

The Sabbath Recorder

The Revised Budget of the New Forward Movement

Participating Interest	Amount	Per cent
The Woman's Board	\$ 4,500.00	.05522
Sabbath School Board	2,900.00	.03558
Young People's Board	2,000.00	.02454
Georgetown Chapel	600.00	.00736
Boys' School Building in China	2,115.00	.02595
Girls' School Building in China	2,115.00	.02595
Missionary Society	17,790.00	.21828
Denominational Building	13,200.00	.16196
Tract Society	9,200.00	.11288
Ministerial Relief Fund	4,000.00	.04908
Historical Society	500.00	.00614
Theological Seminary	1,080.00	.01325
College Fund	10,500.00	.12883
Scholarships and Fellowships Fund.....	1,000.00	.01227
Supplementing Pastors' Salaries	2,500.00	.03068
General Conference	7,500.00	.09203
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	\$81,500.00	1.00000

THE safety of the republic rests to a large degree with the teachers of the nation. We call upon teachers everywhere to teach respect for law and order and for constituted authority; to impress alike upon young and old the importance of obedience to the Constitution and to all state and national laws and to local ordinances; to teach the children that the laws are made by the majority and may be changed by the majority; but that they must be obeyed by all; and that he who disobeys the Constitution or laws is an enemy of the republic.—Resolution of the National Education Association, July, 1922.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

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

Vice Presidents—William C. Hubbard, Plainfield, N. J.; Frank E. Peterson, Leonardsville, N. Y.; James R. Jeffrey, Nortonville, Kan.; Rev. Royal R. Thorngate, Salemville, Pa.; Curtis H. Randolph, Alfred, N. Y.; Columbus C. Van Horn, Tichnor, Ark.; Benjamin H. Crandall, Berkeley, Cal.

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Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.

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Director of New Forward Movement—Rev. Ahva J. C. Bond, Salem, W. Va.

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

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

Terms Expire in 1923—Edgar P. Maxson, Westerly, R. I.; Benjamin F. Johanson, Battle Creek, Mich.; Lucian D. Lowther, Salem, W. Va.

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

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Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.
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Treasurer—F. J. Hubbard, Plainfield, N. J.
Regular meeting of the Board, at Plainfield, N. J., the second first-day of each month, at 2 p. m.

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The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

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Western—Mrs. Walter L. Greene, Andover, N. Y.

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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.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.

Treasurer—Frank J. Hubbard, Plainfield, N. J.
Advisory Committee—William L. Burdick, Chairman

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Stated meetings are held on the third First Day of the week in the months of September, December and March; and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

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Northwestern—Doris Holston, Milton Junction, Wis.

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General Field Secretary—G. M. Cottrell, Topeka, Kan.
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Chairman—Lucian D. Lowther, Salem, W. Va.; Earl W. Davis, Salem, W. Va.; Orla A. Davis, Salem, W. Va.; E. M. Randolph, Salem, W. Va.; D. Nelson Inghis, Milton, Wis.; Paul E. Titsworth, Alfred, N. Y.; Orra S. Rogers, Plainfield, N. J.

THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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

The Sabbath Recorder

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PLAINFIELD, N. J., SEPTEMBER 25, 1922

WHOLE NO. 4,047

The Southeastern Association Have you As Seen From a Distance

heard the old saying, "Distance lends enchantment to the view?" While that saying is often true of grand scenes in nature, there are also some cases wherein distance removes none of the charms from things of a spiritual and social nature. This is particularly so in regard to the Southeastern Association held last week in Salemville, Pa.

We never tire of the mountain scenery around Morrison's Cove in which nestles the quiet little village of Salemville. As the mountains are round about Jerusalem so the Lord is round about his people is just as true today in Salemville as it was ages ago in Palestine. The devout child of God dwelling under the shadow of the mighty hills about this cove, may also say: "I will lift up mine eyes unto the hills, whence cometh my help."

