreciation of his Christian home, his beloved wife and his children. He believed in neighborly kindnesses, and his noble character endeared him to his whole community. After the death of his wife he lived with his son Lester D., and always spoke in the highest terms of the kind treatment he received from his son and his daughter-in-law.

Services were conducted from his home by his pastor and he was laid to rest in the Alfred Rural Cemetery.

A. C. E.

CHURCHILL.—Orville Churchill was born in the town of Scott, N. Y., July 3, 1829, and died at South Spafford, April 13, 1922, being aged 92 years, 9 months and 10 days.

Mr. Churchill is survived by two brothers: Lyman, aged 90 years, and Sylvester, aged 88 years. He is also survived by two sons, Marjion and Miles; and one daughter, Mrs. Ella C. Blake; and several grandchildren.

In early life Brother Churchill was a Methodist, but some years ago he became convinced of the Sabbath truth and united with the Scott Seventh Day Baptist Church. He lived a consistent, faithful Christian life.

Funeral services, conducted by Pastor H. R. Crandall, of De Ruyter, were held Sabbath afternoon in the M. E. Church at South Spafford and interment was made in the cemetery near-by.

H. R. C.

"One can not know just how good God is unless he has asked and received forgiveness of his sins."

"There is no peace to him who rejects the Prince of Peace."

"THE WAT TO STRENGTH"

The strengthening process is usually painful. Only in our dreams do we easily come to our achievements. Success of the best sort costs rack of nerve and tedium of soul. Said a lassie who was being encouraged to keep on with her music practice, on the ground that thus her fingers would grow stronger: "It seems as if everything that strengthens hurts." The child was right. She dropped her child-plummet into a profound philosophy. That which really strengthens does hurt. Without travail of body or spirit nothing beautiful is born into the world. Real eminence, anywhere, points back along a road of sacrifice. Without pains, no great art; no rich literature; no splendid service of humanity. "Without shedding of blood no remission." Without taxing exercise of the soul no sturdy character. There is a "soreness" which is part of the process of strengthening. But to stop at the hurt is to miss the crown.—*George Clarke Peck.*

BLUE LAWS A FAILURE

It is not the lack of blue laws that makes empty churches. It is the lack of a vital appeal in the church itself. Some denominations that never concern themselves with politics or blue or other sumptuary laws never complain of lack of attendance. Those churches which observe Saturday as the Sabbath, in spite of all the inconvenience incurred thereby, have uniformly large congregations. Blue laws will not increase church attendance. The remedy for empty pews lies within the church and not without, and is a matter for the church to rectify and not the state.—*Capital Journal, Salem, Ore., November 30, 1920.*

MR. FRED B. SMITH'S WORLD TOUR

The *Peking Leader*, China, says: A large and representative audience gathered in the Peking Union Medical College auditorium to hear Mr. Fred B. Smith speak on "International Friendship and the World". All talk of international control of China is pure romance as far as the people of the United States are concerned," he declared. "I have spoken to audiences in all sections of America and I am confident that the American people would not countenance for a moment the suggestion that the United

States be party to any such proposal. The maintenance of the integrity of China is a fundamental principle in our foreign policy and we look with hope and expectation to the future of the Chinese Republic. Recent conversations I have had with President Harding and Secretary of State Hughes also give absolute confidence that they hold similar views with regard to America's policy in the Far East."—*World Friendship.*

O HEART OF MINE

O heart of mine, I wonder how 'twould be
If thou wert housed in glass instead of flesh,
And so exposed that all the world could see
And know thy every thought, and hope, and wish?

Would that make me ashamed to face my friends?
Afraid to meet and look them in the eye?
Afraid, e'en while my prayer to God ascends,
That I may be a man and not a lie?

But, heart of mine (how we forget the truth!)
Thy wishes, hopes and thoughts have been but seeds,
That, growing slowly through the years from youth
To age, are now life's open field of deeds.

And so the harvest, good or bad, is plain
Before the eyes of men, and all is known
Of that which thou, with care and hope of gain,
Hast in thy fertile fields and gardens sown.

Ah, then, O heart of mine, it comes to pass,
If thou art known to men, much more to God,
To whose all-seeing eye all things are glass,
And in whose hand is an avenging rod!

—*Presbyterian Advance*

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SPECIAL NOTICES

Contributions to the work of Miss Marie Jansz in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society.

FRANK J. HUBBARD, *Treasurer*, Plainfield, N. J.

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work of Miss Marie Jansz, of Java, to be sent to her quarterly by the treasurer, S. H. Davis, Westerly, R. I.

The address of all Seventh Day Baptist missionaries in China is U. S. P. O., Box 714, Shanghai, China. Domestic postage rates apply to Shanghai.

The First Seventh Day Baptist Church, of Syracuse, N. Y., holds regular Sabbath services in Yokefellows Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 1345 Oak St., Syracuse. Phone James 1082-W. Mrs. Edith Spaide, church clerk, 1100 Cumberland Ave., Syracuse, N. Y.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors.

The Seventh Day Baptist Church of Chicago, holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42nd Street and Moneta Avenue every Sabbath morning. Preaching at 11 o'clock, followed by the Sabbath school. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42d Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 4 o'clock. Cottage prayer meeting Friday night. Church building, corner Fifth Street and Park Avenue. Rev. E. S. Balenger, Pastor, West Riverside, Cal.

