

The Sabbath Recorder

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

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

EVENTUALLY

100%

WHY NOT NOW?

GOD'S QUESTIONS

I gave you a life to live for Me,
I made you brave and strong;
I gave you courage and liberty
To battle against all wrong.
Have you lived this life as you should have done?
Have you striven your very best?
Are you ready for your great reward,
A home in My heavenly rest?

I gave you a soul to bring to Me;
It was bought with your Savior's loss,
By His life of pain and cruelty,
And the strain of the heavy Cross.
Have you kept it free from the marks of sin
By the help of the Holy One?
Have you kept the faith and leaned alone
On the strength of My Risen Son?

I gave you a task to do for Me
When you lived in My world below,
To speak a word of sympathy,
A seed of love to sow.
Have you brought your task, a finished one,
To lay at your Master's feet?

I gave you a child to keep for Me,
A little stainless soul,
As pure as the snow that falls from Heaven
To grow for Heaven's goal.
Where are the gifts I gave to you,
With a Father's love so true?
What have you done as a help to Me
Who has done so much for you?

—Rosa H. Gray, in Christian Observer.

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SEVENTH DAY BAPTIST DIRECTORY

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Alfred, N. Y.

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

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

The Sabbath Recorder

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

VOL. 92, NO. 23

PLAINFIELD, N. J., JUNE 5, 1922

WHOLE NO. 4,031

Have Faith in God He Is Behind It All It is quite distressing to witness the spirit of contention among God's children over the different interpretations of Bible language, and concerning the messages Jehovah has given us on the pages of the book of nature, and in respect to the development of his plans as revealed in human history.

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

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

To us, it seems like superficial judging to assume that the Christian theist who reads God's messages in his material universe, harmonizing them with the teachings of his written Word, and making Jehovah the source and intelligent cause of all things, is on that account to be absolutely unchristianized.

The heavens still declare the glory of God and the firmament continues to reveal his handiwork. And though their voice, in human language, is not heard, still the passing days unfold messages of God's way of working. May not he who reads these messages God has given on the pages of his other book, still accept the law of the Lord as perfect converting the soul? May he not still accept the "testimony of the Lord as sure, making wise the simple"? Shall the man who devoutly builds upon

the all-important truth: "In the beginning was God," and who accepts the Bible teaching that, "God created the heavens and the earth," be denounced as an infidel because he tries to harmonize what God says in the book of nature with what he says in his book of salvation?

Studies in the laws of science may wonderfully help to interpret the primitive language of an infant race. The language of nature is the language of God alone. No human hand had the choosing of word-symbols to express God's thought as developed and written on the pages of his other book. And when these are rightly interpreted, they should not contradict the right interpretation of God's thoughts given in the Bible.

No man should be summarily unchristianized for believing in God's own record of the way he has been developing his age-long plans.

Where science ends let faith begin. Indeed, to him who recognizes the immanent God creating and sustaining the universe, faith should be made doubly sure by the revelations of Science.

As the years go by, we feel less and less inclined to condemn those who interpret the symbolical language of ancient Hebrew poetry in a different way from our interpretation, if so be that they recognize God's hand and thought therein. For instance: if a man can get more good out of the book of Jonah by thinking of it as a strong parable sermon, showing God's solicitude for the heathen, and using the fish as a symbol of the instrument by which a missionary is sent to a nation who worshiped a fish-god, why not let him take it in that way? The Bible is full of teaching by parables.

On the other hand if a man can get more good by regarding the story as literal history, why quarrel with him? Both men see God behind it all. Let each one interpret it in the way that seems best to him.

Much more good can be accomplished by practical loving work for Christ and his lost and suffering ones, and by writing helpful encouraging words for the weak and strug-

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

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

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

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

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

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

After that appeared we received a second obituary by Rev. G. E. Fifield, pastor of

the Chicago church of which Brother Maxson was a member. Brother Fifield ministered at the service held in the home before the body was taken to Milton, and, evidently, not knowing of Brother Jordan's writing, himself prepared an obituary.

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

Deacon Maxson was a man of great faith, and of unflinching courage, and unswerving purpose to do the right as he saw it; and yet, happily free from the austere and unlovable qualities which so frequently accompany such courage and purpose. He with his good wife, in that big lonely city, made their house a haven of refuge and good cheer. Their hearts and their home were always wide open, and big enough for every occasion. Though still young for their years, and only in the early sixties, they had unconsciously achieved what seems to the writer the very high honor of being "Uncle Murray" and "Aunt May" to practically all who knew them. It was noticeable, even in the hospital that both the nurses and patients who came in contact with him, called him "Uncle Murray".

The funeral service for Chicago, was held on Thursday evening, April 27, from their home in West Monroe Street. The house that so often in the past had been filled with rejoicing friends, was now crowded to overflowing with those who really mourned a great, and inexpressible loss.

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

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

Words of comfort were spoken by the writer, pastor of the Chicago Church, from the text: "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

On Friday morning, April 28, the body was

taken to Milton, Wis., for interment. Deacon Maxson had so many friends in Milton that, according to their desire, another funeral service was held from the Milton church on Friday afternoon, the pastor of the church, Rev. Henry N. Jordan, Rev. E. D. Van Horn and Rev. S. H. Babcock officiating. They laid him to rest, as is appropriate for such a one, when the flowers were blooming, and all nature rejoicing with the new life of the year. "Whatsoever a man soweth, that shall he also reap." Uncle Murray sowed love and kindness; and he reaped the sincere love of all who knew him.

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

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

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

Auburn Seminary Record Commends President Davis' Book The *Auburn Seminary Record*, a strong Christian magazine of eighty pages, in its Book Review department, contains the following commendation of President Boothe C. Davis' book, *Country Life Leadership*, published by the American Sabbath Tract Society, Plainfield, N. J. The writer is Charles Chalmers MacLean:

This is a book of addresses or sermons delivered by Doctor Davis at commencement time before the graduates of Alfred University of which he is the capable and popular president. Doctor Davis is a born preacher as well as an able administrator; he combines rare sympathy with a progressive mind, and he is thoroughly alive to all the human problems of country life. The sermons in this volume in form, character, illustration and spirit will be of great help and inspiration to the ministers who are laboring in our country churches. Five of the discourses were delivered as baccalaureate sermons in the College of Agriculture. They are entirely free from theological controversy, and have to do in a practical, straight forward manner with the questions and problems that young men are bound to meet in country life. He lays

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

THE BOOK OF BOOKS*

ARTHUR E. MAIN, D. D.

IV

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

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

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

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

The things of the kingdom are worthy of

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

THE HOLY LAND

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

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

We need not wonder that the Geography of Palestine has been called the "Fifth Gospel".

And one who would understand and appreciate thoroughly the history and literature of the Hebrew people must get acquainted with the land where they lived and wrote.

The same principle holds true of other nations as well.

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

The geological history of Palestine before the existence of man, almost romantic, must be of intense interest to one who knows more about the great science than I do. But all of us can understand what it means to be told that the Jordan Valley was a huge, deep "crack" among the rocks, some 350 miles long, containing, once, a great mass of water.

The following are prominent physical features of the Holy Land:

The valley of the Jordan, with its swift flowing waters, its three lakes or seas, and, owing to its depth below sea level, tropical climate.

On the east a parallel mountain range in

some places rising about 6,000 feet above the sea, and sloping toward the Syrian desert. On the west a range about 4,000 feet high sloping toward the fertile plain and the sea, the plain varying in width from one to twenty-five miles.

Mt. Hermon at the north is over 9,000 feet high; so that from its snow-covered summit to the hot shores of the Dead Sea there is a descent of about 10,300 feet.

Excepting volcanic areas, limestone is found everywhere.

Short, wet winters; long summers, sometimes with five or six rainless months.

Southwest or west winds bringing rain; cooling northwest winds; and the dry and hot southeast wind from the desert.

Nazareth, the home of Jesus, is in a sheltered hollow. The surrounding hills overlook the fertile plain of Esdraelon which must always have been on a line of travel and trade; and two Roman roads passed not far from the carpenter's shop.

Palestine has been called the "bridge" across which nations went to and from Egypt.

He must have seen men and affairs, for he talked about them when he became a teacher. And he must have watched the birds that our Father feeds; and considered the lilies of the field whose glory excelled the splendor of Solomon's court.

And nature furnished Isaiah with a beautiful illustrative description of Zion's future:

"The wilderness and dry land shall be glad; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of Jehovah, the excellency of our God." Isaiah 35: 1-2.

The great fertility of Samaria and its nearness to the highways of nations favored the luxurious living and paganism of the Northern kingdom. Amos 6: 1-6.

"The situation of the city of Samaria was magnificent, surrounded by rich corn-fields and encircled by hills." Isaiah 9: 8-10, 28: 1-8.