Every glance across the broad valley at the distant blue mountains, looking as they do like a giant wall along the horizon, reminds me more than any mountains I ever saw, of the famous "Blue Noses" off Evangeline Beach in Nova Scotia.

This morning finds us roasting on the Texas border after a hot night on the train. All day long yesterday we sweltered in St. Louis with a temperature of 98 degrees, and today, with twenty-two hours to wait for a train, we hear people talking about 104 degrees of heat! The land is literally scorched and the crops are burnt to a crisp after many days of drought.

So our readers need not wonder that it seems pleasant to think of the green hills of Pennsylvania.

Our readers must not think, however, that memory-pictures of Nature's rugged and inspiring face are the only ones that abide after our five days in Salemville.

There are beautiful memories of spiritual, uplifting meetings at the little church by the wayside, that do not fade. Three times a day, the people came flocking from the outlying farms and quiet cozy homes, to fill the house of worship and to enjoy pentecostal

scenes together. Twice a day the picnic table was spread in the shadow of the church and close by the parsonage. This was loaded with excellent food of which every one was invited to partake. How the friends from West Virginia, and delegates from five associations did enjoy these social hours made possible by the generous hospitality of the Salemville people.

We need not mention every little thing that came into the work of the Southeastern Association. Probably the attendance would have been larger if there had been more time between its meeting and the General Conference.

Pastor Royal R. Thorngate was moderator, and he gave out as the "slogan" for the meetings, "Be on time!" The first song, "Love lifted me" gave the right kind of send off for the association. One of the pleasant things that abide in memory is the song service day by day, by the large choir, led by Deacon Charles Wolfe. The elevated corner to the right of the pulpit had been much enlarged since we used to visit this church during our West Virginia days; an enlargement made necessary in order to accommodate all the singers.

It was a great pleasure to listen to the live, stirring music of this body of Christian workers. We wish every congregation of our people were as well supplied with singers. Their stirring songs are among the pleasant things abiding in memory as we look back upon those days in the Master's work.

The clean, tidy appearance of both the church and the parsonage showed that somebody had been preparing for the coming of the association. A little paint and paper would add a good deal to the enjoyment of God's house in more than one church we could name. But Salemville is not among them.

After a cordial welcome by Sherman Kagarise, and an appropriate response by Rev. A. J. C. Bond, who twenty-five years ago came to the first association held here,

while he was yet a student in Salem College, the association was ready for business.

The fact that some of us had just come from the celebration of our two hundred and fiftieth anniversary in Newport had much to do with some of the interesting things in this association. On Sabbath evening a place on the program was given to "Good things from General Conference." You may well imagine that this made a lively session; for there were ten present who had been to Conference.

The atmosphere of good will and genuine friendship was more than once the subject of remarks by pastor and people of Salemville and by visiting delegates.

One commendable thing about this association was the evidence of painstaking effort in preparing the program, so it should *not be overcrowded*. This made the meetings much more enjoyable and gave openings for two or three important things that were much enjoyed by all.

There were seven sermons during the meetings: By Rev. M. G. Stillman, Rev. W. L. Davis, Rev. W. D. Tickner, Rev. Erlo E. Sutton, Rev. George B. Shaw, Rev. Elizabeth F. Randolph, and Rev. Theodore L. Gardiner. It is a pleasure to preach the gospel where people seem eager to hear.

Excellent addresses were given as follows: "What Next?" by Rev. A. J. C. Bond; "Religious Education," by Prof. John Daland in Sabbath school hour, also his excellent address in Education Society's hour, the substance of which was given at Conference.

In the absence of President Bond and Dean Van Horn, of Salem, the college was represented by Deacon F. J. Ehret from the Board of Trustees, and by student Hurley Warren. Both men gave excellent talks. We wish every Seventh Day Baptist audience could have heard them. As a rule, we think our people have little idea of the heroic work being done in West Virginia during these years, and especially is this true of the burdens being borne and self-sacrificing work by members of the Board of Trustees.

