

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 Sabbath Recorder

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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SEVENTH DAY BAPTIST DIRECTORY

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

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WHOLE NO. 4,033

Needed, a Renewed Consciousness of God An Infilling of the Holy Spirit

We fear that the tendency of our time is to lose the sense of a spiritual background to life. Materialism, pure and simple, is rapidly taking possession of thousands, until the idea of a holy, personal God, present consciously to lead and inspire the hearts of men is being lost sight of. The idealism of human life, with its great socialistic program for world betterment, seems to ignore the spiritual background of eternity, in its zeal for the physical concerns of time.

The spirit of evangelism is still essential for the social reconstruction of our war-cursed world. Men must so tell the story of the Christ that their fellows will be brought to a personal consciousness of a present God to whom they must yield their will for loyal service. The chief factor in human life and destiny; the one thing that can transform society today, is a New Testament evangelism that brings God near to the souls of men.

Nothing short of the supernatural power for which the disciples tarried in Jerusalem can now avail for the rebuilding of the world upon principles of peace. To make disciples of all nations is the only way to permanent peace. And the gospel of the Holy Spirit—the supreme need of the Church today—must not be ignored. Give us a renewed consciousness of the divine Presence. This is the world's only hope. Let the organized forces for the so-called "ethical and social gospel" become thoroughly permeated, through and through, with the spirit of true evangelism, and then may men be able to keep the world from drifting into starless night.

It is folly to talk so much about a "Christian State", or a "regenerated society", while overlooking the one thing needful. Regenerated individuals must precede a regenerated society.

The Determining Factor Since the character of the individual is the determining factor in making a right social life, or in building up a Christian state, we can not understand the viewpoint of those who

practically ignore the individual and flock to the lobbies or to the forum in efforts to force the state or society into line by civil law.

There is a mighty work to be done by the Church before laws can be framed for social betterment. And we wish the Church and the reformers were well awake to this fact, and that they would press into the field with zeal to give the Church its own unique part in bringing the world to God. If, instead of deserting the Church, and denouncing it, all reformers who desire a better world would stand right by it, and put every energy into real spiritual service to lead it out into the blessed work of saving men from sin; giving the Church its own God-given place in the matter of bringing men and women to Christ, do you not think the outlook for a better world would be much brighter than it now is?

Why Don't the Wets Crow Over This?

In a recent election for Congress in New York State where no very great issue was made prominent, the wet papers of the State shouted long and loud claiming a great victory for the wets which amounted to a repudiation of prohibition. Since that election a dry Democrat has been elected to the Senate in Republican Indiana, with anti-prohibition as an *explicit issue*; but we have seen no signs of rejoicing in the New York dailies over this!

We have here a good illustration of the policy of the papers to magnify everything that can be construed as a victory for rum, and to minify or utterly ignore, everything that shows a growing sentiment of the people that Prohibition belongs to the fundamental law of the land and has come to stay.

The Central Association Thursday morning, Adams Center, N. Y.

June 8, was an ideal spring morning in northern New York State. Clear sunshine illumined the tender green of field and forest, giving to Nature a most cheerful face; a cool bracing breeze stirred to life all the forms of foliage, and cooled the life currents that had sweltered

under yesterday's heat in our more southern home, all of which made the travelers glad to be alive.

Secretary Shaw and the editor left New York on a midnight train that dropped us at the Adams Center station just in time for the morning session.

The beautiful, quiet, homelike village of Adams Center was never in better form for celebrating the centenary of its dear old church, and we found its loyal friends on tip-toe of expectation; for they had evidently been preparing for a real good time.

The first effect upon the editor as he arrived in Adams Center was to get straightened out in his notions of the points of the compass. All the morning our train had persisted in going in the wrong direction! We were almost shocked when we first raised our window shade this morning to find the train fairly flying squarely into what we thought was the southeast instead of the northwest! For a moment we could not be reconciled, and all the rest of the way we tried to reason the matter out so it would seem natural to keep headed as we were.

Well, we could only trust the train men, and believe we were on the right track after all. It may be that some poor travelers in life's journey who are all mixed up and suffer for fear those who love the Lord and who long to be loyal may never get straightened out, will find at the journey's end that they were mistaken and that others were nearer right than they thought. Very good people are sometimes mistaken; and if they could take things into their own hands and compel everybody to go their way, this old world would be in an awful mix-up. Happy will they be when misapprehensions are all corrected and they come to see things as they really are. It was indeed a comfortable feeling this morning when our landing on *terra firma* seemed to turn the world right-side-to, and to give us the real home feeling again.

But we started to tell about the association. As we approached the church we noticed the centennial tablet hanging beside the front door bearing the dates 1822-1922. Inside, over the pulpit hung the same figures.

The beautiful, clean, airy audience room

told us something of the interest the people of Adams had been taking in the approaching celebration. Below the audience room was a roomy, comfortable church parlor, fitted up nicely with rugs, settees, rockers, an organ, and other things needed for the comfort of the guests—all this speaking well for the true spirit of hospitality for which the friends here have long been known.

Floral decorations on every hand gave the entire place a homelike appearance which was greatly enjoyed by all. We were glad to see many familiar faces in the audience which we had known in other years and in other far-away places. Memories of faithful workers of other years were awakened; and we were reminded by gray hairs, furrowed faces and bowed forms, that the toilers of today are hastening toward the end of their journey.

The Welcome and The Response Rev. Loyal F. Hurley, the pastor, gave a most hearty and appropriate welcome to all the guests. He said that to him, this day was especially sacred because one year ago today his good wife underwent a serious operation, out of which trouble the dear Lord delivered her. So June 8 will always mean much to him.

Again, ten months ago today Brother Hurley arrived in Adams Center a stranger, to take up the Master's work in this vineyard. After ten happy months with a friendly people he comes to this centennial morning with a glad heart.

He felt that it was difficult to express the welcome which others feel; for every home must welcome its own guests. "Yet," said he, "after ten months of such welcome as these homes have given me I can, on the strength of that experience, extend to you all a most hearty welcome here."

Pastor Hurley also told his hearers that he was glad to welcome them to this one hundredth anniversary. And that he was glad the Lord is a thousand times more willing to welcome all to his own blessed friendship and loving care.

Rev. Theodore J. Van Horn's response to Pastor Hurley's words of welcome were excellent. They were given in his own concise style, and will be found on another page of this RECORDER.

Education Hour After the messages of the various delegates to and from sister associations, all of which were full of good cheer, the Education Society, with Dean Main as leader, had the right of way.

Brother J. P. Klotzbach, of Brookfield, spoke upon the subject: "Why do not young men enter the ministry?"

Three reasons were given: (1) The fault of the men themselves. Many times they do not heed and obey the call of the Spirit. They resist the voice of conscience. (2) Parents are sometimes to blame. They are not willing their boys should become ministers, but encourage them to enter business where money is to be made. (3) The teachings of state schools do not encourage spiritual things. Ideals of great men of the world, in politics and in civic life, are held up; but never ideals of men in the ministry.

Rev. William Clayton made a good talk on "What are we going to do about it?" His strong point was made from the Bible: "Pray ye the Lord of the harvest that he will send forth laborers into his harvest." His remarks on the need and efficacy of prayer were fine.

The editor had been requested to speak upon the question: "Ought men and women to be as thoroughly educated for the ministry as for other learned professions? If so, why? If not, why?"

This address is given in full in the next editorial.

The afternoon meeting was closed by an evangelistic service by Pastor Lena Crofoot, of West Edmeston. She used Paul's beautiful words in Ephesians 3: 13-21.

Ought Men and Women To Be as Thoroughly Educated for the Ministry As for Other Learned Professions? This subject is too large for one ten-minute talk. Lend me your ears and I will tell you all I can within that time.

I. Higher college education can not be too broad and thorough for men and women of any class or calling. The higher and broader the better for any good man of ordinary mental caliber. I said, "good" man because sometimes education helps a bad man to do his worst.

A nation is progressive and civilized in proportion to the higher education and culture of its people.

Even in country districts wealth and progress and civilization have awaited the coming of educated minds. Some one has said: "When intelligence of a higher order guides the plow and directs the spade the fields yield richer harvests; grass grows taller and thicker and contains more nutriment; fruits of the orchard are fairer and better flavored; cattle are finer and larger, and lambs yield finer wool and heavier fleeces."

Mind, *educated* mind, has directed the transformation of a wilderness world, until America has become a garden-land, dotted with prosperous cities, traversed by railroads, threaded with wires that harness the lightning, and studded with radios that command the ether of space to serve humanity.

Education transforms the *home* and adds immensely to its influence for good in the community. Over and above its direct service in supplying knowledge of the arts and sciences, it develops the reasoning faculties that make the homekeeper master of the situation when emergencies come. The educated housewife possesses the qualities of sound judgment, self-control, alertness, ingenuity, that make her equally at home in the kitchen, or parlor; in educated society or among the common people.

The development of mind, the building of character, the complete rounding out of the *man*,—these are the objects of higher education. You can not name a profession or trade wherein it does not enhance a man's chances for success. There are hundreds of chances for the college graduate to secure good and remunerative positions and high places of honor where there is one for the non-graduate.

The man who forsakes studies in the college course to specialize for business or professional education alone, can not make the most of himself. He is like the athlete who might think his success depended upon the vigorous exercise of his right arm to the neglect of the rest of his body. The complete development of his entire body is essential if he is to possess a winning right arm.

The specialist, educated only in one line, may for a time seem to excel in his one profession. But that is all. He may be a good physician, yet a very inefficient *man*. The *man* should stand first. If by broad thorough culture deep foundations have been laid, his all-sided development will enable the physician to forge ahead in all the

larger and more general work belonging to that particular profession. Over and above all this, his superior, all-around training gives him a large place in the state and in the community as a worth-while, full-fledged man. The highest success in any calling depends upon laying foundations broad and deep by the culture which higher education gives. Towering above the doctor, the teacher, the mechanic, is the man and the citizen.

College studies necessary for fundamental discipline are nearly the same for all, and he who makes thorough work with these should become the best physician, lawyer or farmer.

II. Now we come to the main question I am requested to answer: "Ought men and women to be as thoroughly educated for the ministry as for other learned professions? If so, why? If not, why?"

To the first part of the question I give an emphatic yes. Indeed, if any man needs a superior, all-sided education as a preparation for his particular life-work, the minister of the gospel does. While his specialty is religious work, there is no department of life, no line of service that does not possess matters of interest to him. The work of the minister is vast enough, divine enough, to have to do with human progress and human destiny at every point, and should challenge all his resources. In this age of intellectual turmoil, with its problems of social reconstruction, for one really to preach a gospel that will illumine human life with the light of eternity, and bring order out of chaos, requires exceptionally high character and the very broadest culture.

The minister has to do with the religious dynamic which is to stir the world into life. He deals with the salt and the yeast of society. He wields the sword of the Spirit, and the gospel he preaches is the power of God unto salvation.

It follows then, that to do his best, he must be educated to know the material upon which he has to work. The nature of man, physical, mental, and spiritual, must be well understood. If the doctor's work requires him to know all about the physical man before he can be allowed to practice, much more does the work of the great Physician require a complete knowledge of the spiritual man by the minister of the gospel.

The minister is a spiritual physician. If he has a head, and something of it; a

heart, and something of it, well filled with the Spirit, and is broadly educated, he can go forth with his healing message to move the world.

It was his sanctified, broad education that made Paul the greatest of the apostles. His slowness of speech; his bodily defects; his thorn in the flesh, were natural obstacles to his work. But his broad education, his mastery of logic, made him a mighty expositor of his Lord's gospel. Without this thorough culture he could not have silenced the philosophers of Athens, Corinth and Ephesus.

I can not think of a thing in the line of modern education that would not be helpful to the modern spirit-filled preacher. The more subjects he tries to skip in a well ordered curriculum of college training the more he subtracts from the power he might possess.

But this is too general. Let me particularize. There has come a great change since the old preacher said: "I thank God that the preacher don't have to know nothing to preach the gospel."

Today the preacher faces educated young people and he must know something to tell them and he must know how to tell it. His power for good depends upon correct and forceful utterance. Clearness, purity, precision and grace of expression are essential if the preacher's message is to be taken at full value.

The man who can not open his lips without violating rules of grammar or rhetoric, who shows by his dialect and uncouth tones, his lack of culture; or who can not speak without darkening his meaning by confused and unintelligent expressions, can not take the place to which his native good sense might entitle him.

Higher education brings the preacher into close touch with the leading minds of all ages; takes him out of the narrow vale in which he was born and makes him a citizen of the world. Nothing short of a thorough college education can enable a preacher to escape the dry rot of partial and one-sided development.

In these years great thinkers are expressing religious ideas more and more in scientific terms. And the preacher must be able to solve difficult problems that arise if he is to be a safe guide.

The minister has the greatest Book of

all the ages to solve in the face of educational, economic, and social problems.

If he follows closely his great Model in preaching, he will need to be a careful student of nature. Such studies as geology, astronomy, and botany will enable him to look up through nature to nature's God and draw beautiful lessons from the Creator's other book.

The excellent college courses in sociology are needed if he is to know what a minister should regard the relations of men to each other. In these days a minister should know the difference between Christianity and Socialism. He should be as well acquainted with men of today as with the Ancient Fathers. He should be more at home with Sam and Jim than with Origen and Chrysostom; and at the same time should have the culture which places him in communion with the doctor, the dean and the professor.

Given the thorough broad culture of college training, with special work in systematic, experimental, historical, exegetical and practical theology, the modern minister, filled with the promised "Power from on high" should be well equipped, thoroughly furnished unto all good work.