Doctor Masterman says: "From countless points all over the land wonderful prospects are to be seen, views of natural beauty, with ever-changing atmospheric effects, but extraordinarily interesting and romantic to the

student of history. For the size of the land the prospects, though harmonious, are wonderfully varied—mountains and plains, lake and ocean, tropical scenery in the Jordan Valley and Alpine plants upon the slopes of Hermon—all confined within an area so small that nearly two-thirds of its length can be seen from one onlook. The smallness of the land is striking when it is realized that from 'Dan to Beersheba' is less than 130 miles in a straight line, and from the sea to the desert in the land's widest part is less than 100 miles. Enough of beauty still remains to enable us to imagine what it must have been when a swarming and industrious population cultivated it to its fullest degree and all its hills were clothed in forests, orchards, or vineyards."

Sometimes separateness and isolation are necessary for the preservation of ideas and principles, and as a disciplining preparation for future expansion.

It was not the northern, larger, and wealthier kingdom of Israel that perpetuated itself in the best religious history of men; but the smaller southern kingdom of Judah.

Jesus said: "Salvation is from the Jews." That is the world's redemption, so far as it is a matter of human history, comes by way of the Jews.

If rulers and leaders had heeded prophetic instruction and warning against foreign alliances; welcomed the divinely appointed isolation and training for the sake of becoming the Servant of Jehovah in the work of his kingdom; and found satisfaction in trying to realize the divine ideal of their being unto God "a kingdom of priests, a holy nation", who can tell what greater blessing, honor and glory would have come to them?

Now the geography of the surrounding country greatly favored the needed isolation and discipline of Judah. There was no land on the east, south, or west, suitable for permanent settlements.

On the east was the waterless Wilderness of Judea; then the Jordan and the Dead Sea. On the south dry pasture lands, and then a desert. On the west mountains with steep sides and only a very few passes; then fertile low-land beyond valleys running north and south, and the home of David's great enemies, the Philistines.

And Judea was crossed by no international highway.

The northern frontier was not as secure from invasion.

The region thus enclosed, roughly speaking, is a table-land from 2,000 to 3,000 feet above the sea, some 35 miles in length, with an average width of about fifteen miles.

Hillsides can be terraced, and there are farming and pasture areas; but on the whole the soil is not deep or rich.

David, king and poet, Amos, Jeremiah, John the Baptist, and Jesus himself, were not strangers to the barren "wilderness," just east of Bethany, Bethlehem, Tekoa, and Hebron, David's first capital.

Of the Judean section of Palestine Doctor Masterman says:

"Nevertheless it was in this isolated, barren, and rocky land of Judaea, with the wilderness ever in their sight, that the Hebrew race developed their natural genius—braced by the hardness of their lot to a deeper faith in their God. Here gave utterance prophet and seer; here too they survived, protected by their poverty and their mountain heights, 135 years after the Northern Kingdom fell: here after their exile they, once again established themselves: and here through all their history, they, to a remarkable extent, maintained the purity of their race from contamination by their idolatrous neighbors, whose homes were within sight of their territory on every side."

(To be continued)

REV. JOSEPH J. KOVATS

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

E. S.

Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved (Ps. 55: 22).

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.

WAR AND THE CHURCHES

WILLIAM AUSTIN SMITH, D. D.

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

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

I have not sufficient grace to be a pacifist, nevertheless I do not believe we shall ever end the stupid, beastly business of war until the Christian Church declares war to be a sin, and follows up that declaration with appropriate action. When the *Churchman* last November made that declaration, we were accused of not thinking the thing through. The *New Republic* commended

our kind heart, but spoke patronizingly of our mind. The *Continent* condemned our morals. The Church Militant, it declared in substance, must fight Jehovah's enemies. It ought to be a disquieting consideration to the defenders of a militant Church that ministers are always disposed to identify the enemies of Jehovah with the enemies of their own particular country, an attitude which would make opposing governments infallible interpreters of God's will.

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

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

comes, I think, within the range of our topic.

I

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

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

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

"I refuse to find one scrap of comfort in Europe's return to God as the nations sob their litanies in the crowded churches. This mighty wave of patriotism has cleansed the fountains of life, it is true. It has purified like fire. Despite the strife of tongues, the house has been cleansed of many an unlovely and sordid desire, but does any one suppose that this will last? That Russia is permanently temperate? That Germany and France will be henceforth devout? England unworldly? Have these high moments in the heat of war distilled for us essences so rare and beautiful?"

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

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

II

If the Churches declare war to be a sin, we must seek to discover what are the irritants in our present social order which tend to produce war. What is fundamentally wrong with the civilization which, every few decades, brings the plain peoples of the world into the shambles, stains their souls with unreasoning hate, and makes beasts out of heroic, chivalrous men? Something is radically wrong. What is it? The Christian Church need not bless this civilization any more than it need bless the Soviet Republic. The Church produced the civiliza-

tion of the Middle Ages, such as it was. The Church had very little to do either with making or bettering our present civilization in its basic qualities. The Church accepted it as the industrial revolution molded it, and we became its handmaid. Protestantism in England a hundred years ago became the tool of the great industrial forces. Protestantism acquiesced in its cruelties, its frightful economic inequalities, its soul-blighting conditions of labor. Can we read without a blush of shame the names of the bishops and archbishops who sat in the House of Lords and voted "No" on the bills introduced to alleviate the horrible lot of the little chimney climbers and of the children who worked in the mines and scarcely ever saw daylight? Yes, and the names of pious Evangelicals and Methodists of a hundred years ago, who, while they wept over the lot of West Indian slaves, refused to lift up their voices in behalf of the slaves of England's factories? The amelioration of the conditions of the working classes, the abolition of some of the frightful conditions of child labor, were carried through with little assistance from the clergy. That battle, it must be said to our shame, was won by illiterate labor leaders. Denied the sympathy of the Church, the learning of the schools, and the equal justice of the courts, they finally won; but they won without the support of the men who claimed to receive through a golden stream of apostolic grace the love and light of Christ.

Not one churchman in ten thousand, I venture to say, has the slightest idea of the social implications of his creed; not one in ten thousand perceives the dramatic social significance of our two great festivals, Christmas and Easter Day. Of the thousands of worshipers in our churches on Good Friday, who watch at the Cross for three hours in great pity for the sufferings of Christ, how many ever give a thought to that long line of Christ's little brothers, bearing witness to fellowship, who through the centuries have hung upon crosses, crucified by the defenders of the *status quo*? When the Church shall be willing to take some of the magic out of the doctrine of the Incarnation, and put morality in it, we shall make religion a more effective implement of fellowship.

Therefore I maintain that some of us within the Churches who are not satisfied

with a civilization which brings its beneficiaries, every generation or two, into the shambles, must continue, as some of this group are doing, to weigh in the scales of Christian ethics our present social order. We must make fellowship prevail at home in our industrial order, before we can hope to make fellowship prevail among the nations.

III

If governments would declare war against the real enemies of the men whom they conscript, the Church could enter such a war with all the zeal of a covenanter, convinced that the battle is the Lord's. The difficulty is that the real enemies do not get ranged opposite each other in the trenches. We are taught to hate the innocent. The Church aids and abets this bestial business in which every government engages in the time of war, of blasting people's souls with the indecencies of hate. They lie to us and we pass on the lies in our sermons. They deceive us and we build commandments on their deceptions. Nobody ever deserves to be hated as nations hate one another in war. To produce such venom, the hate makers lie about their fellow-men. They lie outrageously. They lie out of whole cloth. They suppress the truth which would mitigate hate. They deliberately spread a spiritual plague. They breathe out the hate germs from their press bureaus. Chiefs of propaganda bureaus release the germs every morning. They befoul the minds of simple, honest, good-natured people with their lies. Finally they succeed in producing a *fighting edge*. Most farmers, artisans, clerks, fathers of families, and mothers, prefer peace to war. They would rather raise crops, make and sell merchandise, than to lie in the trenches waiting to kill somebody or to be killed. Without the help of the devil we couldn't make warriors of men today. The Church blesses this beastly business! And journalists call it the lesser of two evils! The next war may be the lesser of two evils; but if the Church blesses that war it will be committing a sin, for God has given us the intelligence and the conscience to prevent it.

If war really meant killing the enemy, the Church might view it as they do capital punishment—grim, but necessary. But the enemy doesn't get into the trenches. We are told that Stinnes of Germany was the

instigator and the brain of the rape of Belgium. It was he who for commercial reasons counseled the stripping of Belgium's industries and the crippling of the French mines. It was he who counseled the deportation of expert Belgian workmen to German factories. But how can Belgian and French patriots ever avenge themselves upon Stinnes by going to war against Germany? He is probably richer today than he ever was. It isn't Stinnes that they bomb, and gas, and bayonet when they go to war. It is innocent victims like themselves, their own blood-brothers in Christ.