The delegates from other associations and boards were Rev. Erlo Sutton, Rev. W. L. Burdick, Missionary Board; Rev. W. D.

Tickner, Rev. Elizabeth F. Randolph, and the editor of the SABBATH RECORDER, from the Tract Board.

This association sends as delegates the following: Rev. Royal R. Thorngate to the Eastern, Central and Western associations, with Rev. M. G. Stillman as alternate. Rev. George B. Shaw goes to the Northwestern Association, with Rev. A. J. C. Bond appointed as alternate.

The officers for the next year are: Orville B. Bond, moderator; Hurley Bond, recording secretary; and Flavius J. Ehret, treasurer.

In the missionary hour, considerable attention was given to home fields in West Virginia. A Missionary Committee of five men was appointed, with M. Wardner Davis as chairman.

The speakers were Rev. G. H. F. Randolph, Rev. A. J. C. Bond, Rev. W. L. Davis. These all spoke of the needy home fields.

Mrs. David H. Davis spoke of her recollections of the China work, and Rev. W. L. Burdick spoke of the interests cherished by the Missionary Board.

Our friend Elder J. Franklin Browne, who spent some years with the little flocks in Cumberland, N. C., and in Attalla, Ala., is now taking some work in Salem College, and was present in the association. He was listened to with much interest when called upon to speak or to lead devotions.

In General Director Bond's address on "What Next?" after briefly referring to the three years' record in the Forward Movement, with 75 per cent of the budget realized the first year, 60 per cent in the second, and 43 per cent in the third, he said: This may seem to many like a bad failure because we set the standard high. Yet he could not help feeling that the movement had helped us to give twice as much as ever before. Thus the Forward Movement has stimulated the churches, not only to do better for the general cause but also to do better for their pastors. We have made good progress and are just finding out that we can do more if we will.

In answering the question, "What Next?" Mr. Bond said it now seems to be to *retrench*. This is really too bad, for we have

not yet given enough for the Lord's cause to hurt us any. This move to cut down in mission work should be a *challenge* to all our churches. If we do love the Lord's cause, we will see that *more* rather than less is paid to our boards next year. We should not be content to do just enough to meet the reduced work and to so keep the debts from growing. We should come to the rescue in a way that will enable the boards to reduce their debts.

One speaker said that if his business had required him to hire \$900 this year he would feel better to have hired \$1,000, and given the Lord the tenth due him. For he knew he would be happier earning the \$1,000 if he knew he had given \$100 to the Lord's great work, than he could be earning the \$900 after having giving God nothing.

The Tract Society was represented by the editor, who told the people what had been done this year, including the wonderful work of building the shop part of the denominational building. The main points of the annual report were emphasized, and the need of loyalty to our publications.

The Tract Society stands for the *one thing* that makes us a separate people. If it does not receive loyal support from Seventh Day Baptists, we might as well join other Baptists and do our mission work with them on a much larger scale. Loyalty to the faith of our fathers, and loyalty to the Bible which we claim to be our guide, demand our true loyalty to the work we have entrusted to the Sabbath Tract Society.

We shall not soon forget the good meetings of Sabbath eve when Brother Sutton preached on "Behold the Man." The story of Christ from the cradle to the cross was made attractive, and men of today were urged to behold the World's Redeemer as he still walks among men seeking to save. May we see him as John saw him, the Lamb of God that taketh away the sins of the world; the world's light and life; and the world's only hope in solving its great problems of these days.

On Sabbath morning the people came in a little shower of rain which cooled the air and laid the dust. Evidently they came looking for "showers of blessings," and this Sabbath was well filled with good things.

The morning sermon by Rev. George B. Shaw, from the words, "I am set for the defense of the gospel," was a strong plea for the gospel which needs to be defended.