Such a man will show himself "approved of God, a workman that needeth not to be ashamed".

RESPONSE TO THE ADDRESS OF WELCOME

REV. THEODORE J. VAN HORN

PASTOR HURLEY AND MEMBERS OF THE ADAMS CENTER CHURCH:

The Executive Committee have assigned to me the pleasant duty of responding to these words of generous welcome. In behalf of the other churches of this association, and of the representation of the corresponding bodies and of our denominational interests, I will try to do so. You may not know with what pleasant anticipations we have been looking forward to this meeting. This glow of feeling began a year ago when your cordial invitation was extended. Your letters coming to us have increased in our minds this glad expectancy. We have read your welcome in the smile that greeted us as we crossed your thresholds. And finally we have heard our welcome in these eloquent but superfluous words of your pastor. We know you well

enough to have expected all this. You do not know us if you suppose that we are not graciously to accept this proffered hospitality.

The psalmist, when inquiring "What shall I render unto the Lord for all his benefits," said, "I will take the cup of salvation and call upon the name of Jehovah." We anticipate the pleasure of following David's example in receiving gratefully your kindness. It may not be too much to assume that, near the close of each of these delightfully arduous days of toil, we shall hear, in the language of Ruth, immortalized in the SABBATH RECORDER by its Shawesque flavor, "Come now, the table is set, let us have supper."

A tone of regret obtrudes itself here which I may be excused for noticing. This morning my hostess said to her little girl, "No, I can not attend the service today. I must remain at home to prepare food for tomorrow." Now I would not minimize the grace of hospitality, nor diminish in any degree the joy which our dear friends will experience in our entertainment, but I fervently wish that in a great meeting like this a way might be devised for the dear home folks to get the benefit of all the services for which they long. We wish to make this burden of entertainment as light as possible.

I will do an injustice to my friends for whom I speak, if I allow you to assume that our chief pleasure in coming here is to be ministered to. Paul, writing to the Roman church, said "For I long to see you that I may impart unto you some spiritual gift to the end that ye may be established." We have had that same longing in our anticipated visit, and hope with Paul, that we may "be comforted together with you by the mutual faith both of you and me."

Some things have given zest to this desire. This is a great anniversary meeting. Some of us know how it feels to celebrate a hundredth birthday. And we are going to rejoice with you in observing this happy centennial. It is a great thing for a church to have existed one hundred years in any locality. None of us here are old enough to have a memory of that beginning, but many of us can recall some delightful events that have marked the progress of your history. There have been other associations, there have been Conferences that left their uplifting influence. We have known the

beloved pastors who have labored for the maintenance of this church, some of whom are with us, others from whom we expect messages, and still others who can only help us by their blessed and fragrant memories.

We rejoice that God has so set his seal upon their service that this church today is, like one of old, strong and vigorous in spite of the years, and its "natural force is not abated."

Your program for the days that we are to spend together gives assurance of rich values. Our theme is evangelism—no church nor group of churches, no denomination nor federation of churches can hope to fulfill God's plan for them without evangelism.

We may differ in our definitions of "evangelism," but at least we have a common starting point in the old Greek word *euangelion*, in which we can almost sense the definition from the sound of it, which means "glad tidings".

I apprehend that our Executive Committee in framing this program have fervently hoped that all the messages of this association might emphasize our responsibility in making the message clearer to a lost and war-weary world.

To this end, you have planned and we have been praying. May our heavenly Father add his choicest blessings.

A HUMAN PICTURE FROM CONSTANTINOPLE

Just what is it that part of the world has to face today? We quote from a letter written by a relief worker in Constantinople:

A few weeks ago there came to me a lad fifteen years old, but he had such a sad, worn sick look that with his big body, he looked like a man of forty. All the suffering of the war years was in his eyes. He left Van six years ago with his father and mother, two brothers and a sister and all were lost or killed except this boy, and he came alone into Aleppo. Just remember that he was only nine years old at the time. Since then he has drifted from one place to another in the interior, doing some work, living somehow. Then he got out to Constantinople and worked in restaurants as errand boy, being allowed to sleep at night on the floor in the eating house. When he

finally came to us, sick, he was well advanced in T.B. It isn't often that we shed tears here in this room, but several of us did the day this boy came in; for of all the pitiful lives that have come to us here, this boy with his fever red cheeks was the saddest we had seen for many days. My tears didn't come until he smiled, but the bravery of that smile was my undoing. We have placed him in a hospital, where he will have care for the few months that he has left to work. He calls me "The Mrs. that does not let me suffer," rather a lovely name I think, especially when it is accompanied by the smile that would tear your heart if you could see it. I sent the Armenian doctor, Doctor Alexan, who goes out for special cases for me, to see Takvor at the hospital two days ago and to ask him if there was anything special I could get for him for Easter, for he has only the plainest of food and what is barely necessary. Takvor said, "All my life I have wanted to eat some little sweet crackers. I tasted one once and it was so good. And do you think I can have an orange?" So he's having his oranges and his crackers and whatever happiness we can give him now at the end. So much agony has been crowded into the fifteen years! Takvor said to the doctor, "I've been all alone since I was small. Nobody has cared for me and because I want somebody to care for me do you think I might say, 'The Mrs. who loves me?'" So that's Takvor, lonely, pathetic, six years of exile and misery back of him and a few months of life left to live, and a very passion of longing for some affection.—*The Christian Work*.

When a cloud comes between us and the sun it robs us, for a time, of the enjoyment of its beams. It does not prevent the sun from shining, it merely hinders our enjoyment of it. Exactly so is it when we allow trials and sorrows, difficulties and perplexities, to hide from our souls the bright beams of our Father's countenance, which ever shines with changeless luster in the face of Jesus Christ. There is no difficulty too great for our God; yea, the greater the difficulty the more room there is for him to act in his proper character, as the God of all power and grace. It is the privilege of faith to find God behind the cloud in all his faithfulness, love and power.—*Selected*.

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.

FROM THE FIELD

The following extracts are from letters received by the Forward Movement director in reply to personal letters sent out to all the churches in the month of May. They are from pastors, a local Forward Movement Committee chairman, and a church treasurer:

"Yours with reference to the Forward Movement was received the last of the week. I laid it before the church last Sabbath. The treasurer sent on \$100.00 last week. I am sure there is no likelihood that the church will reach the 75 per cent mark. I surely wish they would. I was surprised the other day to receive from my daughter \$80.00 for the Forward Movement. She had written me she would send me her subscription and when the check came I knew she was feeling the interest I had hoped she would in the matter. I have paid \$22.00 and don't see how I can pay more and keep up on my salary.

"I am telling you these things that you may know that I have an interest and will do what I think I can to bring this church up to its quota."

"The receipt of your letter, concerning the Forward Movement finances, is acknowledged. The situation here as regards finances is not particularly reassuring at this time, nor has it been during the past several months. The situation is such that I feel it is not wise to press the matter of Forward Movement finances. We shall do well if we take care of the local needs during the next year. In some ways our income has been somewhat curtailed, and the church has been rather slow in the matter of my salary. Were it not for extreme economy on my part I could have hardly managed to get along. I think there is very little money in the hands of the church treasurer at present to be applied on Forward Movement finances."

"Our treasurer has sent in to Professor Whitford all Forward Movement money in hand. We will do our best in raising money on the pledges. ——— is quite discouraged about making out the ——— Society budget for next year because of the debt and the fact that the churches are so slow to respond with their pledges."

"I have your letter of the fifteenth concerning Forward Movement finances. I have talked to our treasurer on the phone about it, and as I understand the situation we at present lack a little over a hundred dollars of having paid in our apportionment. I am not sure that will all go in before the first of June; but some effort will be made this week.

"I consider your plan as outlined very good, and I hope it will be successful."

"We shall pay our quota all right, I am sure, and I hope go at least \$100 beyond, unless some are very negligent."

"The church will doubtless pay its quota by the first of July; till your letter came I supposed they had taken care of this matter; will take it up with them."

"I took your letter to the last business session of the church (May 21) and called the treasurer's attention to the request for any funds now on hand. I do not know if any such fund existed, nor do I know if

any action was taken. The people down here do about as they please anyway and most all of us will do well to hang on until new crops (wheat, apples, etc.) begin to move. There seem to be good prospects for the few acres of wheat sown, and fruit is going to 'hit'. All kinds seem in excellent condition; of course all now depends upon the price received for our products. Nevertheless I feel sure—will do all we can reasonably expect them to do.

"During the war there was a slogan: 'Give until it hurts'. It doesn't take as much to hurt some folks as it does others."

"Couldn't resist the temptation to write you, and advise that I am, today, sending Treasurer Whitford \$700, and hope to send some more before the close of the Conference year."

THE STANDING OF THE CHURCHES

Churches	Quota	1919-20	1920-21	1921-22
Attalla	\$ 340	\$ 17.00	\$.	\$.
Adams Center	1,530	1,230.98	708.00	543.85
First Alfred	5,890	3,335.61	3,876.42	3,115.90
Second Alfred	2,940	768.34	1,145.90	1,250.56
Albion	1,870	622.27	279.83	75.00
Andover	620	148.49	201.25	53.85
Battle Creek	1,880	1,893.00	2,487.87	1,055.00
Boulder	920	460.00	920.00	460.00
Berlin	970	769.60	1,550.58	801.92
First Brookfield	1,490	987.56	1,157.50	270.50
Second Brookfield	1,240	400.00	258.65	47.13
Cartwright	770	1,009.60	926.60	809.33
Chicago	830	46.00	88.00	40.00
Cosmos	220	352.97	247.39	95.00
Carlton	960	910.00	677.00	353.00
DeRuyter	910	1,250.00	458.45	258.52
Detroit	(Joined Conference 1921.)	1,240	1,250.00	120.00
Dodge Center	1,240	45.00	20.00	25.00
Exeland	220	1,650.00	1,019.95	862.56
Farina	1,650	664.38	88.00	85.00
Fouke	720	430.00	679.83	430.50
Friendship	1,200	985.00	1,895.79	1,197.17
First Genesee	1,970	480.50	355.66	141.00
Gentry	650	98.01	15.00	50.00
Grand Marsh	280	703.00	619.54	464.76
Greenbrier	340	114.53	1,178.68	1,163.29
Hammond	460	132.15	75.00	159.40
First Hopkinton	2,860	150.00	370.00	22.00
Second Hopkinton	880	67.00	22.00	22.00
First Hebron	520	80.00	110.10	50.00
Second Hebron	370	1,360.00	1,100.00	465.00
Hartsville	700	200.00	95.00	160.00
Independence	1,070	910.00	910.00	649.69
Jackson Center	1,180	150.00	50.00	50.00
Lost Creek	910	275.00	240.00	240.00
Little Prairie	370	90.00	100.00	135.25
Los Angeles	240	990	1,030.00	1,004.51
Middle Island	730	2,300.00	3,501.24	2,797.66
Marlboro	990	1,990	1,138.74	2,240.00
Milton	4,460	(Joined Conference 1921.)	5.00	5.00
Milton Junction	1,990	1,075.00	948.06	908.30
Muskegon	660	2,240.00	1,440.00	371.00
New York	660	4,180.00	4,180.00	805.00
Nortonville	2,240	571.62	412.20	868.16
North Loup	4,180	2,071.62	2,975.30	2,266.66
Piscataway	930	3,483.29	3,993.17	3,902.01
Plainfield	2,440	25.00	239.00	5.00
Pawcatuck	3,840	97.00	114.00	65.00
Portville	210	172.00	135.00	245.30
Roanoke	400	390	293.00	390.00
Rockville	1,340	925.00	820.05	1,015.11
Richburg	390	650.00	69.50	215.52
Riverside	1,030			
Ritchie	900			

Rock Creek	(Joined Conference 1921.)	13.00
Salem	3,220	3,213.50
Salemville	580	80.46
Shiloh	3,550	1,344.04
Scott	490	1.00
Syracuse	270	88.99
Southampton	90	120.00
Stonefort	350	107.00
Scio	180	7.71
First Verona	820	800.00
Waterford	490	540.00
Second Westerly	220	275.00
West Edmeston	550	550.00
Walworth	880	248.60
Whitton	700	610.00
White Cloud	1,020	185.00
Minneapolis	\$16.75	
Petrolia	\$14.25	
L. S. K.	\$98.39	

PERCENTAGES

	per cent
1 New York	138
2 Hammond	110
3 Pawcatuck	103
4 Los Angeles	100
5 Welton	100
6 Second Westerly	100
7 Riverside	99
8 Chicago	97
9 Battle Creek	93
10 Piscataway	93
11 Plainfield	93
12 Waterford	84
13 Salem	78
14 First Hebron	71
15 Lost Creek	71
16 Milton	63
17 First Brookfield	54
18 First Alfred	53
19 Farina	52
20 Boulder	50
21 Milton Junction	50
22 Berlin	48
23 First Verona	45
24 Independence	43
25 Marlboro	43
26 Second Alfred	43
27 First Hopkinton	41
28 Re Ruyter	39
29 West Edmeston	37
30 Adams Center	36
31 Friendship	36
32 Stonefort	30
33 Shiloh	28
34 Richburg	27
35 Syracuse	27
36 Ritchie	24
37 Second Brookfield	22
38 Gentry	22
39 Southampton	22
40 Walworth	22
41 Dodge Center	21
42 North Loup	20
43 Middle Island	19
44 Cosmos	18
45 Second Hopkinton	18
46 Rockville	18
47 Nortonville	17
48 Greenbrier	15
49 Little Prairie	14
50 Roanoke	14
51 Fouke	12
52 Jackson Center	12
53 White Cloud	12
54 Exeland	11
55 Carlton	10
56 Andover	7
57 Hartsville	7
58 Salemville	7
59 Scott	7
60 Cartwright	6
61 Grand Marsh	6
62 Second Hebron	6
63 Albion	4
64 Scio	3
65 Attalla	0
66 Portville	0

JUNE LETTER OF THE FORWARD MOVEMENT DIRECTOR TO THE CHURCHES

DEAR FRIENDS:

Last month we wrote a personal letter to every church in the denomination. The purpose was to suggest that all money in the hands of the church treasurers be sent in to the treasurer of the Forward Movement before the end of May.