War is growing to be ever a more diabolical and indecent and unreasonable thing. When we say war is sin, we mean modern war in its depraved totality, its lying and its lust, its atrocity provoked by lies, its counter-atrocities, provoked by atrocities, its food blockades—the worst atrocity of all—its vengeance wreaked upon unborn babes. I have heard Christian women say that every German baby ought to be killed. That is the state of mind which governments, when they declare war, foist upon the Church. Is it, or is it not, a sin? How long will the descendants of the apostles permit politicians and diplomats to tell them when and how they should abrogate the Gospel, teach a new commandment of hate, and bless rapine and murder? Isn't it about time we used the intelligence God gave us to discern what war is? The people who are shocked when we say that war is sin, are thinking of war in abstract terms. They define it to be justice battling against wrong, chivalry against the bully. It is no longer that. The bullies don't get into the trenches. The real sinners never breathe the poison gas.

IV

We can make war on war psychology by shifting the emphasis of adulation from war heroes to men and women who have wrought some good work on behalf of Christian fellowship. Obviously the great teachers, doctors, scientists, deserve honorable mention. What folly that school children should know all about Napoleon, and so little about Pasteur! All about Sherman and nothing about the men who gave their lives to conquer the yellow fever germ in Cuba! Our calendar of saints is too exclusive. I should like to see the lives written,

for use in Bible schools, of the great labor leaders, whose names few of us even know, who in those terrible years of industrial revolution in England, from 1760 to 1832, led their people out of that terrible slavery of factories and mines, hounded by governments, persecuted by the courts. Men like Cobbett, Hardig, Thelwell, Watson, Gerreld, Place, Knight, Prentice, and hundreds of others whose names are only preserved in the criminal records of their country. They did quite as much, perhaps, for the poor of England as the Wilberforces, Hannah More, Whitfield and Wesley, for while the Evangelicals had their eyes fixed on Heaven and the sound churchmen of the Establishment had one eye fixed on the good things of this world, untutored labor leaders bore in prison and on the scaffold the cross of labor's emancipation.

V

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

VI

"This is all very well, but what do you propose to do? You say you are not a pacifist, yet you urge the Church to boycott war and declare it to be a sin. What if Japan should attack California tomorrow? What if some bully of a junker should slap your grandmother on the face? What if Eng-

land should attempt to crush France? Or Russia and Germany should pool issues and overrun Europe? What if the Crescent should again come to grips with the Cross? War can be the lesser of two evils. Would you bolt patriotism and morality and go it alone on a fine formula?"

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

What if the Church should discover where its true mission lies—among the great mass of the world's plain people, of every nationality and clime—and its voice should be lifted among the people to win their trust and give them Christian leadership? Wouldn't that voice be heard by governments and statesmen as the voice of the English Labor Party was heard by Lloyd George, when a war with Russia was under advisement?

What if, when the men who have business interests in Mexico begin to fill the press with their pre-war atrocity stories, and their representatives in Congress begin to talk intervention—what if the Church spoke up and said, "You can't make war upon Mexico. We shall preach peace while you are preaching war. We shall denounce conscription. We shall go to jail if need be, not as pacifists or conscientious objectors, but as Christian citizens, who refuse any longer to be made fools of in the name of false patriotism!"

What if the Church took so seriously to heart the gravity of the sin of war that we started to carry on the biggest crusade that the Church has ever attempted in the long years of her history, spent our missionary dollars upon it, spent our brain upon it! What would war-makers think of the expediency of making war with this kind of inflammable material at home?

What if the Churches here in America should flood Asia and Europe and the islands of the sea with propaganda against war, drop it from aeroplanes, instead of dropping bombs, send it through secret channels, teach it in mission stations? What if we meant business? What if we refused to spend our talent, our prayers, our parishioners' money, in teaching the Gospel of good-will, only to send up in a flame of war-hate all the costly product of our patient labors?

Has the Church ever done any thinking for

preparedness for peace? No, we have gone on believing what statesmen have told us, that war is the lesser of two evils and the battle is always the Lord's. We have docilely hated those we have been told to hate, and we have pretty nearly preached in time of war what we have been told to preach. We have lied with the liars, and we have committed spiritual atrocities to order, and all the while we believed that humanity and God loved to have it so. Isn't it time we did better? The last war may have been the lesser of two evils; the next war will be suicide. If we believe this, let us begin at once to educate statesmen, newspapers and the clergy. The next war must be boycotted by the Church of Christ.

A big risk indeed! But war is a big risk. It is a risk to slaughter the flower of the race, to fill the world with enervating hate and benumb its intelligence by hysteria, to lay waste empires and to spread famine over the planet. People talk as if pacifism were the only risk, and as if the religion which repudiated war threatened the foundations of government. Are some of those foundations too precious to be disturbed?

So against the "what ifs" of a Church in revolt, I present another "what if." What if the Church should decide to trust its Lord and God, and, with a little of the martyr's zeal, dedicate to humanity its conscience and its brain? We have the vision, but we let cynics stamp upon it, and we tremble and grow faint at their scoffings and their doubts. I am sure that God never founded a Church and sealed it with the Blood of His Son merely to do what this Church of Christ has done, with its brain and its conscience, during the last hundred years.

Can any one doubt that God wills we should cleanse this world of war? Then why not trust God to help us find the implement wherewith to rid the planet of the loathsome thing? We shall never abolish war by gradual improvement and the slow processes of redemption of human nature. Dueling was not abolished by converting duelists. Men still insult and impugn one another's honor, but they don't fight duels. Dueling was abolished by a fiat of the Christian conscience. If we wait to abolish war till all men love one another, we shall wait until Judgment Day. Some generation has got to stop the thing short. Why not ours?

MISSIONS AND THE SABBATH

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

RUTH AND BENJAMIN

THE ROBIN'S NEST

Now Benjamin's countenance was downcast, and an absent-minded expression was upon his face, and his features were like unto those of a man who thinketh of things far away.

And he almost passed by his own doorsteps on his way home from the office; for the hour which he had spent at the gymnasium playing volley-ball and taking a shower bath, and the ride of sixteen furloughs on the trolley car, had failed to dispel fully the effects of the discussions of the afternoon committee meeting in the office; and he recalled again the words of a friend spoken to him nearly a year before. The friend had said, If the denomination runs true to form, this arrangement will not last long; for we are always making changes, making experiments, trying something new and different.

Now Benjamin found Ruth on the front porch waiting for him, for as his custom is, he was late in his homecoming. But her hands were not idle, and she was busily at work with something in a pan which she held in her lap.

And as she arose to greet Benjamin she marked his countenance, that it was anxious, and she said, Is it well with thee, and didst thou remember to post the letter I gave thee this morning, and hast thou a fresh towel for thy locker at the gymnasium, and, lo, one of the water taps in the kitchen sink is leaking, and we have letters today from the children who are away, and behold, from our own vine and figtree, this asparagus, and pie-plant which I am preparing against the needs of tomorrow.

Then Benjamin told Ruth all that was in his heart, and why withal he was of an anxious countenance.

And Ruth said, Benjamin, come here, And taking him by the elbow she led him gently into the house, and into the dining room; and pointing to the trellis on which the pink Rambler was growing just outside the window she said, See that nest which a

robin is building, so near we can easily touch it when the window is open. What a joy it will be to watch those birds make their home and rear their young so close to us! Why is it that robins thrive and increase, while many other species of birds die out and are no more? And why is it that dogs and cows, sheep and horses and hens persist and multiply, while many sorts of animals are growing fewer and are passing away? And why is it that wheat and corn and rice and cotton and apple trees continue and remain, while many plants and trees gradually cease and are found no more upon the face of the earth?

And Benjamin replied, Why is it, my dear? I bite, shoot away. And she said, Already I see a difference in thy countenance. Nevertheless, I tell thee plainly, the reason why animals and plants persist and remain and increase is because of the service they render to mankind. And what is true of animals and plants is likewise true of human devices and human agencies. Dost thou remember the first bicycle which thou didst possess, the one with the solid rubber tire no larger than a man's thumb? Its service to mankind was brief and it now no longer cumbereth the ground. It is even so with the agencies of the denomination. They will persist and endure only so long as they are of service to mankind. Therefore, fret not thyself because of experiments and changes; for these things must needs be; and there is no life and growth without change; and the most permanent things in all the world are oftentimes likewise the deadest.

Then Benjamin said, But tell me, my dear, what possible service, aside from the killing of a few helpless worms and insects, are robins to mankind?

And Ruth replied, Benjamin, art thou wholly blind? What a service that robin and its nest have rendered even to you and to me this day! Have a care that thou dost not frighten the birds till they become accustomed to their new abode. Sit thou here quietly and watch and learn, while I set the table; then we shall have supper.

NOTES FROM THE SOUTHWEST

"Lest you forget" the missionary on this field wishes again to remind RECORDER readers that the Rock Creek Seventh Day Baptist Church of Belzoni, Okla., is alive and

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

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

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

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

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

ROLLA J. SEVERANCE,

*Missionary for the Southwest,
Gentry, Ark.*

PROGRAM EASTERN ASSOCIATION Berlin, N. Y., June 15-18, 1922

Theme: "Use of Our Opportunities."