His points were: (1) The Bible as the word of God and the guide of our lives; (2) Salvation by the cross of Christ. No people hold this truth higher than do Seventh Day Baptists; (3) The Sabbath given to the race at the beginning, sanctified by God, tested by manna, identified forty years in the wilderness, glorified by prophets and kept by Christ all his life, and spoken of by him as binding thirty years after his death on the cross. The Church *needs the Sabbath*—the sacred seventh day of Jehovah; (4) Importance of Baptism and the Lord's Supper for believers, and (5) The Church as a Christian democracy.

The speaker said: "These ideals of the gospel *need defense*. Let us be true to them. Let us defend the gospel in every particular.

Following this excellent sermon the congregation enjoyed an impressive communion service which will not soon be forgotten by many who were present.

The offering for the three societies was \$35.65. Then came the dinner hour with its happy social interviews.

In the Sabbath School Hour that followed, Professor Daland made an excellent talk on the importance of teaching and of preaching which he yoked together as being inseparable. The importance of Religious Day Schools was clearly set forth.

A large male chorus sang the much loved song about the land where nothing shall ever grow old, and the Young People's work was immediately taken up. This was a live session. The association has several "live wires" in Christian Endeavor work.

The evening was devoted to the work of the Woman's Board, some of the good things of which will be given our readers later.

Miss Elizabeth F. Randolph, delegate from the Western Association, preached the Sunday morning sermon, from the words, "That my joy might remain in you, and that your joy might be full."

The Christian's joy and Christ's joy made a fine subject that was presented in a very attractive way.

Salem College and educational interests occupied much of Sunday afternoon; and the evening meeting closed the association.

The house was packed at the closing meeting. We tried to show them the Christ who stands knocking at the door, and Brother George Shaw led the after meeting. Pastor Thorngate said he had not seen so large an audience in and around the church during his five years in Salemville.

The entire association had exerted a wholesome influence in that community, and the blessed spirit of friendship was very apparent to all who were there.

Seven o'clock Monday morning found us hustling away either to our homes or to other associations, and by eight o'clock Salemville friends found themselves alone once more; but we trust enriched in spirit by the happy memories of four days in the Lord's work.

Safe in Shanghai A card received September 18, dated August 4, brings the information that Dr. Rosa Palmberg, still on shipboard, was nearing the landing place at Shanghai, China, after a very pleasant voyage across the Pacific. Her many friends in America will be glad to learn that she has reached her home in safety, and they bid her God speed in her labors of love.

THE SABBATH AND THE ABIDING GOD

REV. AHVA J. C. BOND

(Conference Address, 1922)

Centuries ago the psalmist voiced the deepest longing of the human heart in these words: "My soul thirsteth for God, for the living God."

Not every one is conscious of his need of God. But those who are unable to define their longings, even they are but groping their way in the dark because they have not found the answer to all human hopes and aspirations, which answer is found only in God.

The cry of the psalmist was for the *living* God, the God of life and love, the abiding Friend and Father. The soul is not content simply to know that God is, nor is it satisfied with a knowledge that the Deity possesses certain abstract attributes, perfect and holy though they be. What we crave is

fellowship. Fellowship with One who knows us better than we know ourselves, and One who can do for us what no one else can do. Above all we want in this world of change and shift, and of passing shadows some satisfying assurance of permanence.

The first full assurance of immortality was given to men through Jesus Christ. One of the names given him was "Immanuel", which means, "God with us."

From his first public declaration of the divine imperative to be about his Father's business to the final committal of his spirit into the hands of his Father, Jesus rested in the confidence that the spiritual verities of the universe can not fail. Not intermittently, or on special occasions, was it given him to see the meaning for humanity of the unfailing love of a wise and eternal God. This faith was the constant source of his strength, and the unfailing dynamic of his ministry. True he often sought the quiet of the mountain where the blandishments of men, and their criticisms as well, might be seen in their right perspective, and where the choking fogs of earth might be dispelled by a fresh breeze from heaven. But these special experiences only strengthened his confidence in the constant companionship of the ever present Father. The mountain top communion made available for the valley experiences of life the eternal resources of heaven.

