

The Sabbath Recorder

Lest We Forget



The real mission of the Church is to bring men to God, to champion spiritually, to nerve men to combat temptation, to stir them to social service in the name of Christian love, to teach them that no idealism can be reconstructive that promises no sacrifice, and above all to bring them into saving fellowship with a God of Law as truly as of Love."



Eventually

100%

Why Not Now?

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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SEVENTH DAY BAPTIST DIRECTORY

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

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(INCORPORATED, 1916)

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THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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

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WHOLC NO. 4,032

Morning and Evening Views There is a difference between the morning light and the evening light. The same object appears different to us when viewed in the afterglow of a passing day from what it did in the brilliant light of morning. This is also true of our actions. They appear in different colorings at the close of day from their appearance when seen in the bright glare of morning under the excitement and rivalry of ambitious strivings. Careful review of a day of toil and of planning, when evening shadows gather, will oftentimes cause regret for little things done in mid-day that did not seem wrong at the time.

After-thoughts are usually the wisest and best. The most faithful representations of life are likely to come in the honest afterlook. Retrospect is pretty sure to reveal things we wish we had not done, and to exalt those things we should have done.

If, as our day of life is passing, we could test our doings by the question: "How will this thing seem to me when the end comes?" many a record would be different, many a blunder would be averted. We would learn to make more account of the little things, the practical everyday matters of Christian living, and magnify less the theoretical dogmas of abstract philosophy and vaporous sentiment.

A careful study of our Lord's picture of the judgment scenes to come at the close of life's day almost startles us. He says nothing there about an abstract faith or an ecstatic hallelujah experience. He does not even magnify the "fundamentals" or accuse men of heterodoxy. He simply judges men by the *fruits* which love of God has produced in their lives.

Of course we know that love of God and faith in him are *fundamental*; but Jesus in his judgment day picture seems to assume that where the fruits are wanting, the professed love of God is not genuine. So he makes everything turn, in that great day, upon the way men have treated their fellows during their lifetime. Those who have clothed the naked, fed the hungry, relieved

human suffering, and ministered unto their fellow-men are made welcome; while the selfish neglectors of the needy and the suffering, the cold ignorers of the poor and the unfortunate are rejected. The matter of *practical* consecration rather than mere theoretical religion was exalted by our Lord and Master. "By their fruits ye shall know them."

If all professed Christians would study the parable of the rich man and Lazarus until its real teachings are burned into the very soul, prompting them to action until they were really Christlike, what a revolution would come to the social conditions of our day!

What is the real accusation brought by Jesus against Dives in that wonderful picture of the outcome of this earth-life? Does the Savior accuse him of any great crime? He does not arraign Dives as a hard-fisted miser, nor as a grasping Shylock after his full pound of flesh, nor as a harsh unkind man who drove the poor beggar from his door. Dives was not condemned as a sharper plotting to fill his tills with dishonest gains; neither was he portrayed as one who drove poor families into the streets because they could not promptly pay his unreasonably high rents. He was not spoken of as a thief or a robber. Indeed he must have been regarded by his neighbors as somewhat generous, or the poor man's friends would not have dared to lay Lazarus daily at his door to receive the crumbs that fell from his table. He even seemed willing for his dogs to minister unto the beggar, and did not set them on to snarl at him and to drive him away.

What then was the real thing that made the outlook for Dives at the close of his day so absolutely hopeless? It was simply this; he utterly failed to secure the true vision of life in the early morning of his day. His morning view was colored by life's glamour. The purple robes and fine linen had great attractions for him. To have a good time, live in luxury, and in selfishness without the restraints of religion; to be indifferent to the needs of suffering

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

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

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

An Encouraging Letter Now and then we are able to see where the good seed has fallen upon good ground and taken root with promise of genuine harvest. We have to sow upon all soils, not knowing which is to be fruitful, and leave the result with God. If we sow in faith as best we can he will take care of the harvest. That is his part. The sowing good seed is ours.

While we are sorry that so much seed has to fall on hard, stony, shallow ground, we are thankful that all grounds are not so. Sometimes the evil one hastens to steal away the seed lest it take root and grow, and sometimes when it does take root quickly there is not depth enough for it to hold out against the severe testing sure to come in the heat of the day.

We like the true ring of this letter, and trust that the writer may be blessed in sowing the good seed:

Enclosed find twenty cents (\$.20) in stamps for which please send me copies of your small (paper back) books entitled "Studies in Sabbath Reform". I am now reading one and believe it to be the truth from cover to cover. I have read other articles also on the Sabbath question, and I am now praising God for the truth concerning his Holy Sabbath. Two years ago God most wonderfully awakened me to the fact that his Word declared the seventh day and we were keeping another. Ever since I have been very much annoyed concerning it but am now fully decided to the truth as contained in his Word and as you have explained it in your book.

I can not help saying, Oh, what fools we have been for believing such a lie all these years! Think of the many that have passed out Sabbath-breakers and never dreamed of such a thing. Oh, that our ministers and people might wake up to the truth. Many will not allow themselves to

see the truth. Praise God I see it now as never before.

No more Roman Catholic Sabbath for me!
I am preparing to spread the good news.

Please let me hear from you. Do you publish the little leaflet entitled "Sunday and the Sabbath"? I want a supply of these very much but do not know where I can get them.

Yours in the good work until He come,

We Are so Sorry For All Such! Here is another letter that deeply stirs our sympathies, and we do wish we could see a practical remedy. The letter is a personal one, in which a wife and mother pours out her sorrow over their being compelled to work on Sabbath Day.

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

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

The mother writes:

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

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

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

There are many such throughout the land, and we are truly sorry for them. We fear

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

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

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

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

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

THE EVOLUTION OF OUR FLAG, AND ITS MEANING

HOSEA W. ROOD IN LITTLE FLAG BOOK

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

FLAGS OF THE CRUSADERS

Seven hundred years ago the people of the Christian nations of Europe used to make religious pilgrimages to Palestine, the Holy Land, there to worship at the tomb of our Savior. While there for that purpose they were often persecuted by the cruel Saracens, then in possession of the land. Because of this persecution an eloquent old man called Peter the hermit, with others, went about Europe urging Christian nations to raise armies, march against the Saracens, conquer them, and take possession of Jerusalem, so that Christians might go there

and worship in peace. The old hermit so stirred up the nations that they organized armies that marched away to fight the Saracens, which they did in several wars called *Crusades*, or Wars for the Cross. The soldiers in the Crusades adopted the cross as their badge or emblem. This was fastened upon the shoulder of a loose coat or surcoat worn over the armor. This garment was called, also, a *jacket*, or *jack*, and in time the cross itself came to be called the jack. This jack was sometimes attached to a staff and borne aloft as a banner or flag.

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

THE KING'S COLORS.

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

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

THE UNION JACK

In 1707 the Scottish parliament was merged into that of England. Having, then, the same king and the same parliament, the

two countries were fully united, and came by-and-by to be known as Great Britain. Then the King's Colors, the union of the English and Scottish Jacks, came in due time to be known as the "Union Jack". This Union Jack is well known in these days as the British flag. It has now, however, a third cross. In 1897, when the Irish people came to be represented in the British parliament, the Cross of Saint Patrick, the patron saint of Ireland, was placed with the other two upon the flag of Great Britain. This makes it indeed a saintly flag, for it bears the combined Crosses of Saint George, Saint Andrew and Saint Patrick.

THE MERCHANT FLAG OF GREAT BRITAIN

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

COLONIAL FLAGS

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

A FLAG FOR ALL THE COLONIES

While the different colonies had various flags of their own, there was as yet no common emblem to indicate a unity of purpose and action among them as a whole in their opposition to the encroachment of the British government. But somebody, some-

where, sometime made a flag with thirteen alternate stripes of red and white—easily made by putting six white stripes upon the English merchant flag—which seemed to declare to England and to all the rest of the world, that the thirteen American colonies were united in standing together against the growing tyranny of the mother country. Moreover, there was put upon those stripes the picture of a big rattlesnake about to strike, and saying, "Don't tread on me!" This was a united warning from all the colonies that it would not be safe much longer to trifle with them.

THE GREAT UNION FLAG

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

But this union flag was not to last long. On the Fourth of July, 1776, six months after it had been hoisted, the Declaration of Independence was adopted proclaiming to the world that, "these thirteen colonies are and of right ought to be free and independent states". This declaration took the union jack out of the American flag. The

stripes remained, but the field was left vacant.

OLD GLORY

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

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

THE FIFTEEN-STRIPE FLAG

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

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

MEANING OF OUR FLAG

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

The *Red* in our flag means Courage to stand everywhere and all the time for what

is right, and against the wrong. We need brave, conscientious men in times of peace as well as war.

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

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

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

Tis a beauteous banner bright,
With its stripes of Red and White,
And its field of heaven's own star-bespangled
Blue:

Red is courage for the right,
White is purity and light,
And the Blue is ever loyal, just and true.

THE PROPER USE OF THE FLAG

Here are some rules established by common custom with reference to the use of our flag. That concerning its use for advertising purposes, as a trade-mark and the putting of any letters upon it is statute law, with a penalty. Some of these rules have been mentioned on preceding pages. They are put here along with others not spoken of before so that they may be referred to the more readily:

1. The flag should be raised at sunrise and lowered at sunset. It should not be left out over night nor be kept up in stormy weather. It should be treated with decent care.