THURSDAY EVENING

- 7.30 Praise service Jesse D. Vars
7.45 Address of Welcome Rev. A. E. Witter
8.00 Response John Austin
8.30 Sermon, Rev. Walter L. Greene, Delegate of Central and Western Associations
9.00 Appointment of Committees

FRIDAY MORNING

- 10.00 Devotion Rev. W. D. Burdick
10.10 Business
Executive Committee's Report
Treasurer's Report
Report of Visiting Delegates
Report of Our Delegates
10.45 Missionary Society Hour
Rev. Clayton A. Burdick
11.00 Sermon Rev. Erlo E. Sutton
12.00 Announcements

FRIDAY AFTERNOON

- 2.00 Devotions Rev. Paul S. Burdick
2.10 Education Society Hour
Rev. William C. Whitford
3.15 Sermon Rev. James S. Hurley

SABBATH EVE

- 8.00 Praise Service Rev. James S. Hurley
8.15 Sermon Rev. Alva Davis
8.45 Conference Meeting Rev. Alva Davis

SABBATH MORNING

- 10.30 Organ—Prelude
Doxology
Invocation
Anthem-choir
Responsive Service
Hymn
Scripture Lesson
Prayer
Offering Missionary, Education and Tract Society
Solo Mrs. Clayton Burdick
Sermon Rev. Clayton Burdick
Hymn
Benediction
Organ Postlude

SABBATH AFTERNOON

- 2.00 Sabbath School Hour,
Mrs. Adelbert Corbin
3.00 Young People's Hour,
Rev. Edward Holston
Paper Marjory Burdick
Paper Dr. Benjamin F. Johanson
Paper Dean Paul Titsworth
Music
Sermon Rev. Edgar D. Van Horn

SABBATH EVENING

- 8.00 Praise Service Rev. Paul S. Burdick
Devotion Rev. G. Fitz Randolph
Special Music
Sermon Rev. J. L. Skaggs

SUNDAY MORNING

- 10.00 Devotion Rev. Erlo E. Sutton
10.10 Woman's Hour Mrs. Edwin Shaw
11.00 Sermon Rev. G. H. Fitz Randolph
Offering—Sabbath School, Woman's and Young People's Boards.

- 11.45 Business
12.00 Announcements

SUNDAY AFTERNOON

- 1.45 Devotion Rev. J. L. Skaggs
1.55 Tract Society Hour Rev. Edwin Shaw
3.00 Ordination of Deaconesses
Sermon in connection with Ordination
Rev. W. D. Burdick
4.30 Business

SUNDAY EVENING

- 8.00 Praise Service Rev. E. D. Van Horn
8.15 Business
Solo Mrs. W. D. Burdick
8.30 Sermon Dr. Theodore L. Gardiner
9.00 Conference Dr. Theodore L. Gardiner
Adjournment
Special music for each session under direction of Jesse D. Vars.

THE PASSING OF 1447

W. K. DAVIS

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

Memories of this consecrated home at 1447 trail back to the year of the great Chicago fire—1871. In that eventful year the late Ira J. Ordway and his family in response to the call of the westward star moved from their home in West Edmeston, N. Y., and located in Chicago. Mr. Ordway was by trade a tailor and memory recalls the large and handsome establishment of Ordway and Company, at the corner of Madison and Green streets. The city prospered, and with it this tailor. A three-story brick house was purchased at 51 South Carpenter Street. In this spacious home Mother Ordway reigned a queen of home and hospitality.

And when the call of the empire of the west was sounded to young men, J. Murray Maxson, of Adams Center, N. Y., packed his bag and came to Chicago to seek his fortune. He found it at the home of Mr. Ordway—for he married the only daughter, Mary Elizabeth. As the burdens of life increased, as competition became more heartless, as city growth increased the wealth of some property-owners and ruined the holdings of others, the family were forced to

surrender the home, and what remained of the business of Ordway and Company was moved west to Madison Street at Laffin under the management of the son-in-law, J. M. Maxson. At this time Mr. Maxson also bought the house at 1447 Monroe Street and in this home a depleted family came about twenty-five years. Mother Ordway's motherliness—her sympathy, her helpfulness, her liberality—had drained her vitality until the weakened body yielded. Her spirit was called home while mistress on Carpenter Street. Her duties were assumed by her daughter, Mrs. Maxson. In this home at 1447 Monroe Street, the niece, Elizabeth Ordway, and the orphan daughter of a cousin, Hazel Pierce, developed into charming womanhood, under the wise guidance of Uncle Murray and Aunt May. Here Mr. Ordway passed to his eternal reward after a life of great usefulness to the Seventh Day Baptist Denomination and to all his friends—for Mr. Ordway was a great man, spiritually, mentally, physically.

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

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

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

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

EDUCATION SOCIETY'S PAGE

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

NOW FOR COMMENCEMENTS

Outline Alfred College Commencement Program

- SABBATH, JUNE 10
- 10.30 a. m. Annual Sermon before Christian Associations
- 8.00 p. m. Play—Footlight Club
- SUNDAY, JUNE 11
- 8.00 p. m. Baccalaureate Sermon
- MONDAY, JUNE 12
- 2.00 p. m. Plays—Wee Playhouse
- 4.30 p. m. Alumni Association, Directors' Meeting
- 8.00 p. m. Annual Concert—Professor Ada Becker Seidlin and Miss Rose Becker
- TUESDAY, JUNE 13
- 10.00 a. m. Annual Meeting of Trustees
- 1.00 p. m. Annual Meeting of Corporation
- 2.00 p. m. Class Day Exercises
- 4.00 p. m. Reception of the New York State School of Clay-Working and Ceramics (Exhibition open throughout the week)
- 7.00 p. m. Alumni Dinner
- WEDNESDAY, JUNE 14
- 10.00 a. m. Commencement
- 2.30 p. m. Alumni Association, Public Session
- 8.00 p. m. President's Reception
- Milton College Commencement Week, 1922
- FRIDAY, JUNE 9
- 8.00 p. m. Annual Sermon before the Christian Associations by Rev. Niel E. Hansen
- EVENING AFTER THE SABBATH, JUNE 10
- 8.00 p. m. Joint Session of the four Literary Societies
- SUNDAY, JUNE 11
- 8.00 p. m. Baccalaureate Sermon by Rev. Harris M. Barbour
- MONDAY, JUNE 12
- 8.00 p. m. Annual Exercises of the School of Music
- TUESDAY, JUNE 13
- 2.30 p. m. Alumni Tennis Match
- 8.00 p. m. Shakespeare's "A Midsummer Night's Dream"
- WEDNESDAY, JUNE 14
- 2.30 p. m. Alumni Baseball Game
- 5.30 p. m. Luncheon for Trustees and other men interested in Milton College
- 8.15 p. m. Class exercises including the play,

"The Romancers," by Edmond Rostand

THURSDAY, JUNE 15

- 10.00 a. m. Commencement Exercises
Address, "Some Biological Aspects of Democracy," by Dr. Michael F. Guyer of the University of Wisconsin
- 2.30 p. m. Program of the Alumni Association
- 6.00 p. m. Alumni Banquet and Reception for the Graduating Class

AMERICAN IDEALS IN EDUCATION

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

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

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

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

"A university has other duties [than the purely academic] to perform; it must care for the moral as well as the mental welfare of those whom it admits. Our state institutions do not discriminate against sex, creed, or color; rich and poor are invited, any and all who can meet certain requirements of somewhat loosely enforced rules of scholastic standing. Such a motley group needs moral direction; ideals of right and righteous living must be a part of the curriculum; love of home, loyalty to state and

country, noble manhood and sweet womanhood,—surely these most precious things may be taught with more lasting benefit to the student than many of the decadent philosophies of ancient and modern times. But in order to teach these things we must know the material with which we have to deal; research into human hearts, minds, and motifs is necessary. . . . The appreciation of the work done may seem to be written in sand, which the first tide of adversity or success obliterates, but more often the reactions are graven in the hearts of men and endure to the end."

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

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

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

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

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

PUTTING FIRST THINGS FIRST

HOWARD B. GROSE, D.D.

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

The conference grew out of a widespread conviction that the distinctively religious work of the Associations has not kept pace with the growth of the work as a whole, and that this condition must not continue. In order to proceed intelligently, commissions had been appointed to study various subjects, such as the present status of the religious work, the place of prayer in the Associations' Christian education and training, enlisting volunteer leadership, and the results and lessons of the pre-Easter evangelistic effort. The carefully prepared reports formed the basis of frank discussion. Difficulties in doing religious work today were admitted, but impossibilities were not, and it was agreed that busy secretaries must not be so busy with material and monetary affairs as to forget or neglect the primary object—the spiritual. Responsibility for

religious work and atmosphere in local Associations was laid primarily on directors and general secretary, but each member of the staff was also held responsible in his own special zone. "When religious work is a dominant passion of the secretary, all of the work will be permeated with religion." That was accepted as final and the true ideal.