In the crowded streets of the city, by the shores of the blue sea, and on the quiet mountain side, Jesus walked and talked with his disciples till they caught his spirit, learned the truths about his kingdom, and received the inspiration to carry his message to the world.

Whether he followed the familiar byways of Galilee, or wearily trudged the dusty roads of Samaria; whether through the ripening grain fields of Judea, or in Perea desert, always there were the fishermen and their companions wonderingly listening to what the Master said, or holding converse together on the possible meaning of the words that fell from his gracious lips.

One day as Jesus sat by a well, weary, there came a woman, a despised Samaritan woman, to draw water. The conversation seemed commonplace enough at first, but soon it was driving toward the blackened life of the woman. She saw the course

it was taking, and did not welcome it. She sought to divert its practical trend by arguing traditional points of religion which separated Jews from Samaritans. This is not the last time that sin has tried to hide itself in a religious disputation. But this was no common Jew. Jesus tore away tradition and went straight to the heart of the woman, leading her to a penitent confession of her sin; and she went home with a new hope and a new joy in her heart, and to live a different life. For aught I know it was still necessary for her to make this daily visit to the well. Her feet may have become weary and her arms may have ached on many a day following this memorable conversation with Jesus. But her conscience was clear and her heart was light, and she daily lived in the refreshing satisfaction which comes from drinking freely and constantly of the water of life. God was not confined to this place or that, and was not to be worshiped there or yonder. God was a spirit dwelling in the heart of the humblest believer.

Now, there can scarcely be a difference of opinion among Christians today as to the character of Jesus, or as to the benevolent influence of his matchless life on earth. Jesus was indeed God, God come to earth and expressing himself in the terms of a human life. And wherever the Son of God went, there came healing and comfort.

There is a practical question for these days, however, which I wish to raise here. Was the coming of Jesus a demonstration of the blessings which might come to earth if he should continue to dwell with men in the flesh? Or did Jesus come and live his life in the flesh and go away again in order that God in the Holy Spirit might come and abide with men in greater power and in richer fullness.

During these chaotic and catastrophic years an increasing number of Christians are looking to a speedy return of the Lord externally on the clouds of heaven. In the strength of this faith doubtless some are doing great service for the world. But unhappily many do very little and expect the world to grow worse and worse until he comes. To set a time for the Savior's return, or to direct our thought continually to such a consummation in the near future, seems to me to interfere with a wholesome and stimulating consciousness of his pres-

ence here and now. Some have a feeling that his physical presence would bring relief to a burdened world. Jesus taught that his physical body circumscribed and restricted his powers, and that only when he had departed from his disciples, and the Holy Spirit had come, would the full ministry of his kingdom be operative.

"Greater things than these shall you do," Jesus said to his disciples, "because I go to my Father". Jesus came and lived his life on earth giving to man the best possible revelation of the Father. He went away again in order to make available to every man, and not to a restricted few, the abiding fellowship of the Father through the Holy Spirit. In that fellowship men would be able to do the "greater things". We have waited too long already for some cataclysmic interference in the world to bring it healing. What we need to do is to realize the divine forces already present in the world sufficient for every human ill, and to direct them to the world's healing.

Friends, my point here is that God has been in this world from the beginning, and that he is still here working out his purposes through men who can recognize his presence, and who seek to do his will. In him we live and move and have our being. He is nearer than hand or foot or breath. And so has he always been.

There may be men narrowly "scientific", and lacking in religious appreciation, who balk at the anthropomorphism of the early chapters of Genesis. The spiritual-minded man of understanding finds soul-food and spiritual delight in the statement that, "They heard the voice of God walking in the garden in the cool of the day". In this primitive story of beginnings God is thought of as companionable, and as one who on the highest possible plain seeks the companionship of men.

Before the dawn of history, in the morning twilight of the world when the movements of men and nations were shadowy and undiscernible, it is said a man "walked with God; and he was not; for God took him". When Enoch was no more on earth his neighbors knew that he was continuing just beyond the veil which their mortal eyes could not pierce, the walk with God which he had enjoyed in the life here.