It was thought that every one would be able to work more intelligently during the last month of the year if all knew just how the finances stood as we enter upon the final drive.

Compared with last year's schedule we are nearly five thousand dollars behind. If we raise as much money this Conference year, which closes June 30, as we did last year we will have to raise twenty thousand dollars this June, whereas we raised fifteen thousand dollars last June.

Last year we raised seventy-three per cent of the denominational budget, which was more money than we had raised during any previous year.

In view of this fact the General Conference, upon the recommendation of the Commission, asked the boards to confine their expenditures to seventy-five per cent of the budget, until more than that amount was in their hands.

As far as seemed consistent the boards have conscientiously tried to do as requested. Now the time has arrived for these boards to make out their budgets for next year. Can we ask them to make further reduction? And that in the face of increasing demands and of repeated and insistent calls?

When I took up the work of Forward Movement director I was surprised to learn that some of the boards were expending money on a basis of one hundred per cent of the budget when only about sixty per cent had been raised during the first year. And that of course was in flush times, and when we were still feeling the enthusiasm which attends the launching of a new and appealing enterprise.

I advocated last year, therefore, board budgets to correspond as far as possible with the amount of money we were likely to raise. I was willing, however, to place the amount a little beyond what we had ever done, trusting the good people of the denomination to do just a little better than ever before.

I advocated a minimum of seventy-five

per cent not because I thought we were better able this year than we were last year. But rather for these two reasons. (1) I did not see how we could ask the boards to undertake to carry on their work with less than that amount, and (2) I felt that the spirit of consecration so evident wherever I have gone would bear fruit in larger gifts; of course at greater sacrifice.

I am not saying we are doing as well as we ought, but we have been gaining. I am not saying we ought not to raise one hundred per cent of the budget, but seventy-five per cent is more than we have ever raised.

But three years ago we set our stakes at \$81,500 per year for five years. We raised something like sixty-three per cent of that amount the first year, and seventy-three per cent the second year. We fixed a minimum of seventy-five per cent for the third year. Now, we are within a month of the end of the year with more than twenty thousand dollars to raise. What shall our answer be? Farmers have been harder hit in most sections this year than they were last. But have we done our best? We are confidently hoping for better times next year. Yes, but we want to do much better than seventy-five per cent next year.

I have looked into the faces of Seventh Day Baptists in thirty-seven churches during the present year. I have spoken to representatives of still other churches. Always you have given me courage and hope. During these months I have become increasingly conscious of our mission to the world, and have felt the honest purpose, throbbing in many hearts, to be true to the Master in life and service.

To my mind the next step, the one immediately to be taken by Seventh Day Baptists, is to rally now, in this month of June, to a fuller support of the Forward Movement.

I fear we have thought too much of "budgets" and "quotas" and "percentages", and not enough of Christ, and the Gospel, and Missions, and the Sabbath, and Christian Education, and Personal Consecration, and the joy of a surrendered life and of kingdom service.

How shall we give our bodies a living sacrifice, holy, acceptable unto God. By earning money in the sweat of our brow and by the toil of hand and brain, and then turning into the treasury of the Lord some

adequate proportion of the fruit of our labor. We need to make more of the obligation, yes of the joy of stewardship. In many instances "ten dollars per" will not satisfy these conditions. I know more than one case where a family gave twenty-five dollars per member last year, and this year increased it twenty-five per cent because the total budget fell behind that much last year. May their tribe increase!

There are still two Sabbaths in June. Time enough to do great things for the cause we love.

At the coming Conference we celebrate two hundred and fifty years of Seventh Day Baptist history in America. The Historical Society is planning an inspiring program which will include a visit to Old Newport. But can we enjoy this great event to the full, and can it mean for us what it should, unless our gifts for the year are in some sense worthy of our past, and give encouragement and promise for the future?

See that all money reaches Treasurer William C. Whitford, Alfred, N. Y., before June 30.

Hopefully yours,

AHVA J. C. BOND.

Salem, W. Va.

June 11, 1922.

CONCERNING PROMOTIONAL WORK

The third meeting of directors of the Forward Movements in the various Protestant denominations was held in Atlantic City in April. It has been the privilege of the director of the Seventh Day Baptist Forward Movement to attend but one of these meetings, the one held in New York City last November. This he was able to do without extra cost to the denomination, since he stopped over on his way from Rhode Island to central New York. Seventh Day Baptists were not represented at the first meeting, and Secretary Shaw attended the last one.

Previous to the meeting in Atlantic City certain questions were asked all the directors, in order that there might be present at the meetings data for comparison and study. The character of the data received may be judged somewhat by the answers turned in concerning our own Forward Movement. The "administrative agencies" is a term used in these discussions to represent the boards of a denomination. The various Forward Movements, which take a different name in

different denominations, are referred to as the "promotional agencies."

Just what the future relation of these two agencies are to be to each other is a question that is receiving much attention at the present time. It may be that the latter agency will be absorbed by the former, and that it will be discontinued as a separate organization. I believe the general feeling among those connected with the Forward Movements is that they are willing to be absorbed, if only the gains already made may become permanent, and the matters of stewardship, evangelism, life enlistment, and all phases of Christian life and service which has been given new impetus may be given continued and increasing emphasis.

The twelve boards of the Presbyterian Denomination have been absorbed by four newly organized boards. These twelve boards sprang up rather independently in the past to take care of some phase of Christian service. In the fewer boards the work of the denomination is to be correlated and unified. Perhaps the Seventh Day Baptist Denomination does not have too many boards. Possibly it will be the function of the Commission to correlate the work of the various boards, just as they now are doing in a measure. It has been the policy of the denomination to have the interests served by each of our boards represented on the Commission. In addition to that, official representatives of the boards have been invited to attend certain sessions of the Commission.

During the next two years some policy will be worked out doubtless which will strengthen and unify the work of the denomination, and which will serve to promote the kingdom interests which we represent as a people. To this task all forward looking Seventh Day Baptists should give themselves during the next two years with sincere purpose of mind and heart.

Following is the data furnished to the Atlantic City meeting:

- 1 The New Forward Movement Among Seventh Day Baptists was authorized and constituted by the Seventh Day Baptist General Conference.
- 2 The Movement operates through the Commission of the General Conference, its Forward Movement director and its secretary. The Commission is the executive agency for the Conference between the times of its annual sessions.
- 3 The Movement was based on a five-year plan, July 1, 1919, to June 30, 1924.

- 4 The financial goal was \$405,000.00, in contributions from the people, distributed among sixteen different definitely designated interests. Thus far an annual average of 68 per cent has been achieved. Emphasis has been placed on spirituality, evangelism, Christian education, stewardship, and service.
- 5 The present scope of work is:
 - (a) Visitation, at the regular meetings of the denominational boards, by the Forward Movement director. The small number of churches makes it possible for him to make personal visits to many of the local churches also.
 - (b) A department is maintained in the weekly denominational magazine, the SABBATH RECORDER.
 - (c) Literature prepared and distributed.
 - (d) The Forward Movement director and the secretary carry on personal correspondence with pastors and other leaders.
 - (e) A campaign for Life Work Recruits has been and is being conducted among the Christian Endeavor societies and other young people.
 - (f) The co-operation of pastors was secured by which on two consecutive Sabbaths in March, 1922, the matter of recruits for the ministry was presented in sermons, the latter week being known as "Ministerial Decision Day."
 - (g) A prize essay contest on "The Country Church" has been established and is now in operation.
- 6 The Commission is appointed by the General Conference, its members being selected with special reference to administrative agencies of the denominational work.
- 7 The only changes in organization and program contemplated are more efficiency in those now in operation.

GENERAL CONFERENCE

Receipts for May, 1922

Forward Movement:	
Albion	\$ 55 00
First Alfred	303 25
Second Alfred	38 55
Berlin	100 00
First Brookfield	42 30
Carlton	40 00
Chicago	19 50
Dodge Center	57 56
Farina	146 70
First Genesee	20 00
Gentry	20 00
Hammond	100 00
First Hopkinton	234 00
Second Hopkinton	21 91
Little Prairie	20 00
Los Angeles	70 00
Middle Island	10 00
Milton	238 70
New York	221 78
Nortonville	100 00
Pawcatuck	170 62
Piscataway	90 07
Plainfield	93 75

Richburg	31 00
Riverside	330 50
Rockville	47 00
Salem	184 00
Syracuse	5 00
First Verona	30 00
Waterford	42 75
Welton	195 41
West Edmeston	100 00
Second Westerly	55 00
White Cloud	30 00
Mr. and Mrs. D. C. Waldo and L. M. Waldo	30 00
Mr. and Mrs. J. W. Crosby	10 00
Interest, Washington Trust Co.	4 30
	<hr/>
	\$3,308 65

Milton College:	
Carlton	\$ 20 00
Salem College:	
Riverside	23 76
First Hopkinton	10 00
Ministerial Relief:	
Riverside	9 72
First Hopkinton	55 00
Woman's Board:	
Fouke	25 00
Hartsville	25 00
Young People's Board:	
First Genesee	40 00
Denominational Building:	
Piscataway	10 00
Tract Society:	
Los Angeles	35 00
First Hopkinton	5 00
Rockville	7 85
Missionary Society:	
Los Angeles	35 00
First Hopkinton	15 00
Rockville	6 16
Education Society:	
First Hopkinton	50 00

Grand total\$3,681 14

WILLIAM C. WHITFORD,
Treasurer.

Alfred, N. Y., May 31, 1922.

PUSH UP THE CORNERS

Push up the corners of your mouth,
Even though it pain them;
Push them up and make them stay,
If you have to chain them.
Turn up the corners of your mouth;
You can't feel sad or surly,
If smiles are dimpling o'er the lips,
Crisp, and sweet, and curly.
A frown will kill the brightest laugh,
Make vinegar of honey;
A smile will kill the blackest frown,
And make a dark day sunny.
Turn up the corners of your mouth,
No matter how you're feeling;
And soon you'll feel the way you look,
A heart of joy revealing.
—Mrs. Frank H. Breck, in *The Advance*.

MISSIONS AND THE SABBATH

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

A LETTER FROM JAVA

MY DEAR FRIENDS:

I have promised to write soon, and so I must fulfill my promise, although resting would be very urgent for me. Really, you don't know how I feel. I can scarcely eat or sleep, being so much overworked. My brother-in-law who saw me the other day, warned me earnestly not to go on any longer with this work. I have spoken to a friend, who has an institution for poor Javanese people about like mine. He is willing to take care for the weak and suffering ones who are not quite able to work for their own living. Only he is busy repairing his buildings; so I have to wait a little longer till all is fixed up. The cows are to be sold within a few days. So the work will be shrunken.

The Lord has shown me clearly as my duty to go and live on the vanilla land, I have written about, where my boy (the Switzer) works. You will remember that I wrote you, it was bought for him by the official, who is so much interested in him. But only a few days ago this official told me he had put the land on my name and not on his, as he thought it safer. Now of course the obligations are also resting upon me; and I have to go and watch the work, and see that no money will be spilled, and especially that God's name will be glorified there. The climate is beautiful over there, healthy and cool,—on a mountain-plain. Perhaps I shall gain new strength when I live there. I shall try to get some more land where I can put up a plain bamboo building; and when I have got stronger, I will bring the orphans up there. Poor little ones, they are often ailing in this unhealthy climate, where malarial fever is raging.

This is the way now for me, as far as I can see—while every day I am praying so much to be guided by God's Holy Spirit. And I do ask for your prayers, dear friends, as I need them so much. I suppose you will continue your generous gifts to the work, as I long to go on and be in the Lord's work whether here or in the new place. When visiting there I have tried already to do some

evangelistic work among the natives. They seem much willing to hear the gospel. One of our native Christians is already living there to do the work of an evangelist. He lives there with his family and one of the orphan girls; and I have to pay for their living, as there are no revenues whatever from the land, as far as now,—all being in the very beginning yet. After a few years we hope to get sufficient income from the land itself, when the Lord will bless our work.

I have been in great doubt about leaving the work here in Pangoengsen; but really I am too weak now. I am still praying for a married brother, able to take his place as the head of this little Javanese church. As for Brother Vizjak, he does not have the abilities, and he is rather old, and never able to learn good Javanese. He has gone now to assist Brother and Sister Graafstal at Temanggoeng in their work among not quite sane Eurasians. But there is a sister coming here provisionally. This is Sister Slagter who has worked with Sister Alt at Gambong Waloh. Now that Sister Alt is leaving the Sabbath, Sister Slagter was in great distress. So I offered her to take my place, and to live in my house till God would send a brother to take charge of this Javanese church. Sister Slagter can not speak Javanese; but she can keep a watching eye; and one of the Javanese boys can be her interpreter, as he speaks Dutch. And Kerta, my faithful overseer, can read the Bible in meetings and speak to the people. And when I get a little stronger, I could come once and again for a week to visit the people here and to encourage the Christians. I think the work can go on like that a little longer, till you could send a missionary. This is very, very *urgent*. Sister Slagter will be provided for by the Seventh Day Baptist Church in Holland. And I expect you will go on to send me your generous gifts for our orphans (about 27 persons together with the evangelist and the man and woman who look after the orphans). When there is a missionary to take charge of this work, Sister Slagter wants to join me in Medana, assisting me in my work for the orphans.