Especially interesting was the reiterated expression as to the need of close co-operation with the churches both in planning and carrying out the religious work programs. "We recognize as a primary task that of co-operation with the churches in their work for men and boys." That starts one section of the conclusions unanimously adopted. The Associations may contribute methods of work, courses of study, facilities for weekly activities, and leadership for natural groupings of men and boys in the churches, but it is declared that "a program of religious work most effective in the community is accomplished only by constant counsel and co-operation with the representatives of the churches." This strikes the right note. Great mutual advantage must result from such co-operation, which would utilize the Associations as the agency of the churches for specialized community service, and unite all forces for the common good.

The conclusions further place strong emphasis upon Bible study and prayer as the most effective means to lead to decisions for Christ. The need of training in prayer life was disclosed by the questionnaire as to habits of prayer. Christian decision founded on an experience of a personal relationship to God in Jesus Christ is absolutely essential—the end to be sought by every worker as his first and greatest aim. And the decision must be followed through to open confession in church membership before his duty is fulfilled. It may be noted here that about 5,000 decisions were reported as a result of the pre-Easter movement, with about 2,000 additions to the churches.

After a frank diagnosis of religious conditions, it was the common opinion that the main objective of the Association has been preserved and even enriched with the spiritual experiences of the years. At the same time the need of far more attention to the development of the spiritual life in the Associations was vividly realized and made the

subject of special prayer. Indeed, the forty-minute period of prayer following the evening report of the General Secretaries commission on religious work was the climax of the sessions. The tests proposed for Association secretaries might well be studied by pastors and church members. And if the spirit of this conference could be carried into every church and Association to the last member, we should see the great day of universal revival, for which so many have prayed, breaking upon a world that needs God, that is by all reports hungry for a knowledge of God, and that waits for a Spirit-inspired church to reveal him through its faith and love and life.

A CABIN OF LONG AGO

MARY S. ANDREWS

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

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

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

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

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

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

"Fear not" is the Lord's command and Divine encouragement to those who at his bidding are launching upon new seas; the Divine presence and preservation forbid so much as one unbelieving fear. Without our God we should fear to move, but when he bids us go it would be dangerous to tarry.—
C. H. Spurgeon.

WOMAN'S WORK

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

LOVE OF LIFE

Love you not the tall trees spreading wide
their branches,
Cooling with their green shade the sunny days
of June?
Love you not the little bird lost among the
leaflets,
Dreamily repeating a quaint, brief tune?

Is there not a joy in the waste windy places;
Is there not a song by the long dusty way?
Is there not a glory in the sudden hour of
struggle;
Is there not a peace in the long quiet day?

Love you not the meadows with the deep lush
grasses;
Love you not the cloud-flocks noiseless in their
flight?
Love you not the cool wind that stirs to meet
the sunrise;
Love you not the stillness of the warm sum-
mer night?

Have you never wept with a grief that slowly
passes;
Have you never laughed when a joy goes run-
ning by?
Know you not the peace of rest that follows
labor?—
You have not learnt to live, then; how can
you dare to die?

—*Tertius Van Dyke.*

LETTER FROM MISS WEST

*Woman's Board,
Milton, Wis.*

DEAR FRIENDS:

What do you think I did the other day? Something I had never done before! Of course it isn't so unusual to do something one has never done before because over here we are always doing that. But this was worth commenting on because it was going to Lieu-oo and back all in one day and having five hours there into the bargain! One of the schoolgirls had not been well for some time so I took her out for a thorough physical examination. It was a beautiful Sunday and just peach blossom time. There are many peach trees on the outskirts of Lieu-oo so you can imagine how pretty the landscape was. The air was fragrant from the fields and fields of blue bean and yellow

rape. The road wasn't perfectly smooth but we forgot that in the joy of the fresh air and pretty fields. A trip into the country in the spring is such a treat.

A few days later we took all the school-girls to Loong-hwo, a few miles southwest of us where there is a big temple and also a pagoda but whose chief attraction to us was the acres and acres of pink peach blossoms. They were especially beautiful this year and we went out when they were at their best.

We are now having our spring vacation and I have been having another treat—visiting my friend, Mrs. Vanderbeek, in Wusih. There is a small mountain which their house faces and which is only about a mile away. We went over there the other day, climbed the mountain and then as we came down the side picked golden yellow and lavender azaleas, bridal wreath, and little pine branches to our heart's content.

But you want to hear about the school rather than our play time, I suspect. There were fifty-seven girls who enrolled this semester, forty-eight boarders and nine day pupils. It has crowded us very much but the new boarders were little sisters or cousins or neighbors of girls in school last term and it was hard to refuse them. We had to turn away many that we would like to have received. All the schools about Shanghai seem to have been equally crowded. Education for girls seems to be almost as popular as education for boys!

The other day when I was in the day school in the city I had a particular longing that you might look in on those children with me. They had seventy enrolled there (not all of them very regular in attendance, alas!) and they keep the two teachers there busy. The majority of them are such little tots, ranging from about four years old up to fourteen. When I step into the room they all fairly shout my name in greeting, but the most fun is when they go home at night. They stand and then one of the teachers says, "One, two, three." On two they all bob their little heads and on three march out. As they pass the teacher's desk each tot says, "Good night", to each of us, calling us by name. They each want an answer and it is such fun with all the added bobbings and farewells!

These last two weeks the girls have been raising money for the Russian Relief Fund.

The city children raised over fourteen dollars which I think was splendid for them and the girls in the boarding school had about fifty, I think, and some of them hoped to get more. They have been interested in Miriam's letters and a Shanghai committee has had material printed in Chinese and men have gone about lecturing on the needs and conditions over there as well as emphasizing Russia's former kindness to China.

April 20.

This is Sabbath afternoon and I want to add a word to share with you our good news. Five of the pupils wrote their names as probationers of the church this afternoon. All are of Christian families. The one boy is the son of our Shanghai evangelist, Mr. Dzau. Three of the girls are daughters of two of our leading men church members, and the fourth is the daughter of a former schoolgirl. I believe her father was in the Boys' School too.

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

Yours in His service,

ANNA M. WEST.

April 22.

ENERGETIC SABBATH REFORMERS

ELDER R. B. ST. CLAIR

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

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

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

In 1860, the majority of Advent Sabbath-keepers chose the name, "Seventh Day Adventist", but a considerable number of the various Sabbath-keeping churches of God refused either to accept the Seventh Day Ad-

ventist name, the Prophetess, Ellen G. White, or the two-horned beast, heavenly sanctuary and certain other theories preached by the Seventh Day Adventists. They continued to maintain their places of worship, receiving recruits from the ranks of Adventism, especially in cases where persons had entered that body without mature reflection.

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

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

During the past few years a younger generation has taken hold of the work and the Gospel Chariot is going forward with greatly accelerated speed. This band of consecrated young people is led by Eld. A. N. Dugger, aged thirty-five, President of the General Conference; and associated with him in working out from the headquarters are Elders H. Miles, R. E. Hostetter, L. I. Rodger, all younger than the president. That the Lord is blessing their efforts is apparent when we note that Elder Miles went to the city of Maryville, Mo., where not a single Church of God member resided and, within a year, raised up a church of sixty members and has built a fine church house as well. Elder Rodger went to Milan, Mo., raising up a church of over sixty members within a year and has a church house

under process of construction and Elder Hostetter at South Gifford and other points has accomplished excellent work in establishing Sabbath schools and new companies.

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

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

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

Oklahoma, where a number of the debates were held, is in a flourishing condition, new churches, too, at Stidham (50), Calvin,

Crowder, Pierce (50) and at Dale. This Dale Church was formerly of the Disciple order but, seeing the Sabbath truth, came out for God and his Edenic law.

In Arkansas there are churches at Hagler and other points, Elder Thorp in charge.

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

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

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

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

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

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

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

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

aries, and hold to the Bible only, explaining that they are open to accept new light, do not follow the visions of any latter-day prophets and believe in a clean ministry and a clean people.

I sincerely hope that an invitation will be extended to the Church of God to send a fraternal delegate to our General Conference and that the various state conferences of the Church of God and associations of Seventh Day Baptists will likewise fraternize.

Just as I write this, the summer evangelistic campaign of the Church of God is about to commence. About a dozen tents, arbors, and halls will be placed in commission, and the evangelists will preach their messages to expectant congregations. Already this year several hundred have been added to the church, and it is hoped that the total accessions after the conclusion of this campaign will not be less than 1,000 which is the 1922 objective of the Conference. We wish them all success in their noble endeavors.