2. The school flag should be hoisted when school begins in the morning, and lowered when school closes for the day.

3. On Memorial Day the flag should be at half-mast until noon and then raised to the top of the staff.

4. When the Star Spangled Banner or America is played or sung all should rise and stand at attention until the end and men should remove their hats. Neither should be made a part of a medley or an exit march.

5. In decorations the stripes should be kept in straight lines. When the stripes are perpendicular the field of stars should be at the right. When the stripes are horizontal the stars should be at the left, the stripes extend toward the right.

6. The Church Pennant—a blue cross on a white ground—is the only flag which may at any time be hoisted above the stars and stripes. This is done at the time of divine service every Sunday in the navy.

7. When the staff of the American flag is crossed with that of another, except the church pennant, the stars and stripes must be at the right; also when borne with another flag in procession.

8. The flag must not be used for advertising purposes. No lettering of any kind may be placed upon it. No picture of it may be placed upon a receptacle containing articles for sale. It may not be used as a whole or part of a trade-mark.

9. It should not be put upon a pillow cover, or used as a napkin or handkerchief. It should be put to no ignoble use.

10. When the flag is used to cover a table or pulpit, nothing should be placed upon it but the Bible.

11. It is a commendable mark of respect to salute the flag when it passes in procession, either by raising the right hand to the forehead or lifting the hat.

It is not well to have too many rules of flag etiquette. To do so would tend toward formality.

PROVISIONAL PROGRAM OF THE WESTERN ASSOCIATION
Independence, N. Y., June 22-25, 1922

THURSDAY EVENING

- 7.30 Call to order by the Moderator
- Praise and Devotional Service
- Report of Executive Committee
- Messages from Delegates from Sister Associations and Representatives of the Boards.
- Introductory Sermon
Rev. William L. Burdick

FRIDAY MORNING

- 10.30 Praise and Devotional Service
- Round Table Conference, "Denominational Interests"
Rev. A. J. C. Bond
- Business
- Appointment of Committees

FRIDAY AFTERNOON

- 2.00 Praise and Devotional Services
- 2.15 Business
- Reports of Officers and Standing Committees and delegates to Sister Associations.
- 2.45 Symposium, "Evangelism"
- (1) "The Sabbath School,"
Rev. Edgar D. VanHorn
- (2) "The Religious Day School,"
Miss Ruth Phillips
- (3) "The Church," Rev. Clayton Burdick

SABBATH EVE

- 7.30 Praise and Devotional Service
- 7.45 Sermon, Rev. G. H. F. Randolph, Delegate from the Southeastern Association
- Conference meeting,
Rev. Willard D. Burdick

SABBATH MORNING

- 10.30 Morning Worship, Rev. Walter L. Greene
- Sermon, Rev. Edgar D. Van Horn, Delegate from the Northwestern Association.

SABBATH AFTERNOON

- 2.00 Praise and Devotional Service
Pres. B. C. Davis
- 2.15 Education among Seventh Day Baptists, by representative of the Education Society
- 3.00 Address by Miss Susie Burdick
- 3.30 Young People's Program, arranged by Miss Clara Lewis, Association Secretary

EVENING AFTER THE SABBATH

- 7.30 Praise and Devotional Service
- 7.45 Tract Society Interests,
Rev. Edwin Shaw, Secretary
- 8.30 Sermon, Rev. A. J. C. Bond

SUNDAY MORNING

- 9.30 Business
- Reports of Committees
- Miscellaneous Business
- 10.15 Missionary Interests,
Rev. Edwin Shaw, Secretary

- 11.15 Sermon, Rev. Paul S. Burdick, Delegate from the Eastern Association

SUNDAY AFTERNOON

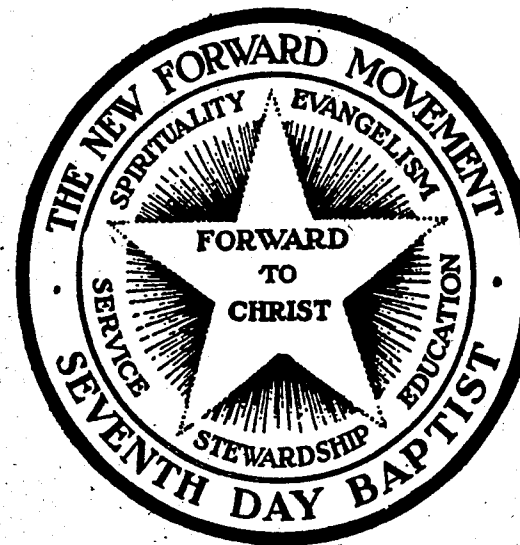
- 2.00 Praise and Devotional service
- 2.15 Address, "The Mission of the Church"
Dr. J. Nelson Norwood
- 3.00 Sermon, Rev. Loyal F. Hurley, Delegate from the Central Association
- Adjournment.

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

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

THE COMMISSION'S PAGE

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



EVERY CHURCH IN LINE
EVERY MEMBER SUPPORTING

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

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

Theme: "Use of Our Opportunities."

THURSDAY EVENING

- 7.30 Praise service Jesse D. Vars
- 7.45 Address of Welcome Rev. E. A. 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 Marjorie 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. H. 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.

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

HISTORICAL SKETCH—WELTON (IOWA) CHURCH

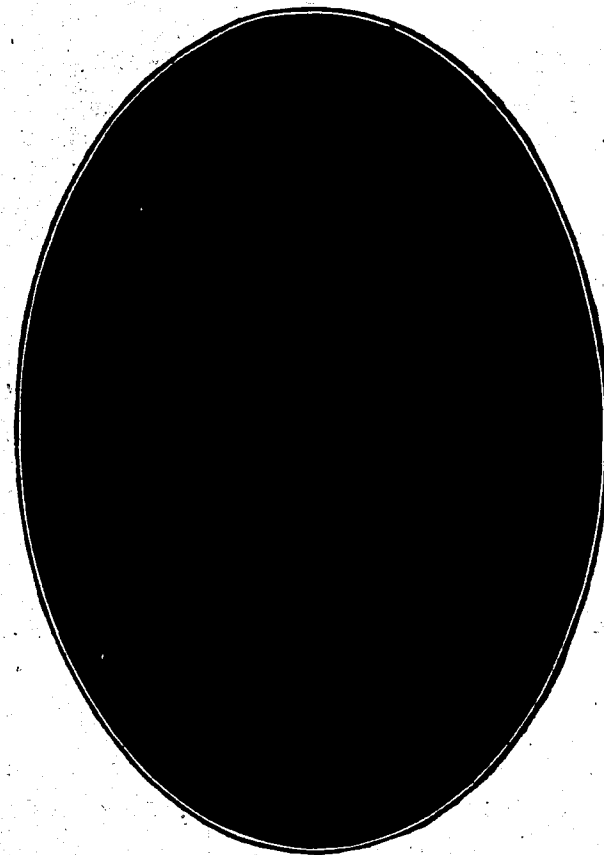
[The church at Welton, Iowa, recently celebrated the anniversary of the settlement of its present pastor Brother Claude Hill, by presenting an interesting historical program. We take from the church *Messenger* the following historical sketch, and three cuts; one of the church house at Welton, one of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

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

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

As soon as the party had gotten located Mr. Joseph Buck called a meeting of those interested, the purpose being to decide upon a suitable name for their new home. A number of names were suggested. Mrs. Buck who was so favorably impressed with the appearance of the country, wished to call it Welton, because of its striking resemblance to a locality called Welton Dale, where picnics were held on an estate near Hull, England. It was finally decided that the various names should be placed in a hat and one of the children draw one, and the name drawn should be the name by which

the locality was to be known. The trial resulted in the drawing of the Welton slip, so Welton it was named, and Welton it has remained. This information was volunteered by Mrs. Cornwall, a resident of Welton, and a daughter of Mrs. Joseph Buck, who remembers well the gathering at her father's home, seventy-two years ago, and the selecting of the name. Mrs. Cornwall is eighty-three years old, active of mind and well versed in the affairs of today. It was one of the sad duties of the pastor to conduct the funeral service of her husband during the early part of his pastorate here.



Rev. Lewis A. Davis
Welton's First Pastor

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

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

A note at the bottom of the page probably written by Dea. J. O. Babcock, one of the constituent members, for twenty years clerk of the church, says, Adopted January 7, 1855.

"Therefore for the purpose of rendering more strong the bonds of Christian love

among themselves, and that they may the more successfully advance the great Redeemer's cause in the world and especially in the community were organized into a church by Elders J. and L. A. Davis upon the principles and plan that the following documents show."

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

1. We hold that the scriptures of the Old and New Testament are the word of God,



Claude L. Hill
Welton's Present Pastor

and are sufficient for the well ordering of the Christian church.

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

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

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

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

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

We hold that the officers of the Church are Elders, Deacons, Clerk and Moderator.

COVENANT

Having been taught to know and fear Jehovah, the God of Heaven and Earth, and as we trust, brought by grace divine to embrace Jesus Christ as our Savior, Lord and Master, and having publicly avowed the same by our baptism into the name of the Father, and of the Son and of the Holy Ghost, we do now solemnly and joyfully covenant with each other to walk together in him in brotherly love to his glory as our common Lord.

We do therefore, trusting in him for strength to perform all our vows, engage to be governed in all our conduct and conversation both in the church and in the world by the law of God, and by the plain intent and requirements of his holy word as contained in the Holy Scriptures.

That it shall be our endeavor to walk in all the commandments and ordinances of the Lord blameless.

That we will exercise a mutual care as members one of another, to promote the growth of the whole body in Christ, that we may all stand perfect and complete in all the will of God. Amen.