I expect to shift in June, my address in future will be, care of *Mr. S. D. Jansz, Magelang, Java*. (This is a brother of mine who lives in a town near by the land Medana; so he will send me my letters.) Oh, may God's blessings rest on all our ef-

forts. My fervent prayers are always that his name may be glorified, his kingdom may come and his will only may be done.

Praying our Lord to reward you for all you do for his kingdom in dark Java,

Yours to do his will,

M. JANSZ.

Pangoengsen,
April 28, 1922.

SUNDAY LEGISLATION

FORWARD MOVEMENT DIRECTOR

Some two or three months ago I provided myself, through Senator Howard Sutherland and Congressman Stuart F. Reed, both of West Virginia, with certain bills before Congress in regard to Sunday closing in the District of Columbia.

Section 5 of the Senate bill reads as follows: "That this Act shall not apply to any person who belongs to or affiliates with any religious denomination or sect that observes or advocates observing some other day of the week than Sunday as a day of rest and abstention from secular avocations, if such person does, in fact, so observe regularly some other day of the week than Sunday."

I do not see how anything could be clearer or more specific. While as those who believe in the complete separation of church and state we might not favor the passage of this bill, certainly it leaves nothing to be desired from the standpoint of those who observe some other day of the week than Sunday.

A House bill introduced more than a year ago, and which Congressman Reed says is not likely to pass during the present session, has for its object the securing of a rest day for those who are employed in industries which require labor every day in the week. Section 3 reads in part: "That before operating on Sunday, every employer shall post in a conspicuous place on the premises a schedule containing a list of his employees who are required or allowed to work on Sunday and designating the day of rest for each." This bill is drawn not in the interest of Sunday, but in the interest of employees, to see that they have one day's rest in seven.

Another bill introduced in the House of Representatives last January bears the earmarks of the religious reformer and the Sunday rest advocate who are working hard to "save the Sabbath". This bill, H. R.

9753, introduced January 5, 1922, by Mr. Fitzgerald, is one which should be given attention by Seventh Day Baptists, and all other lovers of religious freedom. It is now in the hands of a sub-committee of the Committee on the District of Columbia, and my next move shall be to learn the names of the members of this sub-committee.

I do not think there is much chance for the passage of any of these bills during the present session of Congress. However, as Seventh Day Baptists we are in need of first-hand information on these matters. This is needed not more to protect us against vicious legislation perhaps, than to protect us against the superficial findings of the alarmists on the other side. Doubtless our real service will be that of making our small contribution, along with other lovers of religious freedom, in the interest of sane legislation, and toward the defeat of laws inimical to such freedom.

The following correspondence with Senator Sutherland may be of interest to SABBATH RECORDER readers. Senator Sutherland is a Presbyterian, an elder, I think, and a Y. M. C. A. official.

Hon. Howard Sutherland,
United States Senate,
Washington, D. C.

MY DEAR SIR:

I understand there is a bill before Congress in regard to Sunday rest in the District of Columbia. I do not know whether this bill is under consideration in both Houses, or what its present status is.

Will you kindly provide me with a copy of any such bill or bills, and indicate to me their present state of passage. If not inconsistent with your relation to the matter, I should like to know what in your judgment is the likelihood of such a measure passing in the present Congress.

I thank you very much for any information you can give me.

Very truly yours,
(Signed) A. J. C. BOND.

Salem, W. Va.,
March 30, 1922

Rev. A. J. C. Bond,
Salem, W. Va.

MY DEAR MR. BOND:

I have your letter of March 30, and in compliance with your request, am sending you a copy of Senate Bill 1948, providing for Sunday closing in the District of Columbia. This bill is now pending before the District Committee of the Senate, and no action has been taken upon it. There are so many measures pending before that committee at this time that it is impossible to foretell when this bill will be acted upon. I shall be glad to give it close attention and careful

consideration when it is taken up in the Senate for action.

With kindest personal regards, I am

Sincerely yours,
(Signed) HOWARD SUTHERLAND.

United States Senate,
April 1, 1922.

Hon. Howard Sutherland,
U. S. Senate,
Washington, D. C.

MY DEAR MR. SUTHERLAND:

I desire to thank you for your letter of April 1, and for your very prompt response to my request for a copy of Senate bill 1948. Perhaps I should have it understood that I do not advocate the passage of the bill. I see it safeguards absolutely those who observe another day than Sunday as a day of rest. However, it seems to me to be religious legislation. I shall be glad to have you keep me informed as to the progress of the bill.

Perhaps I shall write you later concerning my own views as representing the Seventh Day Baptists.

Sincerely yours,
(Signed) A. J. C. BOND.

Salem, W. Va.,
April 11, 1922.

Rev. A. J. C. Bond,
Salem, W. Va.

MY DEAR MR. BOND:

I have your letter of the eleventh instant with further reference to S. 1948, providing for Sunday closing in the District of Columbia. After you have had an opportunity to study this proposed legislation I should be very glad indeed to have your views as representing the Seventh Day Baptist Denomination. Shall be glad to write you at any time relative to the status of this measure. I am informed, however, that the Committee will not likely report it to the Senate for some months.

With kindest personal regards, I am

Sincerely yours,
(Signed) HOWARD SUTHERLAND.

United States Senate,
April 14, 1922.

Hon. Howard Sutherland,
U. S. Senate,
Washington, D. C.

MY DEAR SENATOR SUTHERLAND:

On the thirtieth day of last March I wrote to you in regard to pending legislation with reference to Sunday closing in the District of Columbia. With your usual promptness and courtesy you mailed me under date April 1 a copy of S. 1948, and later, in reply to a second communication, you expressed a desire to have me present the position of Seventh Day Baptists on this question.

At the same time I wrote you I wrote also to Hon. Stuart F. Reed, Member of Congress from this district, and he forwarded to me copies of H. R. 4388 and H. R. 9753.

I have given these bills some study, and I find that section 5 of the Senate bill protects Seventh Day Baptists absolutely as a religious de-

nomination observing another day of the week than Sunday.

If I understand H. R. 4388 it does likewise. Its purpose seems to be to provide one day of rest in seven for employees. This is the principle in which Seventh Day Baptists believe, and for which they have declared themselves through the Federal Council of the Churches of Christ in America of which body our denomination is a constituent part, and of whose executive committee I happen to be a member at the present time.

The provisions of H. R. 9753 seem to me to be inimical to the religious well-being of certain denominations, and contrary to the Constitution of the United States, which grants religious liberty to all alike. It is entitled "A bill to secure Sunday as a day of rest in the District of Columbia," and its provisions seem to correspond very closely to its title, with no exemptions from its penalties provided for those who observe another day than Sunday as a rest day.

Upon your request I am writing somewhat at length, and I do this all the more freely because I know something of your Christian character and of your religious connections.

I have not been authorized to speak for Seventh Day Baptists in this matter, but my present position carries with it some right perhaps to speak for the denomination in any matter pertaining to its welfare or its mission.

In order that you may be able to study our position with sympathy and understanding I should like to outline, very briefly indeed, some history which will reveal the attitude which Seventh Day Baptists have taken toward certain questions of government and religion.

Seventh Day Baptists had their origin as a separate denomination, along with most of the older Protestant denominations, in the early years of the seventeenth century.

In that century many Seventh Day Baptists were persecuted, not because they kept Saturday, but because they were "Independents" or "Puritans." Edward Stennett was one of the first of these. Later his son Joseph was frequently the spokesman for all "Dissenters," and especially for the Baptists, in petitioning the leniency of the king of England toward non-conformists. Francis Bamfield died in Newgate prison after having left his pulpit in the Church of England to become a non-conformist minister. All these were Seventh Day Baptist ministers, as was John James who was beheaded in 1662 by Charles II, doubtless as an example to all dissenters.

At about this same time Samuel Hubbard, persecuted as a Congregationist in Connecticut, fled to Rhode Island Colony where he soon became a Seventh Day Baptist, and where he was closely associated with Roger Williams in establishing the first government in all the world to grant absolute freedom in the matters of religion.

In the early days of the American Revolution a Seventh Day Baptist was governor of Rhode Island, and it is said that he was the only governor of a colony who refused to enforce the Stamp Act. It was on his motion that the name of his home county in Southern Rhode Island was changed from "Kings" to "Washington". That was before George Washington was elect-

OFF WITH THE DANCE

SYRACUSE, N. Y., MAY 11.—Chancellor James R. Day of Syracuse University, in a statement tonight to the student body, declared:

"We have danced too much and are making ourselves ridiculous as an educational institution. Everything must have its dance, every game, every chapter, every class. . . . We are close upon the examinations and have no time to dance.

"I insist," the Chancellor continued, "that all dancing shall cease for the remainder of the university year, closing with May 13 at 11 p. m. All dancing by students on the campus and in fraternities and private houses of every kind is forbidden. Any student disregarding this insistence will forfeit the privileges of examination and the semester's standing."—Clipped from a Daily Paper.

GROWING OLD

A little more tired at close of day;
A little less anxious to have our way;
A little less ready to scold and blame;
A little more care for a brother's name;
And so we are nearing the journey's end
Where time and eternity meet and blend.

A little less care for bonds and gold,
A little more zest in the days of old,
A broader view and a saner mind
And a little more love for all mankind;
And so we are faring a-down the way
That leads to the gates of a better day.

A little more love for the friends of youth,
A little less zeal for established truth,
A little more charity in our views;
A little less thirst for the daily news;
And so we are folding our tents away
And passing in silence at close of day.

A little more leisure to sit and dream,
A little more real the things unseen,
A little nearer to those ahead,
With visions of those long loved and dead;
And so we are going where all must go,
To the place the living may never know.

A little more laughter, a few more tears;
And we shall have told our increasing years;
The book is closed, and the prayers are said,
And we are a part of the countless dead,
Thrice happy, then, if some soul can say—
"I live because he has passed my way."

—Anonymous.

ed Commander-in-Chief of the American Forces, which was later done on Governor Ward's nomination. At this time he was simply friend and fellow-patriot. Governor Ward was a delegate from the Colony of Rhode Island to the Continental Congress which met in Philadelphia in 1776.

I do not wish to weary you with further recital of lesser services rendered to state and nation by Seventh Day Baptists. My purpose in bringing these facts to your attention is not to boast. We are a small people and not as widely known perhaps as certain other denominations that keep the Seventh Day of the week.

I simply wanted you to realize the fact that the people whom I represent have a history that dates back three hundred years not only, but a history that bears testimony to their loyalty to the principles of liberty and freedom on which our government was founded.

In common with the historic position of all Baptists, Seventh Day Baptists have stood for the complete separation of church and state.

We do not believe that people can be made religious by legislation.

We believe that any attempt to enforce Sunday rest, or rest on any particular day, is religious legislation, is contrary to the Constitution, and places a cudgel in the hands of the intolerant who mistake zeal for piety, and who in the name of reform would compel others to conform, thus making impossible that freedom of conscience in religious belief and practice so necessary to the development of true Christianity.

Seventh Day Baptists would oppose the passage of any measure such as H. R. 4388, because it seems to us un-American and vicious.

We would not favor the passage of S. 1948, not because our freedom of religious practice is not guaranteed, which it is, but because we could not favor any legislation which gives preference to a particular day. Such a measure might become an entering wedge for intolerance and bigotry, and at best would not help in the development of true religion, which is a matter of personal conviction and inner sanctions.

We would favor any law which would safeguard the conscience of every citizen, and which would protect him in his desired day of rest. Upon humanitarian grounds we would make it possible for every one to have one day's rest in seven.

I trust you will be good enough to keep me informed in regard to the progress of these bills now before Congress, or any bills of similar purport.

I wish to thank you for opening the way for this statement, and for all past kindnesses.

Sincerely yours,

AHVA J. C. BOND,
Director of the Seventh Day Baptist
Forward Movement.

The God of all comfort . . . comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God (2 Cor. 1: 3, 4).

"O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord" (Rom. 7: 24, 25).

EDUCATION SOCIETY'S PAGE

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

THE SPIRIT OF AMERICAN LITERATURE

FLORENCE BOWDEN

(Senior Oration at Alfred University, Com-
mencement Day)

The spirit of a people, like the spirit of a man, is influenced by heredity, but this heredity is not merely physical, it is spiritual. There is a transmission of qualities through the soul as well as through the flesh. There is an intellectual paternity. The soul of America Today is the lineal descendant of the soul of the Puritan and Cavalier. Thus in all our literature, veiled by the mannerisms and egoisms of men lie hidden the flowers of thought, America's Ideals, which were planted many years ago in our struggles for Independence.

Europeans assert America has not produced "Intellectual giants"; men with Master Minds, whose works show the unmistakable stamp of genius. Methinks we have done so—and more; America has brought forth men of unflinching courage, of simple faith and kindly heart; men like Jonathan Edwards and Franklin, who saw the birth of the new nation; men like Lincoln, who saw that nation strengthened by the results of a Civil War; men like Lowell and Whitman, who have written to preserve the nation. These men, to whom we bow in reverence, as the makers of our country have given marrow to American literature. Had not our forefathers who had the power to build an independent America, the power to build an independent Literature? Can not a nation who has produced leaders in affairs, produce leaders in letters? Were not those fathers of a generation ago, who fought for the abolition of slavery, inspired by that spirit of humanity which is found in our writings of today?