Minneapolis Seventh Day Baptists hold regular weekly services at the homes, at 2.30 p. m., each Sabbath. Rev. Angeline Abbey, 1601 Third Avenue, south, phone Main 3446, leader. Mrs. Wm. Saunders, Robbinsdale, S. S. Superintendent. Visitors cordially welcomed.

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth floor (elevator), Adams and Witherell Sts. For information concerning mid-week and special services, call Walnut 1886-J. Strangers and visiting brethren are cordially invited to attend these services.

The Seventh Day Baptist Church, of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 10.30 a. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

Seventh Day Baptists planning to spend the winter in Florida and who will be in Daytona, are cordially invited to attend the Sabbath school services which are held during the winter season at the several homes of members.

THE SABBATH RECORDER

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

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Sabbath School. Lesson VII.—May 13, 1922

HEZEKIAH LEADS HIS PEOPLE BACK TO GOD
2 Chronicles 30: 1-27

Golden Text.—"God is gracious and merciful, and will not turn away his face from you, if ye return unto him." 2 Chron. 30: 9

May 7—2 Chron. 29: 1-11. A Godly King's Edict

May 8—2 Chron. 29: 12-19. The Temple Cleansed

May 9—2 Chron. 29: 20-30. Sacrifices Presented

May 10—2 Chron. 29: 31-36. Sacrifices Offered

May 11—2 Chron. 30: 1-12. Call to Worship

May 12—2 Chron. 30: 13-27. The Solemn Assembly

May 13—Psalm 96: 1-10. Joyous Worship

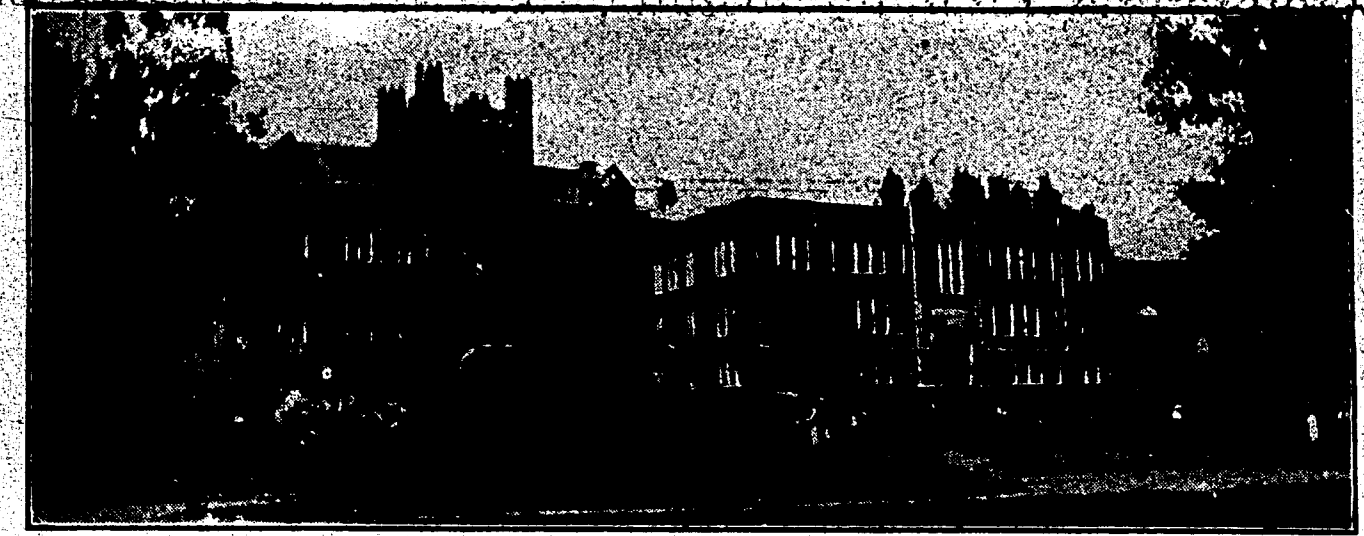
(For Lesson Notes, see *Helping Hand*)

NEW TRACKS FOR PACIFIC OCEAN

The United States hydrographic office is "double tracking" the North Pacific ocean to avoid the dangers of congested steamship traffic. The Japanese, Canadian and British naval and steamship authorities are co-operating. The great circle from San Francisco to Yokohama is to be the dividing line, those ships bound for the orient keeping to the north and those bound for North America remaining south of the circle. Recent investigations have shown, according to Captain F. B. Bassett, head of the hydrographic office, that currents and winds favor this new plan to route traffic.—*The Continent*.

"The old job you left generally looks better when you look back at it. Better try to imagine that view of it before you make a change."

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Evangelism First

AND,

LEST

WE

FORGET,

Malachi 3:10

The Sabbath Recorder

The Christian Church has always had to turn to the Hebrew Psalms for songs that are profoundly spiritual. The Psalms are for us, of unequal value, but the best of them remain the high-water mark of lyrical power. They are the songs of sorrow and of joy, of work and rest, of struggle and peace, of sin and salvation. They were very dear to the heart of our Lord, and they had entered into his whole habit of speech. When the darkness of death overcame him, almost his last words were from the Psalms.

Here is the law of love, and here is love of the law. This book shows how deeply the ten words had rooted themselves into the Hebrew heart and had cast out all fear of the law.

These songs were designed for use on the Sabbath of Jehovah and on it they were sung, hallowing the day and being hallowed by it. They brought the eternal into time and made the passing hour representative of heaven. They made the Sabbath "a delight".—Abram Herbert Lewis, D. D., LL. D.

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