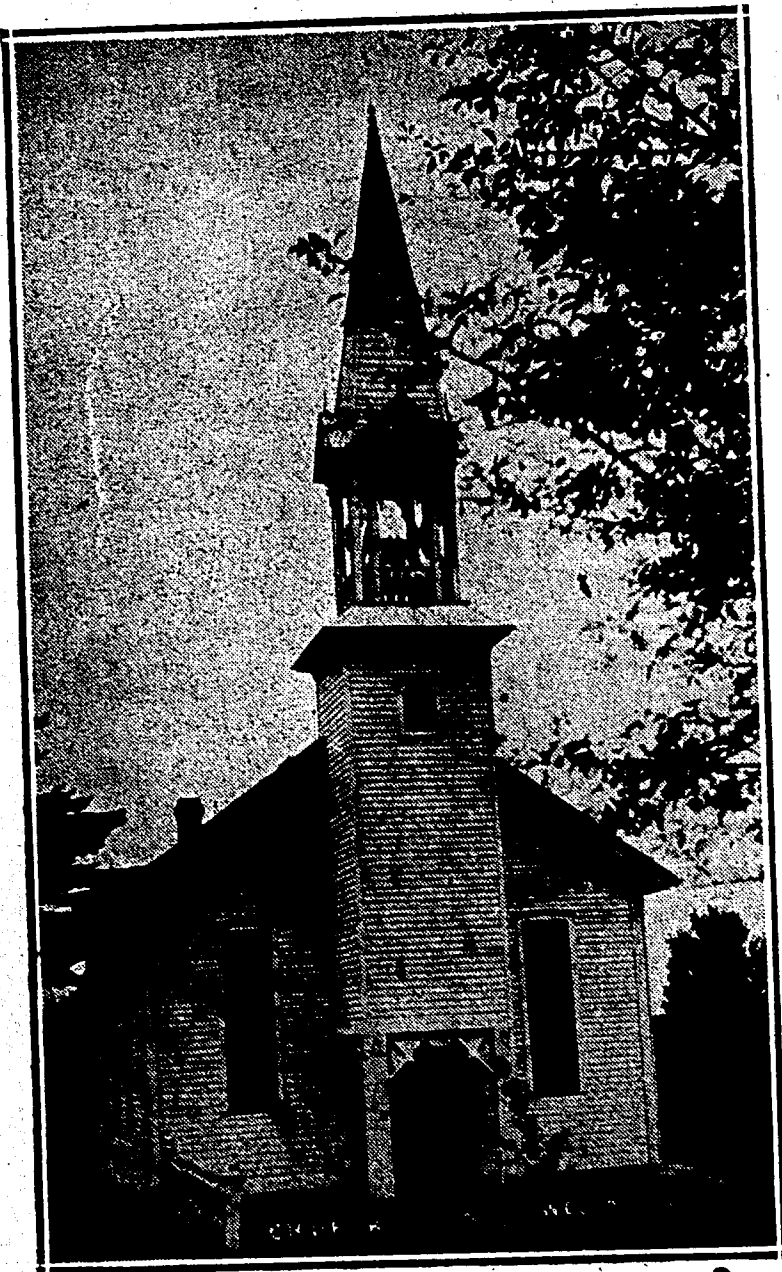
CONSTITUENT MEMBERS

Rev. L. A. Davis, John Babcock, Elizabeth Babcock, Rebecca Davis, Marvel Davis, Meriah Davis, John Davis, Purmilla Davis, Anna Davis, Maryellen Davis, Sarah Davis, Marthy Babcock, James O. Babcock, Sarah Hurley, Lever Hurley, Uriah Davis, Vianna Davis, Luther Davis, Purmilla Davis, Abel Davis, Gilbert Hurley.

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

The church records show that up until 1866 there had been added other members sufficient to bring the church roll up to 175. Among these were a host of Van Horns, Looftboros, Clements, more Davises, Stewarts, Terrys, Sayers and a host of other familiar Seventh Day Baptist names.

In July of the year 1855 there was circulated a list of subscriptions to build a



meeting house, which house was in due course of time completed.

That the Welton Church has always been in sympathy with missionary movements is evidenced by a resolution in February, 1857, in which they request the proper denominational board to appoint their pastor, Rev. L. A. Davis, a missionary upon the field. In the same year another resolution calls for the observance of the monthly concert of prayer, and a pledge that upon that day they shall regularly contribute of their substance for foreign missions. From that day to the present time the Welton Church has maintained that spirit. It has always given liberally of its means, and of the time of its pastor in the attempt to win men to Christ.

In 1858 a motion was recorded calling for the organization of a Sabbath school for the benefit of the young people. At the same meeting, and for the same purpose the Sabbath school library was begun.

The last entry in Volume I of the Church Record, was on April 19, 1868, and two items of interest appear there. An order for \$150.00 was drawn to pay for a monument to mark the resting place of their first pastor

and organizer. Another is the acceptance of the resignation of Bro. T. O. Davis as assistant chorister.

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

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

LIST OF PASTORS OF WELTON CHURCH

L. A. Davis, C. A. Burdick, Thomas A. Maxson, Varnum Hull, H. B. Lewis, J. T. Davis, J. H. Hurley, E. H. Socwell, T. J. Van Horn, G. W. Burdick, P. S. Burdick, C. L. Hill.

JUNIOR SOCIETY

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

We have been handicapped by a lack of numbers at times and by the distance some lived from church.

Our custom has been to take up the apportionment through bad weather into the winter and spring months, but the last two years we have not had to do this.

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

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

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

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

THE SABBATH SCHOOL

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

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

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

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

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

FORWARD MOVEMENT WORK

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

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

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

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

WELTON ENJOYS A VISIT WITH THE REPRESENTATIVE OF THE YOUNG PEOPLE'S AND SABBATH SCHOOL BOARDS

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

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

IN MEMORIAM

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

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

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

It is greatly regretted by the people here that circumstances seemed to make impossible a representative of the church at his funeral. We would like however, to express to his wife something of the respect we

have for him, and to extend to the family our loving and heartfelt sympathy in this the hour of their bereavement. It is comforting to say however, "that we mourn not as those without hope."

A WORD TO THE NON-RESIDENTS

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

We hope that the *Messenger* will be of interest and help to you. How we would like to have you all with us some Sabbath. Wouldn't it be a great home coming? There would be just enough of us, old and young, to fill the church comfortably. But since this can not be we wish to call your attention to the fact that we are depending on you to carry out the principles of Christianity, which are the principles of our church, right where you are: that we are depending on you to help us fulfill our pledge to the denomination (see article by our Forward Movement Committee, and article by Director Bond, and Hubbard). Brother Loofboro's report will show you that we are within easy reach of the goal for this year, now for the last pull. Who's afraid? You know any old auto will run down hill, but it takes a good engine, working right, to drive her up. Do you know that the heart is the engine of the body. If the heart is right I am not afraid for the finances of the kingdom. "Who shall stand in the hill of the Lord? He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity nor sworn deceitfully. He shall receive the blessings from the Lord and righteousness from the God of his salvation." If the heart is right, all is right. Every day of our lives the blessed Lord is saying to us, "My son, my daughter, give me thy heart": Give it to me with less reserve than ever before until you shall be able to say, "Till I am wholly lost in thee." Is this asking too much? The way of Abraham was up old Moriah to the altar with the dearest thing that he possessed on earth; the way of your Savior and mine was by the way of the altar and the cross to the top of Golgotha. Can we expect less? Is the servant greater than his Lord and Master? Ponder the things in this little

paper, and decide for yourself what your attitude should be. Then respond. It may be in more consecrated service right where you are, it may be in financial contributions to the denomination and church. You will find the way and place if you try. May God bless you in your effort.

THE BENEVOLENT SOCIETY

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

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

During the past six months we have paid \$50.00 to the Forward Movement; \$50.00 on home expenses; \$15.00 to the Boys' School in China and \$15.00 to Miss Jansz. We help our members with their work or any one needing help outside of our members. We hope to do more before the year is out.

MRS. W. J. LOOFBORO.

YOUNG PEOPLE'S SOCIETY

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

We have sent \$25.00 to the Young People's Board and \$30.00 to the Forward Movement Budget.

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

We have had many interesting programs,

(Continued on page 768)

MISSIONS AND THE SABBATH

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

RUTH AND BENJAMIN

THE MULE POKE

And Benjamin made a journey even to Ritchie County in West Virginia. And when he was come as far as Berea he went forth for a walk up the run that is called Otter Slide.

And as he passed by a certain place he beheld two mules feeding in a pasture on the hillside; and, behold, on the neck of one was a poke. And he said unto the owner of the mules, Doth it not plainly appear that the mule with the long poke upon his neck is an unruly animal, one that leapeth lightly over the fences? Surely he is a mischievous creature.

But the owner thereof made answer, Nay, not so, he is altogether well-behaved, and he giveth me no trouble at all. But as to the other mule, he delighteth to get out of the pasture, and to him the fences are no barriers. And I have fastened the poke to the neck of the well-behaved mule lest he should perchance learn the evil ways of his mate; and furthermore I well know that the unruly mule will not separate himself from the other, but will quietly abide in the same field with him still.

Then Benjamin pondered the man's words, and he said within himself, When I am returned home I shall tell this to Ruth, and I shall hear what she hath to say.

And it was even so; for when he was come again to his own abode, and had looked at the robin's nest in the rose bush by the dining room window, and had inspected the new grape vine which Ruth had planted while he was gone, and when he had read several letters and had heard all about the fine auto ride which Ruth and the daughter of Ruth had enjoyed that day, then it was that he told her about the mule with a poke on his neck.