Our Colonial forefathers were an intellectual people; they were a race of idealists and England wondered that they wrote no literature of their own as the work of an individual people. We Americans know that those men were engaged in the funda-

mental work of laying the physical foundation of a nation. It was for those stern, God-fearing Puritan fathers to build houses in a vast wilderness; it was for them to establish colleges that future generations might be bettered; it was for them to erect churches as a monument to that ideal for which they had left the English firesides. Theology dominated the first century of our independent history. Men talked theology, lived theology, and wrote theology. They cherished an intense inner and otherworldly life, and contributed quickened conscience to American spirit. Literature in our modern sense meant little to them. Their Bible was their inspiration and reference. Jonathan Edwards and Cotton Mather reflected the religious interest of Colonial life. They were giants in their own generation, but their works did not live as literature.

Now we know that Europe expected too much of the new country, it looked for spontaneous and brilliant poems; it hoped for philosophical and historical essays, it expected moving dramas—and it was disappointed. America could not grow in a year—no not in a hundred years. Rome with all her power and influence produced literature only after she had lived five hundred years.

In the second century of our country's history theology gave way to politics. As American Literature thus emerged from its isolation, it had become more practical, more worldly, more intent on solving the problems of the present—of society, and of government. The eighteenth century men were unimaginative. The establishment of a State was their thought and aim. They contributed the ideals of equality and even-handed justice to American life. They created works of worth but not of literature.

Even at the beginning of the nineteenth century Sydney Smith, an eminent English critic, could rightly ask, "Who reads an American Book?" America then was young. She was a country of fact and not of legend. Hers was, apparently an unromantic past and a practical present. Her written works, few of which were literature by 1820, had not impressed the reading public. Yet as if in challenge to Sydney Smith's question, with Washington Irving's Sketch Book published in 1819,

America had launched her first ship upon the sea of literature. Irving painted an America of legend and romanticism. He was a discoverer, having a seeing eye and an understanding heart. Every valley offered him the blue flower of sentiment; every hill and mountain yielded him its unspoken legend. With golden threads he interwove romanticism with reality. Thus America made her beginning in letters.

Since 1819 the United States has assumed a definite part in world literature. Cooper, Simms, Hawthorne, men, inspired by the histories of our forefathers, have written stirring novels, which have filled the American mind with awe and wonder at their courage.

Longfellow, Whittier, Lanier, poets, rich in the love of God and home, have won their way into a multitude of hearts. Cowell and his fellow critics have planted our ideals of democracy in fertile fields and have lived to see an abundant harvest.

Striving always for a country's interest, and working for the heart of a people, our men have written of a land of freedom, of love for humanity, of an eternal faith and hope in God. America has been called the "Melting Pot" of the world and from the lips of those to whom she has been a refuge will flow prayers for her existence, and from the pens of those to whom she has given Liberty will flow words which will keep her immortal.

Now what are the true characteristics of American Literature? But first, what are the characteristics of the literature of any nation? Literature is the expression of the observations and aspirations of a country in the form of beauty—beauty of language and of thought. Foreigners have been so anxious to find something strikingly original in our literature that they have neglected to catch the true spirit of America herself, that admirable spirit which inspires our authors to write as they do.

One outstanding fact in our literature is an illimitable faith in our Father. Are we so far removed from the past that the teachings of our Puritan ancestors lie dormant within us? Can we not feel in the works of such men as Whittier and Longfellow, the influence of an Almighty heart and mind? American Literature is American in holding and revering those ideals of generations ago. The heart of our people

is still old-fashioned in its adherence to the idea that every man is responsible to a higher moral and spiritual Power. Even writers like Whitman and Mark Twain, who are moved by a sense of revolt against the confusion and severity of theological creeds, attempt not so much to escape from religion as to find a clearer, nobler and more loving expression of that religion. Even in those works which deal with man—religious subjects, one feels the implication of a spiritual background, a sense of moral law, and a Divine Providence.

A second notable fact in our literature is the expression of love for nature. We are a lover of the big out-of-doors, the handwork of our Creator. How many like Parkman have written of the bounding and boundless prairies of the west? How many like Longfellow have delighted us with the Monuments of the forest? Lanier has given melody equalled by no other poet in his Marshes of Glynn. Yes, Nature is beloved by Americans, and the ideal has wound its way into the hearts of our poets and found expression there. Bryant, that noble man, to whom we are indebted as the first poet of our nation, appears as the High Priest of Nature. The solemnity of the forest, the beauty of the flower, the mystery of human life found expression through his pen. Nature's garden, her immensity, her sublimity appealed to him profoundly. In her presence he bowed down his soul as one who worships. She was alive and he responded to her life. His thoughts centered around her mysteries, as in "To a Waterfowl", he writes:

"Whither, midst falling dew,
While glow the heavens with the last steps of day,
Far, through their rosy depths dost thou pursue
Thy solitary way"

A third important fact in American Literature is its humor. In a region of incongruities noted because of the contrast between things as they really are, the way in which dull or self-important people usually talk about them, American humor plays. It is not irreverent toward the realities, but for the conventionalities, the absurdities, the pomposities of life, it has a habit of friendly satire and good-tempered railery. It delights in exposing pretensions by gravely carrying them to the point of wild extravagance. It usually wears a sober face, and speaks with a quiet voice.

It finds its material in subjects which are laughable but not odious; in people who are ridiculous, but not hateful. It flavors the talk of the street and of the dinner table, and our books abound with a general tone of mock gravity, good nature and inward laughter. All the world knows Mark Twain, America's greatest humorist. Lord Curzon, Chancellor of Oxford, said on June 26, 1907, in conferring the degree of doctor of literature on Mark Twain; "Sir, you shake the sides of the world with your merriment."

A fourth characteristic of American literature of which I wish to speak is its spirit of humanity. It is not an unkind country, this big republic where manners are so "free and easy" and where life seems to move at such a rapid pace. The feeling of philanthropy, the impulse to help, the desire to sympathize, is in the blood of our people. Underneath the surface of American life, often rough and careless, lies this wide spread of feeling that it is every man's duty to do good, and not evil to those who live in the world with him. Our literature overflows with this spirit. It has led writers to look for subjects among plain people; it has given a noble note to our prose and poetry; it has opened a way to the American mind and heart. Walt Whitman, our American poet, to whom no other poet in the world can be compared wrote from a heart of sympathy:

"One Self I sing—a simple separate Person
Yet utter the word democratic, the word En-masse
Of physiology from top to toe I sing
Of Life immense in possession, pulse and power
Cheerful, for freest action formed under the
laws divine
The Modern Man I sing."

Love for humanity is the goal toward which we strive; it is the essence of our life-blood; it is the full-blown flower of the Seeds of Liberty and Justice; it is the token of our country, symbolized by that huge statue which sheds its light o'er all the world. America is a democratic country made so by the toil and prayers of those who by their noble work have made possible an American Literature with Justice and Faith as its watchwords.

Has American Literature failed? Not when we understand the motives of the men who have written, men inspired by the ideals of our country. Our authors have spoken surely to the heart of a great people.

They have kept the fine ideals of the past alive in the conflicts of the present. They have lightened the labors of weary days. They have left their readers a little happier, perhaps a little wiser, certainly a little stronger and braver for the battle and work of life. More and more in the discerning observations of life; in the exalted aspirations and in the expression of the beauty which form the glory of our American letters, the American people find a pillar-cloud by day and a pillar of fire by night to lead them on their way to the Eternal City.

"O Beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain!
America! America!
God shed his grace on thee
And crown thy good with brotherhood
From sea to shining sea."

TWILIGHT

MRS. M. E. H. EVERETT

A little hill stands darkly green
Against the gold and amber sky;
The leafy branches rustling sway
As the soft breezes wander by.

Now the pine warbler sings farewell
To all the happy hours of day,
And through the darkening forest isles
His tones of mournful sweetness stray.

The light fades out above the hill,
The breezes fold their restless wings,
No sound is left to greet the night
Save murmurings of the water springs;

And in the hush a sacred verse
Loved in my youth returned to me,
"Thou wilt keep him in perfect peace
Whose heart is stayed on Thee."

"The attitude of a nation to child welfare will soon become the test of its civilization."—Herbert Hoover.

So long as we neglect to give our little children the mental and spiritual food necessary to their proper growth and development,—so long shall our civilization remain incomplete.

The little children of your community should be enjoying the privilege of kindergarten training. If they are not receiving it, write for information, advice, and literature to the National Kindergarten Association, 8 West Fortieth Street, New York City.

WOMAN'S WORK

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

IN TWILIGHT FIELDS

O'er dewy meadows, dim and gray,
There comes a breath of balm,
And winding slopes of far away
Are wrapped in pensive calm.
Afar the lustrous skies are deep,
And crystal planets shine
Where roaming winds have dropped asleep
Among the hills of pine.

The daisies float above the grass,
Like spirits of the dew,
And low, sweet voices faintly pass
The lush green thickets through.
Slow fades the mellow sunset light,
The dusker shadows creep;
Beneath the soothing touch of night
The world has found its sleep.

No echoes of the troubled day
Can stir this wondrous hour;
Noon's feverish breath is far away,
And care has lost its power.
Lulled on her broad, maternal breast,
Our kind earth-mother yields
A deep, untainted peace and rest
In tranquil twilight fields.

—Zion's Herald.

THE DANGER OF DRIFTING

I drifted down the river in a canoe. It was a pleasant afternoon, and the river was pleasant, and a pleasant little breeze was pushing my slim craft along. My paddle scarcely seemed to brush the water, so easy was the going, and I gave myself up to the lure of dream-making and the fascination of castle building. The sun was a blaze of splendor in the heart of the blue sky, and the trees along the green banks were rustling and gay. And it seemed as if a band of fairy folk were skipping along behind me on the water, and were smoothing the ripples out of the stream as I passed.

And then—then, all at once, a cloud scudded over the sun, and the little breeze turned into a mocking wind. And I woke abruptly from my dream-making and my castle-building to find that my drifting had taken me far—oh, very far—from home.

I had drifted. And the drifting had been most enjoyable. I had drifted, half unconsciously, through the whole of the afternoon. And then I had realized that the time

for drifting was over—that it was time to win my way back.

I swung the canoe around. The wind caught at the bow as I swung it—caught with fingers that were surprisingly strong. I swung the canoe about and started to paddle toward home.

Have you ever tried to paddle a canoe in the face of a gathering storm? It is rather hard work. My arms ached and I found myself panting before I had gone very far on that journey home. The wind kept punishing me—punishing me, perhaps, because I had drifted so far and so heedlessly—and the sun stayed under its cloud shelter. And I, gazing up at the sky apprehensively, knew that a storm was coming soon.

The storm caught me when I was still far from my starting-place. Great rain drops thudded down on the water all about me, and the gayly rustling leaves on the green trees along the river banks were whipped about furiously until the silver backs were turned toward the bleak sky. And I paddled hard—harder than I had ever paddled—and yet seemed to make no progress!

It seemed a long time before I reached home, and pulled the canoe up onto the shore, and started to run toward the house. I was very wet and very weary and rather resentful; resentful of the weather and the weariness, and, more than anything else, of the fact that I had allowed myself to drift—and to drift so far.

I know a successful artist—a man in his late thirties—who works very faithfully and diligently. He is unlike many of the artists that I know, for artists are apt to be a bit temperamental, a bit ready for a good time; for the joy of life, for love and light and laughter. I had often wondered at the concentration of this man, who could work while his fellows were playing, and one day, because we are rather good friends, I dared to question him.

"I can't help wondering," I said, "why you are so different from the others. You do more work than they do. You are more solitary than they are. And you're getting to the top of the ladder faster than they are. Why are you so different?"

The artist looked at me very soberly for a few minutes before he answered. And then—

"You never knew me when I was a boy," he said slowly, "or you'd hardly wonder, I

think! For I was the wildest young art student in the city. I knew that I had ability, and yet I wasted time steadily and efficiently—and gaily. I never worked unless I absolutely needed money, and after a while the orders that had at one time been piling up on my desk stopped coming.

"I remember how one of my teachers—a pleasant old man he was—cautioned me about my lack of—shall we call it sense? 'You have great talent, boy,' he said to me, 'and you are throwing it away. You can't play the game that you're playing now, and win!' I remember how I clapped him on the back and laughed at him for an old fuss. And I remember how I went on thoughtlessly.

"I began to drink. I began with a glass of wine first, with a good friend, and that led to other glasses—and other bottles. I began to gamble. The excitement of it appealed to me, and I spent nights playing feverishly. My paints lay neglected, my easel was empty, and there were no orders on my desk. And the worst of it all was that I didn't care!

"*I was drifting.* Drifting on a current that was carrying me faster and farther than I realized. I was drifting, and, lost in the fascination of it, I did not realize there was a storm ahead."

The artist paused for a moment and looked across the studio at his newest piece of work. It was a bit of landscape, delicately colored and executed—a work with a quiet, restful charm about it. When he spoke again his voice held a note of wistfulness.

"Oh, the wasted years of youth!" he said soberly; "the wasted years that we can never bring back—the drifting years! If we could only realize that the storm will come—that it always does come!

"My storm was a certain debt that had to be paid. And I had no money. My friends? The friends that one makes when one is drifting are not the sort that stick to one in a crisis. I was alone with a long, bitter road to travel. I was alone!

"I had to have a great deal of money—and quickly. At first, the thought of it did not worry me much, for I knew that I was a good artist—that I had always had work when I wanted it. I went out, nonchalantly, to visit certain of the editors who had liked my pictures in the old days. I went with confidence.