3446 Mack Avenue,
Detroit, Mich.

BEST ROUTE TO EASTERN ASSOCIATION, BERLIN, N. Y.

Delegates from New York and New Jersey will make better connections by traveling via Troy.

Troy-Berlin bus leaves Troy Union Station at 9.00 a. m., and 4.30 p. m. Standard Time. Fare, \$1.20.

Respectfully,
MISS MATIE E. GREENE,
Corresponding Secretary.

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

Country Life Leadership

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

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

AS VIEWED BY OTHERS WHO HAVE READ IT:

From F. L. Wright, Stockbridge, Mich.

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

The book is now ready for distribution. Size 6 by 8¼ inches, bound in cloth of a rich brown color, gilt lettering on the front cover and on the back. 158 pages, portrait of the author as frontispiece, price with postage prepaid, \$1.50.

AMERICAN SABBATH TRACT SOCIETY
(Seventh Day Baptist)

510 Watchung Avenue

Plainfield, N. J.

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK
R. F. D. 5, Box 73, Battle Creek, Mich.
Contributing Editor

CONTENTMENT

EVA CHURCHWARD PAYNE

Christian Endeavor Topic for Sabbath Day,
June 17, 1922

DAILY READINGS

Sunday—The enemy of contentment (1 Tim. 6: 6-11)
Monday—Contented in God (Ps. 37: 1-7)
Tuesday—The root of contentment (Ps. 16: 1-11)
Wednesday—Trusting and happy (Acts 4: 23-31)
Thursday—Confidently contented (2 Tim. 4: 16-18)
Friday—God's way best (Rom. 8: 28)
Sabbath Day—Topic, Cultivating contentment (Phil. 4: 10-20)

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

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

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

QUESTIONS FOR DISCUSSION

Is it possible to be dissatisfied and contented at the same time?

In cultivating contentment, what weeds are thickest?

With the heart for the soil, what are some soil elements necessary for strong plants of contentment?

What would be the "rain" for our contentment garden?

What would be the "sunshine"?

How long must our contentment plants be cultivated?

Is it possible to grow such strong plants that the weeds will die out altogether?

What other plants will thrive in the garden with contentment?

What are some fruits of the contentment plant?

Do these fruits contain seed thoughts for others?

What is the best method of propagation, by roots, slips, seeds or graftings?

Can we help others prepare their soil and cultivate their plants of contentment?

What is a very good hoe to use?

MEETING OF YOUNG PEOPLE'S BOARD

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

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

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

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

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

REPORT OF CORRESPONDING SECRETARY FOR APRIL, 1922

Number of letters written, 12. Correspondence has been received from Rev. A. L. Davis, Rev. E. M. Holston, Rev. H. N. Jordan, Miss Elrene Crandall, Miss Fucia Randolph, Rev. E. E. Sutton, Rev. Edwin Shaw.

Life Work Recruit cards were received from Milton and Independence.

Miss Elrene Crandall reports a few more societies have responded with their number of Quiet Hour Comrades.

MRS. FRANCES BABCOCK,
Corresponding Secretary.

The report of the Treasurer follows:

REPORT OF THE TREASURER FOR APRIL, 1922	
E. H. CLARKE, Treasurer,	
In account with	
THE YOUNG PEOPLE'S BOARD	
<i>Dr.</i>	
Amount on hand	\$359 86
Received from Conference Treasurer	90 06
Simpson Studies	4 95
	\$454 87
<i>Cr.</i>	
Conference Treasurer refund	\$ 3 60
Doctor Johanson, expense	4 50
Correspondence, Secretary	5 00
Amount on hand	441 77
	\$454 87

It was decided that the Life Work Recruit cards should be recognized as a part of the Efficiency Chart, and that in the ratings taken 5 points should be allowed for Class "A", 2 points for Class "B", and 1 point for Class "C".

Mr. E. M. Holston then spoke on the subject: "The Importance of Religious Education", giving also a short report of his work among the churches.

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

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

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

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

Reading and correction of the minutes.
Adjournment.

Respectfully submitted,
MARJORIE WILLIS,
Recording Secretary.

THE PARABLE OF THE GOOD SAMARITAN

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

THE JERICHO ROAD

RUBY CLARKE

"And Jesus answering said, A certain man went down from Jerusalem to Jericho." Doubtless every one of you has heard this sentence many times. Just what did it bring to your mind? Many of us have been so interested in the story that followed that we have almost lost sight of the picture of a lonely traveler on a dangerous bit of road, which Christ presented to his audience.

Yet this trip of about fifteen miles was one which Christ himself had taken and probably, also, nearly every one of those to whom he was speaking. Many, no doubt, had traveled it alone with feelings similar to those experienced by many of us alone on certain stretches of road late at night. The Jews understood the picture Jesus held before them.

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

This road led past the ancient tombs, around the southern side of the Mount of Olives, and then wound on down the hill-sides, past ravines and through woods until it reached the village of Jericho.

This village, about the size of our own, had been especially favored in many ways. Bible history mentions it many times, the

first occasion being the visit of the two spies whom Joshua had sent out to visit the land of Canaan; the sons of the prophets stayed near Jericho; and Jesus himself had been there. In spite of all this, the people were, for the most part, indolent and licentious, living luxuriously and wickedly in the midst of a valley whose soil was marvelously rich and fertile.

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

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

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

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

spent away from home may tempt us to neglect or break the Sabbath.

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

The way that leads us heav'nward
Is often rough and steep;
We struggle in the darkness,
And sometimes pause to weep.
Then comes a thought to comfort
The heart, discouraged grown,
He who trod Calvary's pathway
Never will leave thee alone.
No, never alone! No, never alone!
He's promised never to leave thee,
Never to leave thee alone!

THE ROBBERS

LYNN LANGWORTHY

"And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead."

In discussing the thieves or robbers I have three headings: What makes men robbers? What are the results of robbery? Who is responsible for crime waves?

WHAT MAKES MEN ROBBERS?

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

WHAT ARE THE RESULTS OF ROBBERY?

We are likely not to think of the results to the robbers themselves. Their first result is the loss of their own self-respect. Along with that goes the loss of a clear conscience. And another result is the loss of the pleasure of earning the thing. You have had the experience of accomplishing something

worthy. How you were thrilled with joy at the accomplishment! What a privilege it is to *earn* one's living! But what a sneaking feeling comes to those who feel that they steal their living from others!

Then there are are results to the man who was robbed. He was not permitted to finish his errand. The story does not tell what the errand was; he was going from Jerusalem down to Jericho. Besides that inconvenience, he received bodily injury. The disability may have been permanent, or only temporary. While he was laid up, however, he was losing time at whatever his regular vocation was. Whether he needed the wages or not, the loss of time was robbing the man of the pleasure which he might have derived from worthy accomplishment. Moreover, the injured man lost a measure of that wholesome trustfulness of all men, which regards them as gentlemen as long as they have not proven themselves otherwise. After this sad experience on the Jericho road, the man may have often been suspicious of worthy people.

Again there was the result to the family of the injured man. While he was laid up, they were without a maintenance. And after he came home they were put to extra care.

There was also the result to a "certain Samaritan". It took a part of his time, a part of his money, and not a little care.

Then there was the inn-keeper. He probably did not call his institution a hospital, but an inn. Although he was paid for his services, an extra burden was laid upon his institution.

These results just enumerated are typical of the results of all crimes. We do not know the value of the plunder which the robbers took from the chance traveler; but could it all have been equal in value to their own self-respect, clear conscience, and the pleasure of earning; the bodily injury, loss of time, and wholesome trustfulness of others on the part of the chance traveler; the inconvenience to the Good Samaritan, the inn-keeper, and the family? Besides, the state tries to protect its citizens from criminals; so there is also the expense of officers of the law, and the maintenance of penal institutions.

WHO IS RESPONSIBLE FOR CRIME WAVES?

Largely, the criminals. It is wrong to harbor wrong thoughts. One can not avoid

the suggestion of evil to his mind on occasions. But if he harbors the evil thought and meditates upon it, he is personally responsible. If he allows the evil thought to grow into a desire, he is responsible. If he allows the desire to become an act, he is responsible.

In addition to this, there are others who are partly responsible for crimes committed. There are officers of the law. They have responsibilities. Sometimes they are slack in the performance of their duty.

Again, our nation undertakes to educate its citizens—to help them form right ideals and ideas. We have not altogether succeeded. Our moral teaching has not kept pace with our teaching in science, history, art, philosophy. We have allowed newspapers and places of entertainment to make crime attractive, because such stories of crime were exciting and people have been willing to pay to see them. Meanwhile, thousands of boys and girls have fed their souls upon that trash; and then we wonder why they do not become reformers, prophets, statesmen! There is a story of one Bridget who forgot to turn off the faucet at the kitchen sink until the water overflowed. Then she became so busy mopping the water that she had not time to turn off the faucet. Let us stop crime at its source. Let us prevent crime waves by starting a wave of moral and religious idealism and zeal.