And when he had finished speaking, Ruth held her peace, for a moment, and then she said, It seemeth to me that our heavenly Father sometimes treateth his

children in like manner as that farmer manageth his mules. The innocent oftentimes have afflictions put upon them, and they have burdens to bear, and weights are fastened about their necks, that they may not learn the evil ways of the world and go astray into forbidden fields. And perchance, likewise, others also, who might transgress and leap over the fences which enclose the fields of right living, will be restrained because of their attachment to those who are fettered, and thereby both will abide safely in the places where they ought to be.

And Benjamin said, Ruth, as always, thou speakest words of wisdom. I pray thee, listen while I tell thee of a blind horse which I saw at Pennsboro. A man was plowing— But Ruth replied, Nay, not now, my dear. For, behold, the table hath been set by our daughter. Come, let us have supper.

FROM A LETTER FROM MILL YARD CHURCH

The services have been regularly held every Sabbath afternoon at 3.00 o'clock at Argyle Hall, 105 Seven Sisters Road, North, the pulpit being supplied by Rev. W. Winstone Haines, Deacon B. A. Morris and Mr. E. N. Dixon.

Our largest attendance during the half year was on October 8, when we had a "Harvest Thanksgiving Service" conducted by Rev. W. W. Haines. The members and friends had been asked to bring offerings of fruit, etc. All generously responded and at the end of the service a collection was made which amounted to 18s 9d; that with the fruit, eggs, etc., were taken to the Great Northern Hospital.

Deacon B. A. Morris conducted the annual fifth of November service, when we also had a good attendance and were supported by the "Orange" brethren.

The first Sabbath in March we had the annual "British Israel Service" conducted by Mr. E. N. Dixon, of Wellington, when he gave us a very interesting address. In the evening we had a baptismal service at my house as Mr. Dixon wished to baptize his nephew and he asked the church to support him, which they did, and we had a good meeting.

During the winter months a Bible

Searching class has been held at my house every Friday evening and a very interesting time has thus been spent.

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

Forty-eight persons attended the Sabbath services at Argyle Hall during the half year, including 7 members. Largest attendance of members, 6; lowest 3. Total largest attendance, 27; lowest, 10.

MRS. T. W. RICHARDSON.

MONTHLY STATEMENT
May 1, 1922-June 1, 1922

S. H. Davis,
In account with
The Seventh Day Baptist Missionary Society

Dr.	
Balance on hand May 1, 1922	\$ 13 10
Conference Treasurer:	
Georgetown Chapel	77 11
Boys' School	116 43
Girls' School	116 43
Salary Increase	126 05
General Fund	760 85
Ashaway Church, Missionary Society..	72 16
Hopkinton City Church, Missionary Society	30 00
J. H. Coon, Missionary Society	20 00
Minneapolis Sabbath School, Missionary Society	4 50
Income Permanent Fund, General Fund	300 00
Petrolia Congregation, General Fund..	5 00
Rev. D. Burdett Coon, General Fund....	5 00
	\$1,646 63

Cr.	
Rev. T. L. M. Spencer, May salary.....	\$ 83 34
Dr. Rosa W. Palmberg, April salary.....	41 67
Susie M. Burdick, April salary.....	41 67
Rev. D. Burdett Coon, April salary and traveling expenses	158 81
Rev. R. J. Severance, April salary and traveling expenses	116 38
Rev. William L. Burdick, April salary and traveling expenses	179 24
Rev. M. A. Branch, April salary and traveling expenses	88 34
C. C. VanHorn, April salary	75 00
Rev. Robert B. St. Clair, April salary...	50 00
Rev. George W. Hills, April salary and traveling expenses	58 33
Ray C. North, April salary	33 33
Rev. William L. Davis, April salary....	33 33
Rev. G. H. F. Randolph, April salary...	41 67
Vance Kerr, April salary	25 00
Rev. S. S. Powell, April salary.....	25 00
Adelbert Branch, April salary	25 00
Rev. W. D. Tickner, April salary	38 46
Jessie G. Burdick, Italian Mission.....	29 16
Rev. J. J. Kovats, Hungarian Mission..	20 00
Mrs. Angeline P. Abbey, April appropriation	10 00
Rev. Edwin Shaw, April salary and traveling expenses	93 45
Mrs. Zilpha W. Seward, salary, April 16-28	27 00
Dr. Rosa W. Palmberg, expenses, return to China	300 00
Treasurer's expenses	35 00

	\$1,636 18
Balance on hand June 1, 1922	10 45
	\$1,646 63
Bills payable in June, about	\$3,000 00

Special funds referred to in last month's report now amount to \$9,323.73, bank balance, \$10.45, net indebtedness \$9,313.28.

E. & O. E.

S. H. Davis,
Treasurer.

GIPSY SMITH'S FIRST CONVERT

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

I went out on my work as usual,—I was in the lumber business,—selling clothes-pins at twopence a dozen. The first house I came to the lady bought some, and I asked her if she would like to hear me sing. My heart was full. I wanted to tell her about Jesus. I was afraid and unable to speak, but I knew many hymns. She said yes, so I sang:

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

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

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

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

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

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

"So we kneeled down together, and my daughter gave her heart to Jesus. She is here with me today, and has now children of her own, and all these years she has been a true follower of Jesus."

Sing the gospel, if you have a voice! You never can tell in whose hearts your words may find a lodging.—*Record of Christian Work.*

WOMAN'S WORK

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

The seashell murmurs faintly of the deep from whence it came;
But to hear the song in all its mighty force,
We must journey to the ocean and must stand upon the shore,
We must follow that soft music to its source.

So our many daily blessings shadow forth our Father's love;
But if we would know its fullness, deep and wide,
We must find the mount of Calvary and view the wondrous Cross
Where his well-beloved Son was crucified.
—Annie Johnson Flint.

MESSAGE FROM MIRIAM WEST IN RUSSIA

Once more there seems to be some chance of mail getting as far as Buzuluk so I will try to send at least something. Since last I wrote, Beulah developed typhus. This is the eleventh day and she is started on the road to recovery. Of course she has not exactly enjoyed having it but she has been a wonderfully good patient and has made it very easy for the rest of us. She has fortunately had a light case. We wired to Buzuluk for a nurse as soon as it was pronounced typhus but the trains were blocked by snow and the nurse arrived yesterday. We were very glad that they sent Miss Swithinbank. You remember she was Kenworthy's nurse and Beulah had hoped that she might come. In the meantime, Edna Morris played at day nurse and I at night nurse. That was dreadfully strenuous for it consisted in sleeping in her room, where I had been sleeping, and when I woke up asking her if there was anything she wanted. There never was so I would go peacefully to sleep again. Once I did get up and fill a hot water bottle and once I gave her some water to drink. Moreover every afternoon, I relieved Edna, while she performed other duties. This was the way I relieved her. I took the opportunity to take a nap in Beulah's room or to get some sort of rest so I made the best of it.

Conditions here are getting worse daily. We hope the ARA corn which has ar-

rived will help to relieve the situation. We are giving special pyoks to squads for the burying the dead in order that they may be buried before warm weather begins. In one of the volosts with a population of 13,000, they report that they are dying at the rate of 100 a day. Here in Sorochinskoye, when they had been unable to bury them for about ten days, there were 300 and more unburied. They had had no food to give the workmen and hence they were unburied. We were able to give food for this work. In another volost they report 1,000 unburied.

Our corn has at last arrived, that is a part of it, and we hope to have it all out now before the thaw, which has mercifully held off, makes the road impassable. We go wadding around here even now in the middle of the day. I have a pair of Russian boots which are made out of one piece of leather and are waterproof. They come up to the knees. I do not expect to do any wading deeper than that. If necessary, I can stay at home. So many of the people have not the proper footgear and that will doubtless increase the sickness for they go about with wet feet. We have many requests for shoes but the shoes we have to give out are not very practical in this weather. I suppose they may be better than none. Moreover we have no sufficient supply.

I do not know whether I wrote you that Drucker was sick with typhus. He died about a week ago. He was not in good condition when taken sick and he ran a very high fever which weakened him immediately. It is a great loss to us and hard to realize that he is gone.

We sent off Anne Harkner this morning to her outpost about forty versts away. She took ten sleighs for her things, food, supplies, etc. It is quite an undertaking to start a household off there. We had waited for the coming of another worker but decided that it was not best to wait longer and so sent her with an interpreter. She was brave to go alone. She will be two days on the way, and will be obliged to see that nothing is lost from the various sledges.

There are various reports of bandits throughout the country now but they do not seem to be coming our way. They got into a warehouse where our food was

stored in one volost but did not molest it because it was American and not Soviet food, so the story goes.

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

Lovingly,

MIRIAM.

Sarochinskoye,
March 30, 1922.

THE BOOK OF BOOKS

ARTHUR E. MAIN, D. D.

V

OLD TESTAMENT LANGUAGES

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

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

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

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

The Old Testament writings extend over a period of about 1,000 years; and variations in these writings would be inevitable. The fact of their being the literature of one religion would favor a large measure of uniformity. The purest Hebrew is said to be found before the time of Nehemiah in the middle of the fifth century B. C.

The ancient Aramaic (Gen. 31: 47), closely related to the Hebrew, began to

come into use. Daniel 2: 4—7: 28 is in Aramaic. See also 2 Kings 18: 26, Ezra 4: 8, 7: 12, and Jer. 10: 11, margin.