"The confidence left me after I had visited three of the editors. It seemed that they had artists working for them that could be depended upon—steady young men who handed in their work on time. Two of the editors admitted that my work was the best in the market, but that they didn't dare order from me, because I couldn't be trusted with an important commission. One of them went so far as to tell me drinking and gambling weren't exactly letters of recommendation.

"I won't tell you how I worked to 'come back.' But I will tell you that it's never so easy to come back as it is to go down. I found that I had three things to fight against—my inability to concentrate, the distrust of others, and my own weakness, that kept pulling me in the wrong direction. I fought, and it wasn't always a winning fight! There were days and weeks and months when I went back to drifting, and after each lapse the return was more difficult. It took me years to arrive where I am today, years that might well have been spent in forging farther ahead than I ever will go—now!"

Oh, there is a very grave danger in drifting! And it's a danger that we all encounter. When some little lazy impulse strikes you, and you yield to it, you are allowing yourself to drift—in the same way, though not to the same extent, that the artist drifted. When some little sordid ambition pushes a worthwhile ideal aside, you are drifting; when you do some tiny thing that your conscience doesn't quite approve, you are drifting. And every time you allow yourself to drift, you are weakening your character and putting another twist in the dusty road that leads back.

Don't allow yourself to drift, even though it is very pleasant to drift! For, as the artist said, there is always a storm coming. And when the storm comes it may suddenly show you that you have been wasting years instead of hours. I was able, despite weariness and dampness, to paddle up the river and reach home. The artist, through sheer endurance and strength of will, was able to win back to the starting place. But some people are never able to get back—their strength, wasted in drifting, gives out. And when the storm comes they are blown far down the stream and lost.—*Margaret E. Sangster, in The Christian Herald.*

WORKER'S EXCHANGE

MILTON, WIS.

The women of the Milton, Wis., Seventh Day Baptist Church observed Sabbath Rally Day on Friday afternoon, May 19.

The early history of Seventh Day Baptists was given by Mrs. Winnie Saunders. Mrs. Eva Jordan followed with a talk on "Our Recent Converts to the Sabbath."

"What the Sabbath meant to me as a lone Sabbath-keeper", was interestingly told from her own experience, by Mrs. Elsie Greene. Tears were in the eyes of her listeners as she spoke of the way in which her mother taught her children to love and reverence the Sabbath.

Copies of the letters sent to non-Sabbath-keeping Christians by the Tract Society were read. The beautiful Christian spirit that pervades these messages was commented on in an informal way. Surely the seed thus sown in love and faith will yet bear fruit.

Pres. W. C. Daland's Sabbath Hymn was used as the closing song. Mrs. Jordan made a touching closing prayer.

METTA P. BABCOCK.

THE BOOK OF BOOKS

ARTHUR E. MAIN, D. D.

VI.

NATIONS CONTEMPORARY WITH THE
HEBREW PEOPLE

The history of these nations is interesting in itself; but it is of special interest to us because of the relations that existed between them and Israel; for Israel was not an isolated people.

Arabia.—This country lies between the Euphrates and the Persian Gulf, the Indian Ocean, the Red Sea, and Palestine and Syria.

There are oases and larger fertile areas, but as a whole the country is desert and elevated plains, the latter suited for pasture and occupied from very ancient times by nomadic people. The life lived was that of clans and tribes moving from one pasture ground to another; and of course, as among other peoples, there were varying degrees of intelligence, comfort and wealth.

Babylonia.—This ancient country lay between the rivers Euphrates and Tigris. The productiveness of the soil depended

upon controlling the great volumes of water that came down from the north. This was done by means of storing and irrigating canals; and thus, it is said, the land was made amazingly fertile.

It is believed that the foundations of Babylonian civilization were laid by a conquering non-Semitic people named Sumerians, about whose earlier history little or nothing is known.

They introduced, and pretty likely, invented the "cuniform" or "wedge-shape" script, itself being a development out of an earlier picture writing. This script was once wide-spread in the Near East. Fine clay abounded in Babylonia, which, made into blocks of varying size and shape, was written upon by a stylus.

From a little before 3000 B. C. the Sumerians were dominant in Babylonia for several centuries. But aided by the immigration of another Semitic people from the west,—the Amorites, and after a long and hard race-conflict, the Babylonians won supremacy before 2000 B. C.

No student of the Bible and history, I think, can discover absolutely exact dates. This is not strange. But about this time there was founded the famous First Dynasty of Babylon, the sixth king in which was the great Hammurabi (a name variously spelled), the greatest of Babylonian kings.

Scholars generally identify him with the Amraphel of Genesis 14: 1, Shinar being the Old Testament name of Babylon.

Hammurabi was a great soldier; but he was greater still in the organization and administration of government.

Laws were already in existence; but Hammurabi so selected, extended, and arranged his material, that the Babylonian code rightly bears the name of the law-making king.

Hammurabi calls himself, in an inscription, "King of the West Land." This would include Syria and Palestine, which lands would naturally be influenced to some extent at least by the civilization of the ruling nation. Babylonian goods (Joshua 7: 21); and as is known from discovered tablets and inscriptions, language, script and religious ideas, found their way to the west land.

This westward movement of Babylonian language and ideas into Canaan and even as far as Egypt may explain the fact that

while there are important and fundamental differences, there are also interesting similarities between, for example, the Creation and Deluge stories, and the prayers and hymns of Babylon, and those found in our Bible.

Whether the Hebrews were indebted to Babylonia or other primitive lands much or little is a question of no great concern. What is of concern to us is this: True and spiritual genius, originality, and inspiration, receive ideas from the past and improve, elevate, extend, and adapt them to present conditions and purposes. This is exactly what Moses, the greatest of ancient legislators did. It is what Jesus, the greatest of religious and ethical teachers did. It is to this that science and philosophy are called. It is this that makes religion and knowledge dynamic, creative, and progressive.

Neither Hebrew nor Babylonian thought or language was scientific from our standpoint. The race has always been blessed, we may believe, with souls that have "felt after God." And in Babylonian writings there may be found religious and moral conceptions as lofty as the Old Testament. But Hammurabi is represented on a monument as receiving laws from the sun-god; while Moses legislates in the name and by the authority of Jehovah God. The religion of Babylon was polytheistic; that of the Hebrews ethically monotheistic. And nature worship and idolatry are religiously and socially degrading.

It is on account of their high ideals of nature, man, and God, that the historian, psalmist, and prophet of Israel had no equal among other nations.

Hammurabi (about 2123-2081 B. C.) was a great king and ruler; Babylon was a mighty empire of far-reaching influence; but her imperial greatness waned, and she fell before the Persian 538 B. C.

Egypt.—A country in the northeast corner of Africa; small, if the deserts on the east and west are not counted; the area being only 13,000 square miles.

As is well known the river Nile is the most important physical feature. It is the principal water course; and the annual overflow due to melting snows and spring rains leaves a fertilizing deposit of mud.

Canals, dykes, and pumps increase the

benefit; and agriculture is the leading industry.

The early inhabitants of upper or southern Egypt seem to have been of Ethiopian stock. In lower or northern Egypt there were (1) Semitic people from Asia who influenced the religion and language; and (2) a Mediterranean element of ancient Cretan stock who contributed to the development of civilization. The Egyptian comes from the mixing of these three races.

The original writing was by pictures, each picture standing for a word. Then came signs for syllables; and later consonant signs.

There were also three kinds of script: (1) the hieroglyphic, sacred, or emblematic, used in inscriptions on monuments. (2) An abbreviation of this for writing on papyrus. (3) Another abbreviation for ordinary use.

For centuries there were two kingdoms, the northern being of more advanced civilization. At length the South grew strong enough to conquer the North, and a united kingdom was established under the first of thirty-one Egyptian dynasties. We do not know the exact date; but this may have taken place even before 3500 B. C.

During the first six dynasties, a period of about 1,000 years, the Pyramids were built, those royal tombs which excite our wonder by their size, and by the knowledge and skill shown in plan and construction.

After several hundred years of civil war and great unrest there followed an era of much prosperity, commencing about 2000 B. C. This again by national decline and confusion, when, about 1800 B. C. the country was suddenly invaded by the "Hyksos" or "Shepherd kings," who gradually won control over all the land. Their rule was hateful to the Egyptians, who succeeded in making this period the most obscure in all their history.

The founder of the eighteenth dynasty, Aahmes, about 1580 B. C., drove out the Hyksos, and Egypt was again under a native king.

A new and aggressive spirit was at once shown.

The valuable province of Nubia was recovered, enlarged in area, and improved in organization.

(Continued on page 800)

YOUNG PEOPLE'S WORK

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

BETTER PRAYING

MRS. MARTHA H. WARDNER

Christian Endeavor Topic for Sabbath Day,
July 1, 1922

DAILY READINGS

Sunday—Helped by the Spirit (Rom. 8: 22-27)
Monday—Persistent praying (Luke 18: 1-8)
Tuesday—Praying in faith (Mark 11: 20-26)
Wednesday—Praying for friends (Eph. 1: 15-23)
Thursday—Praying for enemies (Matt. 5: 43-48)
Friday—Praying with power (James 5: 13-20)
Sabbath Day—Topic, Better praying (Matt. 7:7-11)

This subject is one that requires great delicacy in handling an account of the very prevalent feeling that prayer is a personal matter between the individual and God, too sacred for discussion. That feeling would be justified if the individual's prayers concerned himself only, but in a very real sense prayer is service fraught with far-reaching results. Countless souls have been won for Christ and Christians built up in the divine life as a result of the vocal prayers offered by those who were leading godly lives; thus the conclusion is warranted that if prayer is service any suggestion that leads to greater efficiency is not only right but imperative. As a help in the study of this exhaustless subject careful thought should be given the daily readings that their spirit may be discerned and imbibed.

Secret prayer for ourselves claims the first place. This does not imply that there are no occasions when we should pray for others to the exclusion of self, but that is the exception to the rule. If we pray effectively for others we must be in the right attitude toward God and those for whom we pray, and prayer for ourselves is the prime qualification for that end.

Prayer must contain confession of sin, petition, thanksgiving and praise, and there are rare moments when none of these things, important as they are, constitute the prayer, but when the soul is lifted to God in adoration for what he is in himself.

Prayer must be offered in faith, "For it is necessary for him who comes near to God to believe that he exists, and that to

those who seek him he becomes a rewarder." (Lit.)

Prayer must be offered in sincerity of spirit for, "God is a Spirit: and they that worship him must worship him in spirit and truth."

Prayer must be offered in the spirit of submission. God has revealed to us in his Word his will concerning many objects for which we pray but there are other objects of prayer concerning which his will is not revealed, and all such prayers should be sealed with, "Thy will be done." We who are well advanced in life have lived to thank God that he has not always answered our prayers according to our wills. In love he answers our prayers, in no less a degree of love he sometimes withholds the answer we crave.

Prayer is a pledge on our part that wherever possible we will co-operate with God to bring about the desired end. We can not pray, "Thy kingdom come" unless we are willing to work for the bringing in of the kingdom.

We should take everything to God in prayer. The woman who said she never thought of bothering the Lord with the trivialities of her daily life failed to comprehend the true import of prayer. "Courage grows when dangers come" but the little vexations that chafe and irritate are detrimental to spiritual growth.

The morning prayer is imperative and the greater the number of duties pressing upon us the greater our need of the prayer season. The greater the calmness of soul we possess when we take up the daily duties the better we shall perform them, and to that end I know of no substitute for the morning prayer.

Now a few words regarding public prayer which with many young people is the most trying duty that confronts them.

The young people of the present day have a great blessing in the Christian Endeavor society over the young people of years ago when the new convert was expected to attend the weekly prayer meeting and offer a long prayer in company with those who had grown gray in the service and who in many instances doubted the genuineness of his conversion if he failed to do so. I distinctly remember the painful ordeal through which I passed before I could "take up the cross," as it was called in those days, and how the sound of my voice frightened me when I

made the attempt. I found praying aloud in secret a help to public praying. Surely the person who originated sentence prayers possessed a vision of helpfulness.

I hope none of the young people will be afraid to formulate their prayers before offering them in public. All have not the same gifts, some people never can offer public prayer without first formulating it, others can not formulate a prayer but it comes spontaneously when they make the attempt to pray. Let not the one judge the other but both work together in the exercise of their respective gifts. Personally I see no objection to the use of prayers that have been prepared for public service by others if we make them the prayer of our hearts, and mere lip service whether in the form of a prayer previously prepared or not is not prayer.

In conclusion let me urge you to bear in mind that the greater our comprehension of God and the deeper we feel our need of him the better we shall pray.

C. E. NEWS NOTES

NORTH LOUP.—Our Christian Endeavor society has adopted a new plan this year in electing officers, in an effort to get every member to work. Since we have so many members who are away at school or in teaching positions for nine months of the year, we are handicapped greatly in doing good efficient work. The worst element is that those who are away have no duties when they do come home. This year we elected officers a month earlier and filled the chairmanship of several committees with these part-time absentees. The new officers begin work June 1, instead of July 1, giving them three full months of work. We also departed from the old method in another way, by filling at the election the balance of the committee membership, rather than just electing the chairman. By this means we provided strong members on each committee who could take up the work when the students and teachers left in the fall for their work, and not allow the society to suffer.

We made almost a complete change in our official family this summer. The new officers and committee chairmen are: President, Alta Van Horn; vice president, O. T. Babcock; secretary, Vesta Thorngate; treasurer, Riley Brannon; corresponding secre-

tary, Marcia Rood; Prayer Meeting Committee, Mary Davis; Lookout Committee, Elsie Van Horn; Social Committee, Hazel Crandall; Music Committee, Myra Thorngate; Good Literature Committee, Dena Davis; Quiet Hour Committee, Mrs. Marie Brannon; Tenth Legion Committee, Elsie Rood; Publicity and Press Committee, O. T. Babcock; Junior Committee, Eunice Rood; Missionary Committee, Carrie Rood; Finance Committee, Riley Brannon; Correspondence and Information Committee, Marcia Rood.