THE PRIEST AND THE LEVITE

ROWLAND ORMSBY

Jericho was on a lower plain than Jerusalem and priests passed back and forth with their attendants, the Levites, to officiate in their worship at Jerusalem. The priests were men who professed sanctity and the Levites, being attendants of the priests, should have shown compassion on the oppressed.

The priests were also obliged by their offices to be tender and compassionate, and they should have set the example for others. It is sad when those who should be examples of charity are prodigies of cruelty.

Many people today have suffered as the Jew did who was robbed and beaten and left to die. Many are robbed by Satan, our enemy, of all the happiness of a Christian life. Priest and Levite, ministers of the law, look upon us, but pass by on the other side with no relief for our suffering.

Bringing this parable down to the present everyday life, we would find the prevailing conditions the same but in a much larger degree. People are suffering everywhere from some wrong and many wealthy and worthy people pass by on the other side thinking only of their own private affairs that seem so vital to themselves, and leaving the desolate, robbed and nearly dead. It seems rather strange but I have heard it said that life was too short to be wasted helping the wretched and unfortunate mankind.

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

THE GOOD SAMARITAN

CATHERINE LANGWORTHY

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

This Good Samaritan is one of the lovable characters of the Bible—only a plain everyday person, not famous for unusual talents or accomplishments, inconspicuous in the eyes of the world—and perhaps so by his own wish, yet so simple and sincere in his belief and interest in all mankind that Jesus Christ chose him as an example of the principle he wished to teach to the whole world. It is only a *simple* truth, yet it is the light of the world and the only true and lasting joy humanity can know when fulfilled in God's name. *It is* human sympathy and understanding and active interest in the welfare of every man whether he be relative, friend, neighbor, one to whom a kindness is owed, or a stranger, an outcast, or even an enemy. This Samaritan was *living* as his days of life sped along.

The significance of the Samaritan's gift

was not the amount of the gift, but the spirit in which it was given. He did not toss a coin into the dust beside the robbed man, just for the sake of clearing his own conscience, and then pass on, nor did he even stop to think of the old grudge. All he could see was the helpless, suffering brother man within his own reach, and he gave of his money and time and love unsparingly to restore the man to comfortable living again.

We admire the strength of character that Samaritan showed, when he did the thing which might condemn him in the eyes of his own associates who would not understand. But I think it did not take a great deal of *courage* on his part, for he had cultivated the heart's kindness and God's love planted in the soul of man for other man, and that alone had already overcome the fear of public opinion, for truly the strength of any criticism lies only in the weakness of the thing criticised. What was there to fear?

There is a question that comes to my mind, and I wish Jesus had told us the effect the Samaritan's kindness had on the Jew, and on his own Samaritan friends and even on himself. But had Jesus brought these answers into his parable I think he would have said that from then on the Jew was a kindlier person. He had found that the wall of public opinion and race prejudice had been shutting out of his life worthy friends, and I think this experience must have made him a broader-minded social being. As for the other Samaritans, we do not know that any of them never knew of this, for an act of kindness done in truth is not boasted of by the one who did it,—it is even forgotten by him. If, however, the story did reach the Samaritans, I think there were those who honored their friend and felt a deeper appreciation of his life among them. Probably there were those who condemned him, too, for always there are those who do not understand. But I think the biggest blessing of all must have been brought to the Samaritan himself,—the assurance of having lived well that day, the contentment, and peace, and brighter outlook, and still deeper and truer appreciation of real living. He had caught the spirit of the Master and a vision of his own mission in the world.

This morning the sun rose over the hill and all the mist and haze of the night crept

away. I heard the songs of birds; my eyes loved to linger on the soft green of the meadows; I saw the trees in bloom, and their fragrance filled the air. Over all was the cloudless blue of the sky, and the sun flooded the old world with wondrous warmth. I did not stop to ask myself if I might not be worthy of all this love of God, and if through this day that he had given me to live, there might be a small part for me to play to add to the glory of the day for *some one* on my way. I was so content with knowing that the little schemes and plans I had made for my own narrow life seemed sufficient for me, and the day seemed to promise me success. Thus blindly I journeyed down the highway,—all the time feeling the warmth of God's sunshine, breathing the fragrance of God's flowers, cheered by the songs of God's birds, and with my own heart singing out the happiness of the promises for my own prosperity. But lo, a shadow fell across my path. On my way, this morning, I met a brother-man in need. What should I do? In an instant the inhuman in my nature flashed into my mind,—I had never owed this man any kindness, there had even been disgrace and fraud in his life. He was, no doubt, only paying now for his previous sins. My eyes wandered down the road, and there just coming into view was one in whose estimation I wished my reputation to be unblemished. What would he think of me? But there must have been a little of the spark of God's love still somewhere in my soul, for just then something helped me to reach out and clasp the hand of him who was in need, and even as I looked into his troubled eyes, my spirit seemed to go out in sympathy to him, for God had helped me to understand. It was all I could do,—but he found consolation in unburdening his heart to me whom he now believed to be a friend in whom he could trust. As he talked, I knew I had not understood and had unduly condemned him. Before our talk was ended, I found myself asking his pardon for my own unthinking words and acts regarding him. As I continued my journey, I realized a greater joy and a more wonderful world, and a worthier person in myself than I had ever realized before. And I asked myself, what did I call living before? At last the meaning of the word living had come to me as I realized that there are nooks and corners of every day's

living into which the law which protects the outward life of man can not reach. What becomes of the home-ties where love and understanding and common interests are given over to impatience and selfish motives? What becomes of the neighborly spirit of interest in each others welfare and friendly enjoyment when greed and self-conceit crowd in? What becomes of the peace of unity and international good-will and spirit of mutual helpfulness when thoughtlessness and doubt shut out the need of suffering strangers?

Every day of my life I shall walk down the road to Jericho, and sometimes on my way I shall meet fellow-men in need—for the "road to Jericho" is the road of everyday life, you know, and maybe I shall meet those in need among my own family, or in my own community, among my business associates, or even from the world outside there may be calls for my help from some I may never see. And who knows what blessings I may bring if I can only see and understand? And then sometimes, I, myself, shall be in need, and will those who come my way understand?

There is a verse by Samuel Walter Foss which has the essence of the thought the "Good Samaritan" teaches me:

"Let me live in a house by the side of the road
Where the race of men go by,
They are good, they are bad, they are weak,
they are strong,
Wise, foolish; so am I.
Then why should I sit in the scorner's seat
Or hurl a cynic's ban?
Let me live in a house by the side of the road.
And be a friend to man."

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

CHILDREN'S PAGE

"I'M GOING TO BE A MAN"

I'm going to be a man some day,
I'm going to be a man,
And if life's victories I would win,
And conquer self and conquer sin,
'Tis just the time now to begin,
If I'm going to be a man.

If I a place in the world would take,
When I get to be a man,
Like the heroes brave who in battle died,
Or men who are now their country's pride,
I must hold to the right, and in it abide,
When I get to be man.

I must see that my armor's buckled on,
If I'm going to be a man,
I must keep my heart both pure and strong,
And give no place to the smallest wrong,
And this I'll take for my battle-song,
"I'm going to be a man." —*Selected.*

TOM AND THE CRAYFISH

MARY STANLEY BOONE

Tom was a naughty boy, in some ways. His very worst fault was teasing animals, and taking the life of bugs and worms and other such small creatures.

Mr. Jones was Tom's teacher. He had seen Tom at several of these heartless deeds, and he often wished he might do some thing to make him interested in the little animals he liked to destroy.

One Friday afternoon after school when Tom came along by the little brook at the foot of the hill, on his way home, he saw Mr. Jones standing there with a crayfish in his hand.

When they met, Mr. Jones said, holding the crayfish up so he might see it, "Tom, do you know what this is?"

Tom laughed. "Why, I ought to, I've seen millions of them."

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

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

"Can he hear?" inquired Mr. Jones.

Tom was silent a moment; then he thought, maybe, he could.

"Where will I find his ears?"

Tom could not tell.

"Do you know what he eats?"

Tom was again obliged to say that he did not know.

"How does he get his food?"

Tom had no answer ready, it seemed.

"Do you know how he chews his food?"

Tom did not.

"Have you seen his teeth? Do you know where they are?"

Tom made no answer.

"Ah," said Mr. Jones, "there seem to be several things about this little creature you do not know, though, as you say, you have seen him a million times! Well, Tom, this animal can hear, and his ears are put down below his stomach. He lives on little fish, but, as he is himself sometimes eaten by other fish, he must get what he wants very quickly; so he hides himself under a rock, darts out at the little fish he likes as they pass and swallows them whole. His teeth are in his stomach, and when he has swallowed his fish, they begin to chew it. There is a little sieve at the lower part of his stomach, and all the food that will not go through this, he throws out of his mouth again."