Hebrew was long the language of religion and of the schools, and the people read and understood it; but Aramaic or Syrian was the language of ordinary intercourse among the Jews of Palestine.

It is interesting to think of Jesus reading in Hebrew and speaking in Aramaic. Luke 4: 16.

GROUPING OF OLD TESTAMENT BOOKS AND THEIR TEXTUAL CRITICISM

The following arrangement was accepted by Palestinian Jews and is found in Hebrew manuscripts and Bibles.

1. The first five books of the Bible called the Law.

2. Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, and the Twelve shorter prophecies beginning with Hosea. These are called the Prophets.

3. Psalms, Proverbs, Job, Canticles (The Song of Songs), Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra (including Nehemiah), and Chronicles. These are vaguely designated as the "Writings."

Thus there were twenty-four books in all, so that "The Twenty Four" and "The Law, the Prophets, and The Writings" were standing designations of the Old Testament Scriptures.

The above arrangement is a very strange one; and it would seem still more strange were we to look upon it as the result of logical classification, instead of being the outcome of historical stages in the developing collection and naming of the books of the Old Testament.

Moses was one of the greatest of men, the greatest next to our Lord, one writer says: and to him the church and the world are chiefly indebted for "The Mosaic Legislation." That our Pentateuch is the result of compilation and editing by able and devout men we need not doubt. But Moses remains the leader and law-giver of a very remarkable national and religious movement.

The place of religious, ethical, and social legislation in Jewish thought and life is plainly shown in the holy recognition of a Law Book in the reign of Josiah, about 620 B. C. (2 Kings 22, 23); and in the days of Ezra and Nehemiah, about 444 B. C. (Neh. 8, 9, 10).

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

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

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

Of the third division, the "writings," the New Testament quotes from all excepting Esther, Song of Solomon and Ecclesiastes; and the right of these books to a place among the Scriptures was disputed by Jewish scholars. But the canonicity of all the books of our Old Testament was pretty well established by about 100 A. D. and more firmly so by about 200 A. D., although there was not complete agreement as to the three books mentioned above.

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

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

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

But, as Principal John Skinner says,—
"For the great mass of the Old Testament Scriptures, the real sanction lies in the witness borne to their inspiration by the experience of devout minds in Israel, whose spiritual insight had discerned their unique value for the nourishment of the religious life of fellowship with God and thus gradually gathered them into a collection of sacred writings. Our acceptance

of the Old Testament Canon rests on the conviction that the spiritual process which led to its formation was the result of a true revelation of God in the history of Israel, and of an insight into the meaning of that revelation in which we recognize the illumination of that Spirit which guides into all truth. And when we find that the books whose canonical position was established only by the methods of Pharisaic casuistry are precisely those whose religious value is least, and which are never quoted by our Lord or his disciples, the obvious lesson is that though inspiration of an Old Testament book is not guaranteed by its place in an arbitrarily defined Canon, but by its vital relation to the essence of the ancient dispensation, and the degree in which it commended itself to the reverence and piety of the community entrusted with the oracles of God."

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

The studious effort to find out as nearly as possible the exact form of words in which the books of the Bible came from the hand of their authors is called Textual Criticism.

The method is to examine and to compare with one another the manuscripts and editions of the Bible in the Hebrew; manuscripts and editions of translations from the Hebrew; and quotations and references in writings outside the Bible, expecting, as a result, to get closer and closer to the original form of words.

Granted adequate learning and intelligent and warm sympathy with the history and faith of the Hebrew people, and such a result ought to follow.

It is interesting and comforting to know that notwithstanding copyists and critics of varying ability and carefulness there is such fundamental agreement that the essential style, meaning, and purpose of the writers are very evident; and no one need have any doubt at all as to what were the religious, moral and social teachings of the ancient Scriptures.

Such has been the care of Divine Providence over the word of God!

(To be continued)

YOUNG PEOPLE'S WORK

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

DUTIES

MYRTELLE ELLIS

Christian Endeavor Topic for Sabbath Day,
June 24, 1922

DAILY READINGS

Sunday—Duty to ourselves (Matt. 3: 15)
Monday—Duty to friends (Prov. 18: 24)
Tuesday—Duty in the house (Lu. 10: 38-42)
Wednesday—Duty in the world (1 Thess. 4: 9-12)
Thursday—Duty to the church (1 Thess. 5: 11-15)
Friday—Duty to the society (Isa. 61: 1-6)
Sabbath Day—Topic, Duties: What they are, and
how to do them (Eph. 4: 25-32; 5: 1, 2)

PROGRAM

Song Service of four good songs
Prayer

We do not pray for easy lives.
We pray to be stronger men.
We do not pray for tasks equal to our powers
We pray for powers equal to our tasks.
Then the doing of our duty shall be no miracle
But we shall be Thy miracle.
Every day we shall wonder at ourselves;
At the richness of life which has come to us by
our submission to thy grace, O God! Amen.

Song
Reading of Scriptures

Leader gives the following talk calling
upon different people as indicated:

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

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

Mr. _____ tell us "What the Duty of the
Christian is in the World".

If Christ is with us, every duty will be
full of beauty and the most ugly tasks
will be glorified by him. I am sure we all
agree with Emerson:

So nigh is grandeur to our dust,
So near is God to man;
When Duty whispers low, "Thou must,"
The youth replies, "I can."

At this cross road we turn to the right
into the road, "Our duty to our church".
Will Miss _____ tell us of some places of
interest along this road?

Let us now sing number —.

Our president will tell us how we can
more efficiently fill our duty to this society.

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

We will now turn down the lane, "Our
duty to ourselves," under the guidance of
the chairman of the Lookout Committee.

How truly we need to feel as Abraham
Lincoln must have felt when he uttered
these words: "Let us have faith that right
makes might, and in that faith let us, to the
end, dare to do our duty as we understand
it." Many times it seems to me that the
cause of Christ is weakened by one of his
children saying, "I feel that it is my duty
to tell you" which is something dis-
agreeable. Why should these words not in-
troduce something good and lovely instead
of something unpleasant?

We shall now stand and after singing
No.— let us be led in prayer by Miss
_____. Will many others join in sentence
prayers? If you are to enjoy this picnic
you must be a part of it. We have had such
a splendid time on the road that we now
ask every one to join in this service by an-
swering one of the following questions or by
reading one of the following parts:

QUESTIONS

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

4. What are our duties to the elderly peo-
ple in our church?

5. What duty does this Christian En-
deavor have to the young people of this com-
munity in amusement, pleasure and recrea-
tion?

Have some one read the article, "Talk on
Duty", which follows this lesson.

Oh, that we might all catch a true vision
of the joy and love and happiness in serv-
ing our fellow-men through our own
duties.

I feel sure that you all have enjoyed this
June picnic and may you be strengthened by
the food of thought that has been broken
for you here.

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

To know the bitter and the sweet,
The sunshine and the days of rain;
To meet both victory and defeat,
Nor boast too loudly nor complain;
To face what ever fates befall
And be a man throughout it all.

To seek success in honest strife,
But not to value it so much
That, winning it, you go through life
Stained by dishonor's scarlet touch.
What goal or dream you choose, pursue,
But be a man whate'er you do!

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

TALK ON DUTY

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

"Act,—act in the living Present
Heart within and God o'er head."

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

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

The textbook of Duty is the Bible. One
needs never to be ignorant what course to
take when duty is concerned, for God has
anticipated every problem and has an an-
swer for every doubt. Try whatever teach-
ers we may, we shall at last have to say
with Whittier in all the problems of duty,

".....solution there is none
Save in the Golden Rule of Christ alone."

INTERMEDIATE GOALS FOR 1922-1923

Purpose:

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

Record of Work:

The society shall register their accom-
plishments on the Efficiency chart.

Goal Points and Contest Credits:

Each society shall strive to make 100

points on the goals listed as the Four-square goals. Rating shall be made for these also on the Efficiency chart.

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

Reports:

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

Materials:

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

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

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

All of these are to be had by asking the American Sabbath Tract Society to order them from the Missionary Education Movement, 150 Fifth Avenue, New York City. They sell on the wholesale basis only, so can not be bought direct, only through the Denominational Board.

SPECIAL GOALS FOR THE YEAR

I. Graded Christian Endeavor

1. An Intermediate Christian Endeavor society in the church. (10 points)
2. Increase in membership (1 point for each new member gained in the year 1921-1922.)
3. Better prayer meetings. (3 points for each weekly Intermediate Christian Endeavor prayer meeting that has in it one or more plans different from plans used in the previous six months.)
4. Better business meetings. (5 points for holding society business meetings monthly. If five or more consecutive monthly meetings are held the credit for each meeting may be doubled.)
5. Better socials. (5 points for each Intermediate Christian Endeavor social that has in it one or more plans different from plans used in the previous six months. Not more than ten points for any one month.)
6. Better athletics. (10 points for each athletic team formed from society members. (5 points for each matched game played.)