We have raised all but \$20.00 of our apportionment and the balance will be raised by the end of the fiscal year.

The Sabbath night vesper services under the supervision of the Quiet Hour chairman are being planned to commence, Sabbath night, June 17. This is becoming a regular service at North Loup each summer.

O. T. BABCOCK.

RIVERSIDE, CAL.—Our Efficiency contest is now a matter of history, Captain Lucile Hurley's team won with a score of 10,015, but Captain Raymond Pierce's side made them earn it with a score of 9,945. Every one in the contest gained much, and never before has our society had so much life.

Captain Pierce's losers entertained the winners at a picnic dinner at Fairmount Park Sunday. Mrs. G. E. Osborn offered to furnish the meal if the losers did the work. Needless to say every one had his fill. The afternoon was spent in boating and games.

Our society carried off the banner this year at the Alumni Banquet by having the largest delegation in proportion to our membership present. The prize is a framed picture of Doctor Clark which makes a fine addition to our C. E. headquarters. One of our members was on the committee to prepare this banquet.

Several of our members went to San Pedro May 27 to see Mr. and Mrs. Robinson off with little Mary Ellen as our missionaries to South America. A short song and farewell service was held at the dock. We have all received a great inspiration from having the Robinsons in our midst and we will miss them, but we wish them Godspeed and feel that we will be blessed by the part we have had in sending them to do the Master's bidding.

We are now qualified on the Efficiency chart for a gold seal. Application has been made for the same. And we are out to fill every space on the chart with red seals. At present we have 315 points.

Four of our members graduate from high school this year. They are Ethel Babcock, Raymond Pierce, William Dodson, and Edward Ballenger.

A, B, C, D,
Our own C. E.
We will pull, We will push
With a puff, puff, puff,
Watch us go,
With us go,
That's the stuff, that's the stuff.

GRACE M. OSBORN,
Publicity Chairman.

HOME NEWS

LITTLE GENESEE, N. Y.—Mr. Othie Sackett, known as Young Kid McCoy, the Evangelist, has been with us at Little Genesee, and held a series of meetings with good interest, and a number of conversions. Midweek prayer meetings have been maintained with good interest and Pastor Loof-

boro led us in a very interesting study of the Prophets.

Pastor Loofboro's health gave way and it was found necessary for him to undergo a serious operation, which was performed at the Sisters Hospital in Buffalo. He has returned home quite feeble but with good courage, and is doing well at the present time. Several are waiting baptism until his recovery.

J. L. HULL.

RESOLUTION

Resolved, That in the divine summons of Dr. F. O. Burdick from our midst, the church has sustained the loss of a faithful worker, a valued counselor and judicious executive.

That individually, as fellow members, we feel the loss of an elder brother, whose life and example will be a never ending influence for the uplift of our lives.

That jointly and individually the members of the church express their heartfelt sympathy and regard to the family one and all, and that this be conveyed to them by a copy of these resolutions, and that a copy be placed also upon the church records.

COMMITTEE FOR THE BOULDER
SEVENTH DAY BAPTIST CHURCH

Boulder, Colorado,
June 3, 1922.

SUMMER SCHOOL AT ALFRED UNIVERSITY

NINTH SESSION
JULY 5 TO AUGUST 17, 1922

Make-up Work

Rural Education

College Preparation

Methods Courses

Teacher Training

Pottery Building

All College and High School Subjects

Send for Illustrated Announcement

Director of Summer School, Alfred, New York

SABBATH SCHOOL

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

MINUTES OF SPECIAL MEETING OF THE SABBATH SCHOOL BOARD

A special meeting of the Sabbath School Board was held in Whitford Memorial Hall, Milton, Wis., Sunday afternoon, May 14, 1922, at 4 o'clock. The President, A. E. Whitford, presided and the following Trustees were present: A. E. Whitford, Mrs. J. H. Babcock, Mrs. L. A. Babcock, H. N. Jordan, D. N. Inglis, L. A. Babcock, G. M. Ellis and A. L. Burdick.

Prayer was offered by Pastor H. N. Jordan.

The President stated that the object of the meeting was to consider the further employment of a field representative, and the arranging for a program from the Sabbath School Board at the coming session of the General Conference.

A statement of the financial condition of the Board was made by the Treasurer, L. A. Babcock, who stated that there would probably be a deficit of from four to five hundred dollars at the close of this Conference year. After a considerable discussion it was voted that the Finance Committee be authorized to borrow money, not to exceed \$750.00, to meet the current expenses of the Board and to continue the services of the Field Representative, Rev. E. M. Holston, in the employ of the Board, at least until the first of October, 1922.

It was voted that the President and Field Representative, together with two others appointed by the President, constitute a committee to prepare the Sabbath School Board program for the coming session of the General Conference. D. N. Inglis and H. N. Jordan were appointed the other members of the committee.

A bill for \$23.57 for the expenses of Rev. W. C. Whitford in connection with his attendance at a meeting of the International Lesson Committee at Pittsburgh, Pa., was allowed and ordered paid.

After the reading of the minutes the Board adjourned.

A. L. BURDICK,
Secretary.

MINUTES OF THE REGULAR MEETING OF THE SABBATH SCHOOL BOARD

The regular quarterly meeting of the Sabbath School Board was held in Whitford Memorial Hall Sunday afternoon, June 4, 1922, at 2.30 o'clock. The President presided and the following members of the Board were present: A. E. Whitford, J. H. Lippincott, E. M. Holston, G. M. Ellis, E. D. Van Horn, L. A. Babcock, Mrs. J. H. Babcock, W. D. Burdick and A. L. Burdick.

Prayer was offered by Rev. E. D. Van Horn. The minutes of the last meeting were read and the Secretary reported that notices of this meeting had been properly sent to all members of the Board.

The Committee on Field Work reported on work done by the Field Representative, in visiting the societies at Albion, Walworth, Battle Creek and other places, or work in connection with the preparation for the Vacation Religious Day schools, and the preparation of the graded lessons. The report was supplemented by remarks from the Field Representative, whose quarterly report to the Board was included in this report. The report was adopted.

The report of the Treasurer was presented and adopted as follows:

L. A. BABCOCK, Treasurer,	
In account with	
THE SABBATH SCHOOL BOARD	
Dr.	
April 1—To Balance	\$ 84 67
April 3—William C. Whitford	36 46
May 2—William C. Whitford	116 21
May 15—Interest on Höcker Fund	10 63
May 23—Circle No. 3, Milton	25 00
June 1—William C. Whitford, Forward	
Movement	70 15
	<u>\$343 12</u>
Cr.	
April 12—E. M. Holston, balance of salary	\$ 22 49
R. E. Magee, Treasurer S. S. Council	17 25
Davis Printing Company, 200 Vacation Religious Day School Syllabus	16 75
Rev. J. E. Hutchins, salary on <i>Helping Hand</i>	25 00
Miss Evalois St. John, Editor <i>Sabbath Visitor</i> , on salary	30 00
May 2—E. M. Holston, salary	100 00
June 3—E. M. Holston, salary and expenses for May	119 53
	<u>331 02</u>
Balance on hand	12 10
	<u>\$343 12</u>

The special committee on Conference program made a report which was adopted as a report of progress.

Correspondence was read from L. P. Burch and others in regard to our Sabbath school publications and the difficulties that are experienced by many schools in not receiving the quarterlies in time for the first and often the second Sabbaths in the quarter in which they are to be used.

On motion, it was voted that we adopt it as the policy of the Board that all copy for the Sabbath school helps be in the hands of the printer three months in advance of the time the helps are to be used and that all our editors be asked to adhere religiously to this rule in the future. It was also determined that the publishing house be asked to mail out all quarterlies at least one month before the first Sabbath in the succeeding quarter.

Other correspondence was read from Secretary Shaw, Bernice Rogers, Marion Lawrence, George T. Webb and others.

It was voted that Rev. E. M. Holston be nominated as a member of the Executive Committee of the International S. S. Association, representing this Board, for the coming year.

The Secretary was instructed to prepare the annual report to the Seventh Day Baptist Conference.

A bill for \$19.45 from the Journal-Telephone for printed matter for use in the

Vacation Religious Day schools, was presented, allowed and ordered paid.

Voted that the present corps of editors of our publications be asked to continue in the same capacity for the next year.

It was voted that when we adjourn we adjourn to meet at the home of Mr. and Mrs. L. A. Babcock, on Sunday, July 16, at 4 o'clock p. m.

The minutes were read and approved.
Adjourned.

A. L. BURDICK,
Secretary.

Lesson I.—July 1, 1922

EZEKIEL, THE WATCHMAN OF ISRAEL
Ezekiel 2: 1—3: 27

Golden Text.—"Seek ye Jehovah while he may be found; call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55: 6, 7.

DAILY READINGS

- June 25—Ezek. 2: 1-10. Ezekiel's Commission.
 - June 26—Ezek. 3: 16-21. Ezekiel, the Watchman of Israel.
 - June 27—Isa. 21: 5-12 Watchmen on the Towers.
 - June 28—Isa. 55: 1-7. The Invitation to All.
 - June 29—Luke 12: 35-40. Watching for the King.
 - June 30—Rev. 3: 1-6. A Watchful Church.
 - July 1—Psalm 12. Watching over All.
- (For Lesson Notes, see *Helping Hand*)

A THOROUGHLY RELIABLE

6% INVESTMENT

Five-Year Notes of the

AMERICAN SABBATH TRACT SOCIETY

To Provide Additional Equipment in the New Plant

These Notes have all been sold and we are publishing this as an expression of our appreciation of your interest and co-operation.

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

DO STATISTICS PROVE MISSIONARY VALUE?

A QUERY FROM THE LOGGING CAMPS

The custom of appraising the value of home missions by statistics is in for a shake-up. Those who direct home mission activities must change their viewpoint. And the members of the great Protestant denominations whose money is spent in this form of Christian service must catch a new vision of the processes of making the United States an active part of the Kingdom of God on earth.

WHO STARTED STATISTICAL CHRISTIANITY?

The statistical era in which we live, and the necessity felt by every Christian worker to make reports that show results and indicate progress have led us astray at many cross-roads. The result is that many groups of men and women whose task in life necessitates an existence lived apart from the ordinary community life of the land are forgotten both by state and church alike.

Whatever alibi the State may present, there is no alibi for the Church of Jesus Christ. For its manifest mission is to minister to those most needing its ministry. And

the ministry of the church is needed in its fullest expression by those who dwell apart from the ordinary happenings of life.

SOME LOGGERS FOR ILLUSTRATION

Take the men who toil in the logging camps, for example. In the States of Minnesota, Wisconsin and Michigan alone there are over 200,000 men working each day getting out timber for those of us who live in cities and villages to use in building houses, banks, libraries and the very churches in which we proclaim aloud that God loves all men. Life, in any real sense does not exist for these men. In sunshine, rain or snow they must do a full day's stint in the forest. Broken legs, strained backs and crushed heads are among the commonplaces of the day's work. And at night, instead of the comforts of home and the fellowship of a family, theirs is the unattractive evening in the bunk-house.

Poets have given a glimmer of romance to the bunk-house. But the logger's bunk-house life is far from poetic. The Finn and Scandinavian, the Austrian and the Pole, and the Bohemian and the American Indian assemble at nightfall in the bunk-

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 C. O. Dubois, Director of the New York State School of Agriculture, Delhi, New York:

"Permit me to thank you for the splendid book on country life. I find ministers wishing to become good co-operators, but unfortunately many of them do not know how best to serve rural communities. I wish it were possible for them to read this little book of inspiring country life sermons."

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.

houses of the logging camps of Minnesota, Michigan and Wisconsin. Such a group huddled together is of itself sufficient cause for a bad evening. But when you add to the various nationalities, with national prejudices and dislikes, the material discomforts of the place they here call home, it is little wonder that the daily press occasionally headlines some logging camp outbreak.

The older camps are almost entirely lacking in sanitary arrangements, either for the men or the garbage. No screens hinder the flies as they buzz in from the garbage patch. From twelve to sixteen men sleep, double decker style in one bunk-house. Wet, muddy clothes hang around the room while hob-nailed boots decorate the floor space not taken up by the bunks, the benches and the pot-bellied wood-burning stove. "Home Sweet Home" must be sung off-key in such surroundings. But that is not the worst of it. Nor does the fact that the logger closes all the windows and doors and builds high the fire when he rolls his blanket around him in his straw bunk when he goes to sleep, tell it all. That is bad enough. But the real tragedy of it all is the lack of helpful and inspiring occupations for the evening and the fact that he has nothing but his own troubles, real and imaginary, to debate as he argues and plays cards with his bunk mates.

Those of us who have to choose among the many things to do of an evening can not realize the deadening effect of having no alternative but the bunk-house program. Of course a man has his washing to do every week if he feels the need of it weekly. And in good weather he may move his arguments out under the sky. And in some of the camps the operators are providing electric lights, baths and spring bunks with mattresses. But this helps very little to put into the minds of the men thought material that makes tomorrow better and more helpful than today. And the camps where traveling libraries are available are very few.

IS THE CHURCH OF CHRIST SELFISH?