Tom listened in surprise. He has since had many interesting talks with Mr. Jones; but for several reasons he has never forgotten his very first talk with him, about the crayfish. (Copyright, S. E. Cassino).—*The Standard.*

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

Lone Sabbath Keeper's Page

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

DEAR FRIEND:

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

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

Some children of Sabbath-keepers are educated just like the children of Sunday-keepers, with the sad result that they be-

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

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

Immediately I selected the most definite address the clipping gave, and wrote for information, especially inquiring if these churches now keep the Seventh Day as the Sabbath. I suspect, as your historical sketch might indicate, that they do not. Any way the desired information has been slow in coming, so you will have to wait till my next letter for full particulars; but the following partial reply to my inquiry will probably interest you, coming from an aristocratic suburb of Boston:

DEAR MADAM:

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

Sincerely yours,

April 25, 1922.

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

Information has just come to hand concerning two women, one in the eastern part

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

Continuing relative to earning a living, the letter continues: "Jesus said, what man intending to build a house does not first count the cost, so we must have calculation and not leave all to chance. If the five-day working week should be adopted by all trades and crafts it would facilitate the change from Sunday observance to the true Sabbath, and that is how I am able to work in a shoe factory. In 1899 when I began to keep Sabbath I had to leave the factory and start a little business on my own account. By thus doing I had the aid of God and the favor of men for twenty-five years. 'Prove me now, saith the Lord of hosts, if I will not. . . . pour you out a blessing.'"

How much more enjoyable to hear of persons like these, whose body, soul and spirit are in harmony with the Infinite, than of two others I recently met. One, a middle aged man, was brought up a Sabbath-keeper, but has backslidden. It is sad to visit his home, bare of comforts, and sad to know

he has descended very low, having lost positions of responsibility through intemperate habits, when he might have been a pillar of righteousness if he had kept the faith, and not married a woman who belongs to that church which "thinks to change times and laws", keeping its members in ignorance and superstition.

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

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

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

this I will say "Farewell" for the present, trusting to hear from you again in the near future.

L. S. K. OF THE NORTH.

April 28, 1922.

HOME NEWS

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

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

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

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

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

Sabbath School. Lesson XII.—June 17, 1922

THE DOWNFALL OF JUDAH

2 Kings 25: 1-21

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

DAILY READINGS

June 11—2 Kings 24: 1-9. A Servile King
June 12—2 Kings 24: 10-20. A Captive King
June 13—2 Kings 25: 1-12. The Downfall of Judah
June 14—2 Kings 25: 13-21. The Temple and the Land Despoiled
June 15—Deut. 28: 15-24. God Warns his People
June 16—Luke 19: 41-48. Jesus Warns Jerusalem
June 17—Psalm 137: 1-6. Sorrow in Captivity

(For Lesson Notes, see *Helping Hand*)

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For particulars write

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

DEATHS

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

She was united in marriage to Henry Sylvester Deland at Republican City, Harlan County, Neb., in December 1876, who preceded her in death, April 4, 1909.

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

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

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

She accepted the Sabbath truth in the year 1887 in a tent effort at Mitchel, South Dakota, and lived, with her family as lone Sabbath-keepers until she united with the Nortonville Seventh Day Baptist Church where her membership remained for many years.

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

"Mother dear, so much we miss you,
Since from us you've passed away,
But we'll all be glad to meet you,
On God's resurrection day.

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

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

H. L. C.

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

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

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

Farewell services were conducted in the Seventh Day Baptist church at Gentry, Ark., by the missionary pastor, R. J. Severance, and the remains were laid to rest in the Gentry Cemetery. R. J. S.

BURDICK.—George William Burdick, son of William and Avis Lamphear Thurston Burdick, was born February 6, 1857, in the town of Wirt; and died May 14, 1922, at the home of his niece, Emma Greene, at Nile, N. Y.

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

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

On December 24, 1879, he was married to Lelia A. Hamilton. Their only child, a girl, died in infancy and the mother soon followed, November 9, 1882.

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

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

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

Farewell services were held at his home church May 16, conducted by Rev. W. L. Burdick, of Portville, N. Y., and Pastor John F. Randolph. Interment was made at Mt. Hope Cemetery, Friendship, N. Y.

J. F. R.

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

She was the daughter of Riley F. and Betsy Matilda Palmiter Burdick. Her only brother died at the age of thirteen. In October 1862 she married Chester A. Maxson. In early life she was baptized and united with the Second Alfred Seventh Day Baptist Church. She was for a time a member of the Hornell Seventh Day Baptist Church. The husband and their one daughter, Mrs. Walter Taylor, of Alfred, have our sincere sympathy in their bereavement.

W. E. S.

BURDICK.—Pearl J. Burdick, daughter of Arlton and Elma Allen Burdick, was born August 7, 1905, and died May 5, 1922.

Pearl was a brilliant cheerful girl. At eleven years of age she had an accident in her play, and in spite of loving and skilful care, various complications followed, gradually undermining her health. She bore her misfortune bravely.

W. E. S.

SHAW.—Jay Shaw, son of Anthony Varnum and Hannah Mather Shaw, was born at Alfred, N. Y., and died at Angelica, N. Y., May 5, 1922, aged 63 years.

Mr. Shaw, in spite of a severe physical handicap, managed to maintain a cheerful and kindly disposition. He was a member of the Second Alfred Seventh Day Baptist Church.

Memorial services were held in the church, May 8, 1922, and the body was laid to rest in Alfred Rural Cemetery.

W. E. S.

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Theodore L. Gardiner, D. D., Editor
Lucius P. Burch, Business Manager
Entered as second-class matter at Plainfield, N. J.

Terms of Subscription
Per Year\$2.50
Per Copy05
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—A. B. Simpson.

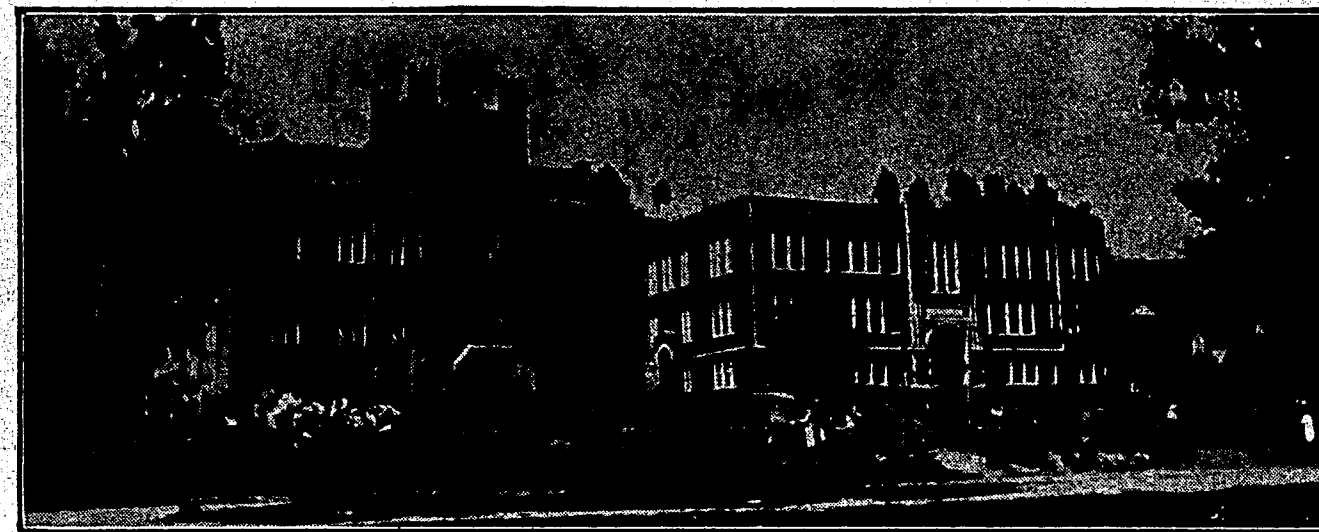
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Eventually

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Why Not Now?

The Flag Goes By

Hats off!
Along the street there comes
A blare of bugles, a ruffle of drums,
A flash of color beneath the sky:

Hats off!
The flag is passing by!

Blue and crimson and white it shines
Over the steel-tipped, ordered lines.

Hats off!
The colors before us fly;
But more than the flag is passing by.

Sea fights and land fights, grim and great,
Fought to make and to save the state;
Weary marches and sinking ships;
Cheers of victory on dying lips;

Days of plenty and years of peace;
March of a strong land's swift increase;
Equal justice, right and law,
Stately honor and reverend awe:

Sign of a nation, great and strong
To ward her people from foreign wrong;
Pride and glory and honor—all
Live in the colors to stand or fall.

Hats off!
Along the street there comes
A blare of bugles, a ruffle of drums;
And loyal hearts are beating high:

Hats off!
The flag is passing by!
—Henry Holcomb Bennett.

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