7. Better Efficiency. (5 points for having the Increase and Efficiency chart on display in the society room.) (10 points for each 100 per cent attained on the chart.)
- II. Loyalty to the Church:
1. Denominational program (10 points for adopting and promoting the program of work prepared by the Young People's Board for Intermediate Christian Endeavor societies.)
 2. Gifts to Missions. (10 points when the gifts to missions equal fifty cents or more per member.) (5 points in addition when the gifts amount to one dollar per member.)
 3. Church attendance. (1 point credit for each member of society attending at least six church services, prayer meeting and morning worship, during a month.)
 4. Service for church and pastor. (5 points for rendering each service that the pastor may ask.)
- III. Religion in the Home:
1. Private Devotions. (1 point credit for each member of the society who is a comrade of the Quiet Hour.)
 2. Home Service. (1 point for each act of home service rendered each day for one week by a member of the society. By home service we mean such as washing dishes, building fires, mowing lawns, etc.)
- IV. Personal Stewardship:
1. Giving. (1 point for each member enrolled as a member of the Tenth Legion.)
 2. Leadership training. (1 point for each member attending four or more sessions of a class in "Expert Endeavor" Convention or summer conference.)
 3. Life enlistment. (10 points for each member; at least one annual meeting on the subject of life enlistment.)
 4. Community service. (10 points for case of helpful service rendered the society, such as help for the needy poor, Thanksgiving and Christmas cheer for inmates of institutions, entertainments in institutions, etc.)
- V. Special Objects:
1. Support of C. E. work. (10 points for each society contributing a sum amounting to twenty-five cents per member to state or county C. E. work.)
 2. "C. E. World" subscriptions. (1 point for each subscription to the "Christian Endeavor World")
 3. Study Classes. (10 points for each class in mission study or Expert Endeavor.)
 4. Reports (5 points for each society reporting before June 30, 1922.)

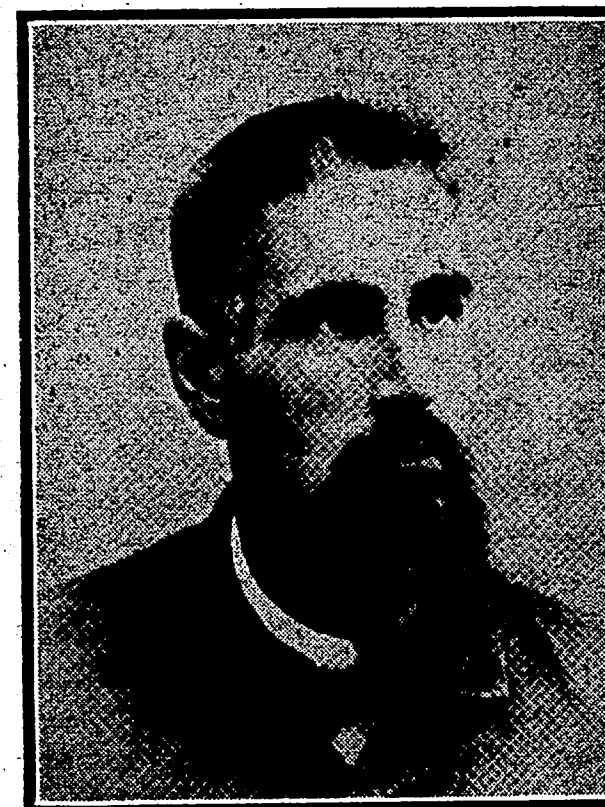
When you are like to faint, when you are on the point of giving up, *don't*. When you are on the point of sinking down in gloom, lean back rather on "the everlasting arms." When you are like to faint, pray instead.—
John A. Hutton.

FIFTIETH ANNIVERSARY OF NORTH LOUP'S FIRST SABBATH SERVICE

ONE WHO ENJOYED IT

Sabbath Day, May 20, was a great day for the North Loup Church. On that day was celebrated the fiftieth anniversary of the first religious service ever held by our people in the North Loup valley, and as for that matter in the State.

In the spring of 1871 a "committee" was sent out by the Dakota, Wis., Church to spy out the land with a view to finding a suitable location for a Seventh Day Baptist



Elder Oscar Babcock

colony. The objective point of the committee was some place in Kansas. They were told enroute of the beautiful North Loup country, so came up the valley to see if it might not be the place they were seeking. About twelve miles south of the present site of North Loup they camped for dinner, and three of the party planned to go out for a hunt; but the fourth member went on up the valley and crossed the river at "Happy Jack's Peak", climbed to the top and saw the beauties of this valley. He was told that he must hurry back to the camp, as the team would start on its return trip to Wisconsin at two o'clock sharp, and that if he did not care to walk back he had better be on time. It is needless to say that he was on time, but his mind and mental eyes turned back to the beautiful panorama of river, valley, green hills, fertile soil he had seen from the top of the peak and he resolved to return at a

later date to see the valley at closer range.

The report of the committee was unfavorable, and the colony organization ceased to exist, but Charles P. Rood, like one of the twelve spies of old, said, "It is a goodly land, and we must needs go up and possess it." Later in the summer in company with his son, Herman, his son-in-law, Mansell Davis, and John Sheldon, he returned to the valley. The company spent some time looking over the country and John and Mansell took out homestead papers on two quarters. The travelers returned home and because of the tales they told, and because of the glowing pictures they painted of the land, which to them seemed flowing with milk and honey, others decided to "go west" and "homestead". Articles in the SABBATH RECORDER and personal correspondence told others of the country awaiting settlement, so early in the spring of 1872 parties started from Dakota, Wis.; Humboldt, Neb., and from other points, to take up land and to locate a Seventh Day Baptist colony.

The various companies arrived at about the same time and "camped" at two different places near the river. Rev. Oscar Babcock, who had come by rail from Dakota, was met at Grand Island by George B. and C. J. Rood and he accompanied them up the river to their future home. On Sabbath Day, May 18, 1872, all came together at the upper camp on the river bank, just east of the village; and like the true, whole hearted Christians they were, worshiping the same God the children of Israel served when they entered the Promised Land, our pilgrim company gave God the praise and thanked him for his guiding hand that had led them into so fair a land.

Elder Oscar Babcock, of blessed memory, preached to them using the only rocking chair in the company for a pulpit. He gave only a short talk. Then many prayers went up to the throne of Grace for guidance, for protection, and for wisdom. It must be remembered that the company was more than a half day's journey beyond the nearest settler, fifty miles from a post office, and that they were in the hunting ground of the Pawnee Indians. This was the battle ground of this tribe and the Sioux, their bitter enemies. The singing was lead by C. J. Rood, who lacked a little more than a month of being old enough to "locate a claim".

Was it not fitting, then, that the Sabbath

Day nearest the half century date of this first service should be given up to celebrating the settlement of our valley?

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

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

Pastor Polan said it had been suggested to him that the Christian Endeavor societies go to the river for their services in the afternoon, and that as many as cared to do so should go with them and together hold a service of song, prayer and reminiscences at the tablet which marks the site of the first meeting. Autos took the young people and children down for their meeting and returned for the older ones.

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

Extracts were read from the articles of agreement adopted by the colony organization at Dakota. Remarks were made by E. J. and A. H. Babcock and Mrs. Myra Gowen, children of Elder Babcock, by C. J. Rood, H. A. Watts, Mrs. Hannah Clement Watts, Mrs. Roy Cruzan, granddaughter of Dea. N. W. Babcock, A. M. Stillman, R. G. Thorngate, R. N. Bee, W. G. Rood and

perhaps others, each relating a different experience of pioneer days or paying tribute to some hardy pioneer who has gone on before. Mrs. Shepard, though not a member of our congregation, but who had just come to her home across the river, told of hearing the singing at that first service and of thinking it was the howling of coyotes, not much of a compliment to the early singers. Pastor Polan closed the services with splendid words of tribute to the early settlers who had played such an important part in the development of the country. Some one in speaking of the early days remarked that words were wasted which gave credit to the pioneers because of their sufferings, and said, "They were our happiest days," and to this statement we all gave assent.

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

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

CHILDREN'S PAGE

THE CHILD AND THE SUNBEAM

If I could be a sunbeam
I'd go at early dawn,
And call the birdies in their nests
And say "Awake, 'tis morn."
I'd steal among the flowers,
All shining with the dew,
And kiss their petals open,
Now tell me, wouldn't you?
I'd rest upon the faces
Of youths and maidens fair,
Of old folks, bent and withered.
I'd play with baby's hair,
I'd creep upon the waters,
And dance in happy glee,
Oh! I'd love to be a sunbeam,
And dance upon the sea.
But since I'm not a sunbeam,
And only a child can be,
Something better I will do
Than dance upon the sea.
I'll be a living sunbeam,
And steal in broken hearts.
And with the golden thread of love,
I'll mend the broken parts.
I'll chase the frowns from other brows
With just a sunny smile,
I'll brush the care from tear-wet eyes,
A sunbeam, all the while.

—*Roberta Teale Swartz.*

"SUNNY BOBBIE"

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

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

"My dear little son," said his mother, tenderly, as she drew him down and kissed his rosy cheek, "you have already begun. You bring joy to our hearts every day, and both sister and myself long for the merry

whistle which tells of your coming and which sounds so cheerful as you go about your work."

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

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

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

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

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

Together they went into his house, and the deacon prayed earnestly and talked long with him, quoting the precious promises in God's Word for such as he, if they will repent and seek him with their whole heart. After a while the light of peace flooded

his heart, and joy gleamed in his eyes, and his friend left him rejoicing in his new-found happiness. The following Sabbath he united with the church, and in the afternoon he went to the home of Bobbie's mother and told them how his singing had been the blessed means of bringing this new-found happiness. We may be sure the mother's heart sang for joy, and Bobbie was a happy boy when his mother told him the good news, saying:

"You see, my dear boy, there are ways of accomplishing great good, even if we don't have money and time to give. Just go on being brave and cheerful, and God will bless my Sunny Bobbie in bringing good to others."—*Baptist Boys and Girls.*

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

Rev. F. O. Burdick, M. D. was born in Lincklaen, N. Y., November 6, 1846, and passed away in Boulder, Colo., on Thursday morning, May 18, 1922.