If the church could have taken a collection in the logging camps and the "sky-pilot" could report large numbers of conversions and new members for "our church", the great denominational Home Mission Boards would be in active competition in sending their own men into the camps for Christian service. But as the personnel of a logging camp is a changing quantity, and as the

ministry to these men does not yield largely in statistics, the loggers have been largely left to themselves. True, some "sky-pilots" have been provided, but only enough to make a missionary appeal to the folks who furnish missionary money. For the appeal is somewhat romantic.

The church must, in addition to ministering where it gets back usable returns, minister more largely in places where it ministers and is not ministered unto. The logging camp evangelist, broad-minded, with human sympathies, alive to the problems being discussed by the men, and tactful beyond the need of tact in most places, must be sent in large numbers. He will visit Camp One today. He visits around the operations, gets his magazines and books ready for distribution and has supper with the men. After supper he will talk to the men as a group, giving to them a helpful message from the Church of Jesus Christ. When bed time comes, he will bunk with the men. And tomorrow he will be off for Camp Two, returning again from two to three weeks.

WHO WILL BE FIRST?

It has to be done, if the church is to justify its claim to minister to the needs of the world. It is only a question as to what group of denominational home mission leaders will awaken first to the responsibility of making unchristian, un-American logging camps a real part of Christian America and, forgetting statistical values, endeavor to make the church a democratic institution and Jesus Christ real to these men.

THE BOARD OF TRUSTEES OF THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—Henry M. Maxson, Plainfield, N. J.
Vice-President—William M. Stillman, Plainfield, N. J.
Secretary—William C. Hubbard, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.

Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

The Memorial Board acts as the Financial Agent of the Denomination.

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

MARRIAGES

POTTER-GREENE.—At the Seventh Day Baptist parsonage in North Loup, Neb., May 15, 1922, by Pastor H. L. Polan, Mr. Harry Potter, of North Platte, Neb., and Miss Matilda Greene, of North Loup, Neb.

GREEN-WEAVER.—At the home of Mr. and Mrs. Willet Wright in North Loup, Neb., June 3, 1922, by Pastor H. L. Polan, Mr. Ralph Green and Miss Alice Weaver, both of North Loup, Neb.

RATLIFF-MAXSON.—At the home of the bride's parents, Darwin E. and Eunice Huffman Maxson, of Gentry, Ark., on May 17, 1922, occurred the marriage of their youngest daughter, Grace E., to George F. Ratliff, of Pittsburg, Kan., Missionary R. J. Severance officiating.

DEATHS

DAVIS.—William Russell Davis, youngest son of William and Mildred Davis, was born March 11, 1920, and died May 14, 1922.

He came but for a short time to brighten the home when the Master called him up higher. There remain to miss his presence, his father and mother; Marion and Leland Ernest, Glennis Lucille having preceded him to the better land, October 23, 1918. The heart-felt sympathy of the community goes out to the stricken family in this sad hour.

Funeral services were conducted at the home by Pastor Polan on Monday afternoon and burial was made at the North Loup cemetery.

H. L. P.

LOWTHER.—At his home in Salem, W. Va., June 3, 1922, Thomas H. Lowther in the seventy-fifth year of his age.

He was the son of Jesse M. Lowther, son of Elias Lowther, son of William Lowther. His mother's name was Lucinda Hall. Thomas was born near Berea, Ritchie County, W. Va., August 18, 1847. On November 11, 1876, he was married to Ellen J. Davis. To this union was born one daughter, Mrs. Daisy Kemper, of New York City.

Some years after the death of Daisy's mother, September 28, 1887, Mr. Lowther married Lucy H. Heflin. Five children were born of this marriage. Carl, Ethel who died in childhood, Wilena A., Susie and Hurley. Mr. Lowther is also survived by two sisters and three brothers.

As a young man he came to Salem to attend the school taught by the late Preston F. Randolph. For many years he taught school. He was in the mercantile business much of his active life.

While living in Doddridge County he was elected magistrate. While still young he accepted Jesus Christ as Savior and became a member of the Seventh Day Baptist Church at Berea. He afterwards transferred his membership to Salem where he was a member at death. His funeral which was largely attended was conducted by his pastor, assisted by Pastor Woofter, of the Salem Baptist church, Pastor A. J. C. Bond and by the Odd Fellows lodge of which he had long been a member.

G. B. S.

COPLIN.—At Salem, W. Va., June 1, 1922, the infant son of Boyd and Iva Bland Coplen. The loss of this baby boy is a heart breaking disappointment to these parents. "Of such is the kingdom of heaven."

G. B. S.

CLARKE.—Clarence Sylvester Clarke, son of Jeremiah Clarke, was born in the town of Andover, N. Y., September 8, 1856, and died of heart failure at his farm home where he had gone for the day, May 29, 1922.

March 23, 1881, he was married to Miss Ila M. Bloss and to this union were born one son and three daughters who survive: Fred D. Clarke, of Rochester, N. Y.; Mrs. Leola Davis, of Bridgeport, N. J.; Mrs. Reva Thompson, of Canisteo, N. Y.; and Miss Emily, at home. These with the companion, grandchildren and one sister, Miss Alice Clarke, of Andover, and a wide circle of friends, remain to cherish his memory.

He had spent his entire life on the farm where he had resided until failing health a few years since compelled him to retire from active farm life and make his home in the village of Andover. His sudden passing to the life beyond, while not unexpected to his friends, has come as a shock to us all.

He was an attendant of the Seventh Day Baptist church and was baptized in 1880 by Rev. Ira Lee Cottrell, who was then pastor of the church of Independence near his farm home.

He was a man of exemplary habits and interested in moral and spiritual things though modest and retiring in giving expression to his deeper feelings. These finer qualities of mind and heart were best known and found fullest expression among his close friends and at his own fireside.

Farewell services were conducted by his pastor, Rev. Walter L. Green, assisted by Rev. A. Clyde Ehret, at his late home in the village of Andover, N. Y., June 1, 1922. Interment at Independence.

W. L. G.

WHITFORD.—Myron J. Whitford, son of Asa M. and Catharine Coon Whitford, was born at Adams Center, N. Y., August 31, 1858, and died at his home in Dunellen, N. J., April 24, 1922, following a stroke of paralysis.

"He descended on the maternal side, from Captain John Greene, of the Revolutionary Army, who served first with the Rhode Island troops, and later with the New York troops. His great grandfather, Joshua Whitford, also served in the Revolutionary Army, and his grandfather, Captain Edward Whitford, served with New York troops during the war of 1812."

In 1876 he entered the preparatory department of Milton College, Milton, Wis., and graduated in the Classical Course in 1881. He also

received the degree of A. M. from Milton College in 1884.

Following his graduation from college he entered the Homeopathic Medical College of Chicago, graduating with honors in 1883. He then practiced medicine four years in Walworth and Milton, Wis. In 1887 he located at New Market, N. J., and a few years later he moved about a half mile to Dunellen, so that with the exception of about one year that he was absent in Oklahoma, he has practiced medicine in this vicinity for thirty-five years. During these years he has served unnumbered sick, frequently being the family physician in homes where the father or mother, or both, were doctored by him when they were children. For several years he had been the physician employed for the Dunellen schools.

In 1894 he was elected to the Piscataway Township Board of Education, and served several years. He was president and secretary of the board at different times.

Doctor Whitford served his district in the State General Assembly in 1902.

In early life he made a profession of religion and united with the Farina Seventh Day Baptist Church. When he came to New Market he united with the Piscataway Church and continued an honored member till called from us by death. He served the church as trustee for several years.

Doctor Whitford was married to Miss Myrta Larkin at Milton Junction, Wis., July 14, 1883. Mrs. Whitford died January 12, 1888. Their son, Clarence, lives at Whitehall, N. Y.

On April 10, 1889, Doctor Whitford was married to Miss Minnie Drake. To them were born eight children, Dorothy, the fourth child, died in early life. The sons Raymond and Adelbert live at New Market, and Paul at Dunellen. The daughters,—Mrs. Frank Burdick lives at Dunellen, Mrs. Harold Spicer at Milton, Wis., Mrs. Russell Burdick at New Market, and Miss Helen Whitford lives at the parental home. Doctor Whitford has two brothers living, Adelbert A. Whitford, at Milton, Wis., and Edward Whitford, at Farina, Ill.

The funeral services were held in the Seventh Day Baptist church on April 27, conducted by his pastor, Rev. Willard D. Burdick, assisted by Rev. Edwin Shaw. Burial was in Hillside Cemetery, Plainfield.

One of the leading business men of Dunellen said to me, when speaking of the large attendance at the funeral, "Doctor Whitford will be greatly missed, particularly by the poor people."

The Dunellen Call said of him, "His genial and easy-going ways, amiable disposition and cordial greeting of friends and acquaintances made him a lovable character that will be greatly missed."

W. D. B.

If today and tomorrow, we want to know God's will for our life, we will find it only as the eyes of our heart are enlightened that they may see the things that are excellent in the sight of Jesus Christ.—R. E. Spear.

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THEN EVERY ONE SMILED, WE HOPE

Before the war an American girl and a group of friends, all of whom were tourists, visited the old home of the composer Beethoven. Finding the great man's piano open to view, several of the party asked the girl to play for them; and she played Beethoven's Moonlight Sonata.

When she had finished she asked the guide whether many famous people came to the place.

"Oh, yes," he replied. "Paderewski was here not long ago."

"And I suppose he played also," said the young lady coloring. "Was it the same Moonlight Sonata?"

"Oh, no," the guide replied. "He did not play at all. He said he did not feel worthy to touch the master's piano."

(Continued from page 790)

More important were victorious wars in the Near East. Besides an occasional invasion of Palestine, Egypt's relation with the other countries had been commercial.

But now after several successful campaigns, including two great battles at Megiddo in Palestine, and at Carchemish on the Euphrates, Thothmes III (about 1501-1447) was generally acknowledged to be master over the lands between the Euphrates and the Mediterranean.

The battle of Megiddo is mentioned in 2 Kings 23: 28-30; and both in 2 Chronicles 35: 20-24.

The conquering king allowed the different countries to be governed by native princes; but he had their sons in Egypt as hostages and under the influence of Egyptian ideas and customs. Soldiers were stationed at different points; and officials looked after the tribute and kept their eye on local governments.

Essentially this state of things continued during the reign of four succeeding kings, from about 1447 to about 1376 B. C. One of these rulers crossed the Euphrates and made the king of Mitami a dependent-ally; and toward the close of this period the power of Egypt began to wane. Developed trade and much tribute from subject countries brought wealth, luxury, leisure, and national weakness.

(To be continued.)

THE SABBATH RECORDER

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

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OUR DUTY

The great world's heart is aching, aching fiercely in the night,
And God alone can heal it, and God alone give light;
And the men to bear that message and to speak the living word
Are you and I, my brothers, and the millions that have heard.

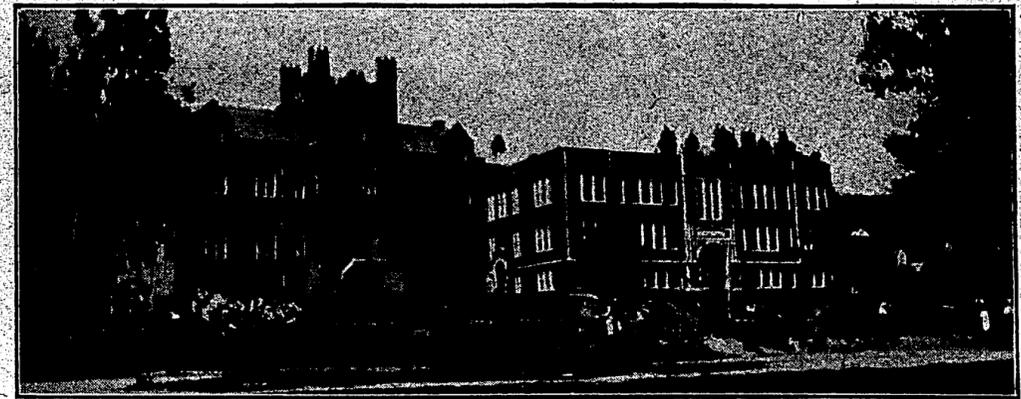
Can we close our eyes to duty? Can we fold our hands at ease,
While the gates of night stand open to the pathways of the seas?
Can we shut up our compassions? Can we leave our prayer unsaid
Till the lands which sin has blasted have been quickened from the dead?

We grovel among trifles and our spirits fret and toss,
While above us burns the vision of the Christ upon the Cross;
And the blood of God is streaming from his broken hands and side,
And the lips of God are saying, "Tell my brothers I have died."

O voice of God, we hear thee above the shocks of time;
Thine echoes roll around us, and the message is sublime;
No power of man shall thwart us, no stronghold shall dismay
When God commands obedience and love has led the way.
—Frederick George Scott, in Missions.

We must be watchful, especially in the beginning of the temptation; for the enemy is more easily overcome if he be not suffered to enter the door of our hearts, but be resisted at the very gate, on his first knocking.—Thomas à Kempis.

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THE GOOD TEACHER

The Lord is my teacher,
I shall not lose the way.

He leadeth me in the lowly path of learning,
He prepareth a lesson for me every day;
He bringeth me to the clear fountains of instruction,
Little by little he showeth me the beauty of truth.

The world is a great book that he hath written,
He turneth the leaves for me slowly;
They are all inscribed with images and letters,
He poureth light on the pictures and the words.

He taketh me by the hand to the hill top of vision,
And my soul is glad when I perceive his meaning;
In the valley also he walketh beside me,
In the dark places he whispereth to my heart.

Even though my lesson be hard it is not hopeless,
For the Lord is patient with his slow scholar;
He will wait awhile for my weakness,
And help me to read the truth through tears.

—Henry van Dyke.

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