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

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

An article in the *Boulder Camera* on the day of his death bears the following heading in large heavy type: "Great hearted Dr. F. O. Burdick, Secretary of the Associated Charities, who enlisted in the Civil War at fifteen, passed away today."

The article reads as follows:

Boulder lost a good citizen today in the death of Dr. F. O. Burdick, president of the Associated Charities and a prominent worker in the G. A. R., Odd Fellows, and Seventh Day Baptist church. Death came at 9 o'clock at the Boulder sanitarium after two weeks illness following a stroke of paralysis that affected his left side. News of his death came as a great shock to his friends, for most of them believed him to be improving. His wife, his daughter Mrs. M. O. Potter, of Scholl, Colo., and his son, Lynn Burdick, who is temporarily serving as a member of the police force, were at his bedside. Another son, Dr. J. Raymond Burdick, left a few days ago for his home in Oklahoma, having left his father in improved health.

Doctor Burdick was past commander of the Colorado-Wyoming department of the Grand Army of the Republic and had served that or-

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

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

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

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

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

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

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

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

SABBATH SCHOOL

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

SIXTEENTH INTERNATIONAL S. S. CONVENTION

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

President W. O. Thompson, Ohio State University, Columbus, is chairman of the

General Convention Committee; Dr. Marion Lawrance, consulting General Secretary International S. S. Association, is executive secretary, and Dr. Lansing F. Smith, St. Louis, Missouri, is recording secretary.

The program is now about completed and delegates are registering in large numbers. The convention will mark the beginning of a new era in religious education in the United States and Canada.

Lesson XIII.—June 24, 1922

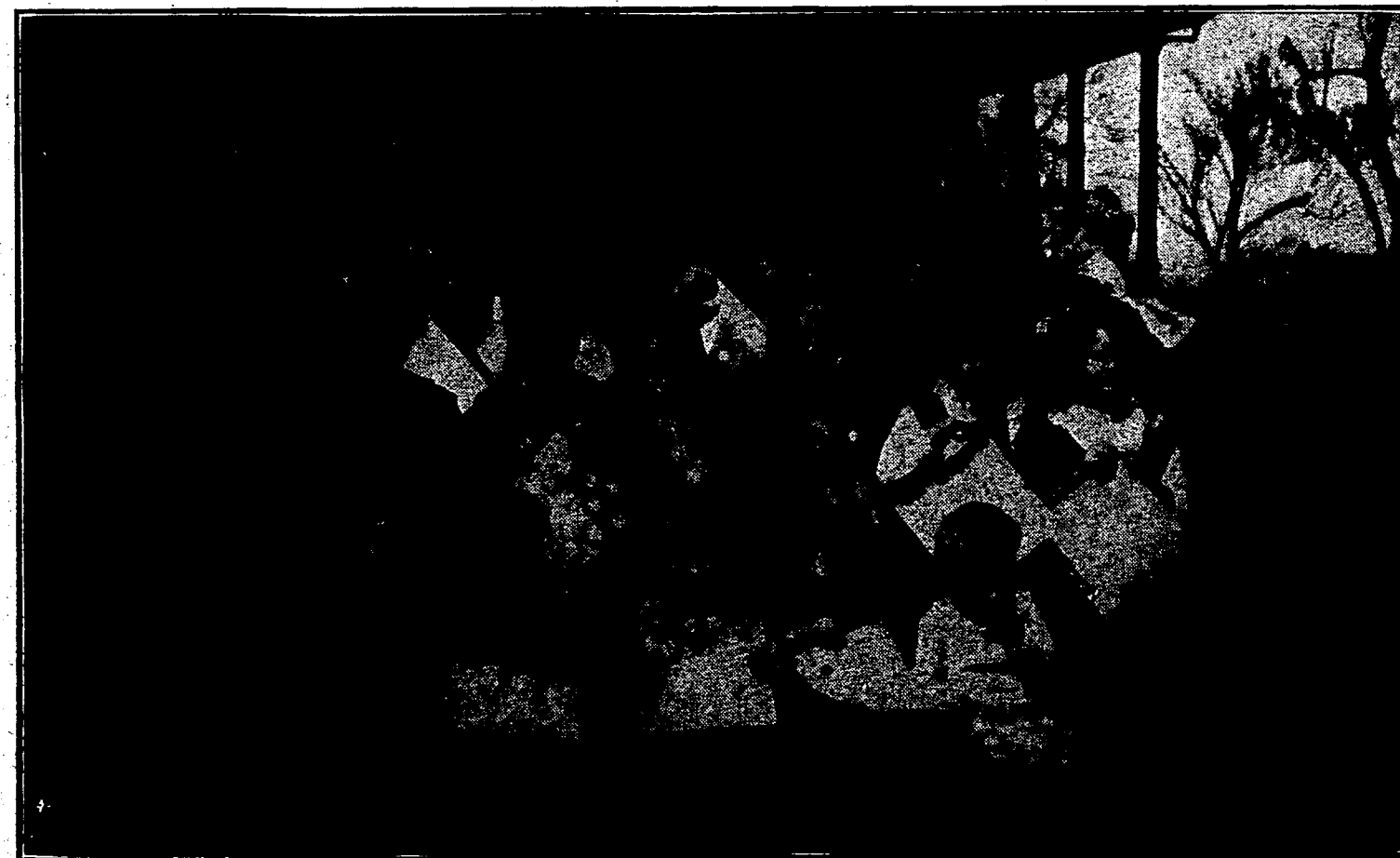
REVIEW. JUDAH'S PROSPERITY AND ADVERSITY
Golden Text.—"Blessed is the nation whose God is Jehovah." Psalm 33: 12

DAILY READINGS

June 18—2 Chron. 14: 1-8. A Good King
June 19—2 Kings 12: 9-16. Giving and Working for God
June 20—2 Chron. 26: 11-21. Pride and Punishment
June 21—Isaiah 6:1-12. God's Call to Isaiah.
June 22—2 Chron. 30: 1-12. A Call to Worship
June 23—Jer. 36: 20-26. The King Tries to Destroy God's Word
June 24—2 Kings 25: 1-12. The Downfall of Judah

(For Lesson Notes, see *Helping Hand*)

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



The "Bluebird" Class of the Sabbath School at Salemville, Pa., Mrs. Albert C. Blough, teacher. The stars represent attendance for the quarter ending March 31, 1922.

SEMIANNUAL MEETING OF THE MICHIGAN SEVENTH DAY BAPTIST CHURCHES

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

The opening meeting was held in the Sanitarium chapel on Friday evening, at which time the following program was given: Song service led by I. O. Tappan; short prayers by Dr. J. C. Branch, August Johanson, Mrs. M. B. Kelly, Dr. B. F. Johanson; Scripture reading, Adelbert Branch; anthem, "Now the Day is Over", choir; address by Rev. E. M. Holston on his work for the Sabbath School and Young People's boards; duet, Mrs. E. C. Rice and C. H. Siedhoff; testimony meeting led by Rev. D. B. Coon; song; benediction.

The meeting on Sabbath morning was held in the Sanitarium, at 10.30. The following program was given:

Organ Prelude; Gloria and Invocation; hymn 428; Scripture lesson, 2 Tim. 2; music, "Chords of Love", choir; prayer, Dr. J. C. Branch, White Cloud; anthem, "Silent Sea", choir; Doxology and Prayer of Dedication; offertory duet, "Open the Gates", Mrs. Rice and Mr. Siedhoff; sermon, "Obstacles", Rev. Harold R. Crandall, DeRuyter, N. Y.; hymn 185; benediction.

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

The service Sabbath afternoon was held in the Assembly room of the College Building at 3.30. The following is the program:

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

On Sabbath evening a "get acquainted" social was held at the home of Dr. and Mrs. B. F. Johanson, in honor of the

visiting delegates. A splendid musical program was given by the young people of the Battle Creek church, and every one enjoy this social gathering.

The next service was held on Sunday afternoon at 3.30, in the Sanitarium chapel. The following program was given:

Song service led by Dr. B. F. Johanson; prayer by Rev. E. M. Holston, duet, Misses Frances and Alberta Babcock.

The committee on nominations gave the following list of officers for the next meeting: President, Rev. G. W. Lewis, Battle Creek; first vice president, Rev. R. B. St. Clair, Detroit; second vice president, Rev. M. A. Branch, White Cloud; third vice president, D. W. Boss, Muskegon; secretary-treasurer, John Schepel, Battle Creek.

Reports were given by the following visiting delegates:

Dr. J. C. Branch, of White Cloud, who gave a report of hope and courage for the work there. They have eighty active members, and a very active Christian Endeavor society. A Young People's Auxiliary was formed recently, and the young people have an orchestra. Brother H. R. Crandall, of DeRuyter, gave an encouraging report about that field. Rev. Mr. Holston, of Milton Junction, spoke of the recent quarterly meeting of the southern Wisconsin and Chicago churches. Pastor Kelly gave an encouraging report of the Battle Creek church, and Rev. D. B. Coon spoke of work on the West Virginia field. Following this Doctor Johanson made remarks on the activities of our young people. The meeting was closed with a song, and the benediction.

The closing service was held in the Sanitarium chapel, on Sunday evening, at 8.00 o'clock. Dr. J. C. Branch preached, and this was followed by a conference meeting led by Rev. H. R. Crandall. All of these meetings were very helpful.

LYLE CRANDALL,
Secretary-Treasurer.

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

OUR WEEKLY SERMON

THE FIFTY-EIGHTH OF ISAIAH ON SABBATH-KEEPING

THE LATE CHAPLAIN GEORGE C. TENNEY

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

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

Leaving that great fact then as settled, and it surely is settled, for no well-versed Bible student questions it, no matter what his practice may be in regard to it, we must

proceed to the study of the peculiar situation in which we find ourselves at this juncture of human history as we face the Sabbath issue.

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

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

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

would hear their call and answer them, their darkness should become as the noon-day, the Lord would guide them continually, satisfy their soul in drouth, make fat their bones, and they should be like watered gardens.

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

There was never greater need of these same reforms than now. The whole world is wounded, bleeding, starving, dying.

Things in the commercial and industrial world have reached a crisis and bloodshed and ruin will soon be used to remedy the existing wrongs by inflicting upon the world far greater wrongs. No one can longer close his eyes to the perils of our times. Men are casting about for reme-

dies, and to them nothing suggests itself but to meet bloodshed with bloodshed and to mete out death for ruin. Vindictive measures are called for to subdue the uprising of the laboring classes who for many years have been deprived of an equitable share of the profits of their own labors. Now that some response is being made to their demands, an unlimited greed for power is seizing upon labor, and unless some peaceful influence is soon exerted upon the face of our society there is no room for doubt that we shall witness a repetition of the terrors of the French Revolution in our cities and industrial centers.

It will not suffice to crush these uprisings by brute force. Such matters are not settled by the rifle or the bayonet. Bombs and the torch can offset these instruments. What then, is the sovereign remedy? It is found in the call of God set forth in the words of this chapter. It is in the exhibition of brotherly love and consideration. There must be a sacrifice of selfish interests, there must be a dissemination of wealth for the benefit of the poor. There

must be on the part of the professed people of God more consideration of the other fellow. The hand of wealth must be extended to the suffering poor in helpfulness and sympathy. Could such a reform be brought about just at this critical hour it might not be too late to avert the fearful calamity that impends. Unless this is done, I can only say, may God pity this poor world of ours, may God in mercy protect and care for his own, and our best way to secure the divine protection and blessing is for us personally to see to it that we fulfill the conditions.

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

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

position is betrayed in the fact that these people usually hold the Sunday-keeping with a feeble grasp.

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

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

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

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

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

The situation in which we find ourselves is one of thrilling interest and critical

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.

The following estimates of *Country Life Leadership* indicate the hearty reception which the book is receiving:

From Dr. Edwin H. Lewis, Dean of Lewis Institute, Chicago, Ill.:

"*Country Life Leadership* shows a very genuine understanding of the problem and points the way to a rural life at once joyous and full of dignity. There is really nothing so important on earth today as to make men nobly contented on the farm. I enjoyed every agricultural figure, and you employ many, especially that of growth. It seems to me the volume will prove ennobling and inspiring to many young men and women."

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.

significance. The world at large is practically without a Sabbath. The whole fabric of First-day sacredness is ready to fall, as it has no support in the Scriptures and the increasing study that is being given to the Bible is destined to bring this fact out more prominently than it has been. It is not a precarious prediction to say that in ten years from now the true Sabbath will stand out before the Christian world with greater distinctness than now, and to honest hearts who love God and desire to keep his commandments there will appear to be no choice as to the day that shall be observed. Stranger things than that have happened. We have witnessed great revolutions and reforms sweep over the world in a way and with a power that we could not have believed possible. May we not look for such a move toward the restoration of the true Sabbath? If God wills it, it can be done, and he certainly desires to have his clearly expressed will in this matter carried out. Now, the matter rests with those who have received the light on this great truth for we have certainly come to the kingdom for such a time as this. God has set before us an open door and no man can shut it. Have we the faith and devotion to enter this door to the great field that lies within?

Let us do so; but let it be with a clear understanding of what is expected of us in this great work. Some of us are surprised that a people could steadfastly hold on to the truth for three or four hundred years so tenaciously and yet make so little

use of it in bringing others to the ways of the Lord. But little change has taken place in our numbers decade after decade. We are holding our own.

How shall we set out on this special work of reformation to which we have the divine call? First by reforming ourselves. We have been observing the Sabbath in a languid formal sort of way, if I mistake not, and have allowed ourselves to be influenced too much by our surroundings. The Sunday has been gradually losing its character as a sacred day and I greatly fear we have been too greatly affected by such an example. Secular matters have been allowed to creep into our thoughts and conversation. We have planned and consulted too much in regard to the things that we hoped to do next week. We have perhaps looked the auto over and likely have at first turned a nut or tested the spark plugs, until now we can just get down to work in overhauling our car on the Sabbath to save time on another day. We compromise with our consciences by going to church in the morning and asking a blessing at the table Sabbath morning, the only act of devotion that marks our family life. We believe in the Sabbath truth, but we do not allow it to interrupt our worldly careers. It is a time for lying in bed as long as we can stand that and then doing some extra things like winding the clocks, salting the cattle, greasing the wagon, engaging help and we go to church more to see the neighbors and

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learn the neighborhood news than for any other better purpose. Now if anybody says that does not mean me, I say "Thank God." It certainly does not mean all our people, and I do not pretend to say how many it does mean, but whoever is living in that way would better reform himself if he wants to be of any use in this cause.

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

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

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

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

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

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DEATHS

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

EMERSON.—George Thomas Emerson, son of Edward and Loving Buridck Emerson, was born in the Town of Hartsville, Steuben County, N. Y., July 12, 1842, and died in the Town of Alfred, Allegany County, N. Y., May 9, 1922.

March 9, 1871, he married Sarah Emeline Buck. To them were born three children, two of whom survive. Mrs. Emerson died March 10, 1910. January 14, he married Mrs. Madalia Wescott, who survives him.

A number of years ago Mr. Emerson was baptized and united with the Hartsville Baptist Church. In April, 1914, he united with the Second Alfred Seventh Day Baptist Church. He was a member of the Doty Post, G. A. R., having served nearly four years in the Civil War. Memorial services were held at the church May 11, and burial was made in the Alfred Rural Cemetery.

W. E. S.

THE SABBATH RECORDER

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

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(Continued from page 748)

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IRIS ARRINGTON,
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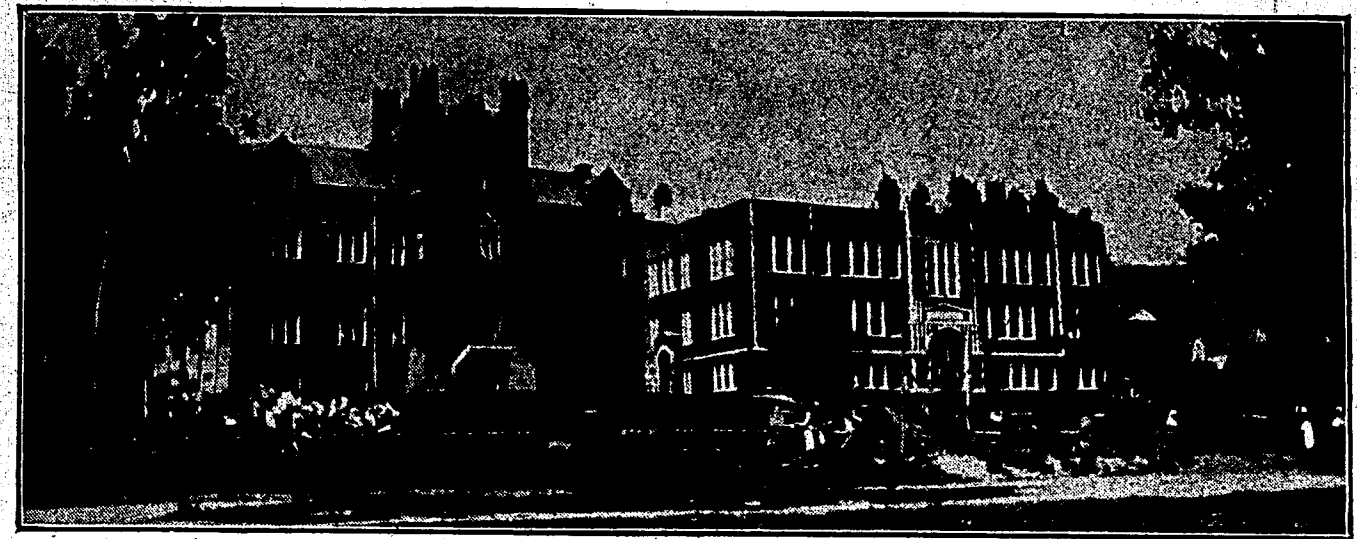
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The gospel for this age of rebuilding our world must above everything else be a gospel of redemption, through faith in Christ by the power of the Holy Spirit. I feel assured that without this supernatural force, without this extra self-power for which the disciples tarried at Jerusalem, we might as well surrender the whole Christian propaganda. We are helpless in the presence of our task. We stand on the brink of the world's Niagara of woe, powerless to help. The current is too strong for us. So far from helping, we must ourselves be drawn into the torrent and swept out into the hopeless, starless night. We want money to back our enterprises, but all the men in our colleges and all the money on the continent are not equal to the task of the redemption of one soul? And how shall we expect to make disciples of all nations? But granted that power, difficulties become as though they were not. Look at the Acts of the Apostles. It is one triumphal song. Never a voice raised, "It can't be done." Why not? If there were mountains of difficulties, there was also One with them who could pluck them up and cast them into the sea. The gospel of the Spirit is the supreme need of the church today.—Arthur C. Archibald.

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