In the full-orbed day of Hebrew

prophecy when through these mighty messengers of God the light of divine revelation rose to its highest expression previous to the coming of the Son of Man, Isaiah gives it as the climax of religious experience to walk with God. Cheyne has a striking translation of a verse in Isaiah: "He will be gracious unto thee at the first sound of thy cry." (Isaiah 30: 19). A writer in a recent issue of the *Christian Work* comments on this verse as follows: "It is a mother-touch. The night has fallen, the family are all asleep, and the child is in its cot in peaceful slumber. The mother, after a hard day's work, sleeps soundly; many noises might be made in the house without waking her. But let that little child in its cot utter only one cry and at the first sound the mother is on the spot. The prophet perhaps was thinking of that when he used these words about God: 'He will be gracious unto thee at the first sound of thy cry.' It is a picture of God always ready to answer the appeal of the human heart."

In the fullness of time Jesus came, the greatest event in all the long history of the revelation of God to men. And when he went away he cheered the hearts of his disciples with the promise that the Comforter would come, who would be with them forever. That they might not think of some strange and unfamiliar presence, he said to them in plain words: "I come unto you."

How literally and blessedly this promise was fulfilled in the experience of the two disciples who walked to Emmaus. We can easily imagine them walking along with slow step and heads bowed, stopping anon to search each the sad countenance of the other, as they talked of their former joy in the Master's fellowship, and of their blasted hope, now that he is dead.

Suddenly there was not two but three, for a stranger silently and unobserved had joined them. So absorbed were they in their sad topic that they did not see him approaching, and when he asked them the nature of the subject which engaged them so completely they could not refrain from expressing their astonishment. Could there be any one in the vicinity of Jerusalem who does not know that Jesus has been crucified, or who having heard can talk of anything else!

As they continue their talk the stranger takes the lead in the conversation, and as

he talks on reassuringly a rift is made in the cloud that has overshadowed them all day. They listen with burning hearts till they come to the end of the journey. But they can not part from him who has brought them comfort and hope. They urge him to abide with them, and at the evening meal Jesus is made known to them by the familiar way in which he blessed and break the bread.

Jesus was indeed risen, and the blessed fellowship of his presence was still a reality.

Literally, "Last at the cross and first at the tomb", certain women showed a bravery which put to shame the Master's own disciples. They had followed Jesus out of Galilee where they had ministered unto him. They had stood beholding from afar when he was crucified, drawing nearer as the curious crowd melted away. They had bought spices before the sixth-day's sun should set, and then had rested according to commandment. When the Sabbath was past they came with their offering, late, but they trusted not too late for love's anointing. But when they got there the tomb was empty. Instead of finding the dead body of Jesus, the living Christ met them in the way and sent them back with this triumphant message: "Go tell my disciples that they go into Galilee, and there shall they see me."

It is impossible for the mind to imagine or the heart to conceive a happier privilege at that dark hour than that of carrying to the despairing disciples this message of Easter hope.

By his personal presence among them Jesus revived the spirits of all his disciples, and at the final mountain-top appearance in Galilee he promised to be with them always even unto the end of the world.

Nothing was clearer to Paul, and manifestly nothing was more comforting and reassuring than that Christ appeared to him, and that throughout his active Christian life Jesus was his abiding friend and ever present guide.

It is a sad fact that in the early centuries the Christian Church lost the sense of fellowship with its Founder in a cold ecclesiasticism. The interest of Christians shifted from doing to definitions. Christ became one about whom men argued, but not one whom they could follow, or one with whom they could enjoy daily fellowship. No

sooner had the leaders succeeded by their systems in removing Christ beyond the everyday experiences of men, (so certain were we created for Divine fellowship), than there developed Mariolatry, the worship of saints, and a priesthood with sacrificial functions, the purpose of it all being to bridge the chasm between men and God which had been made by their doctrine of an absentee God.

There were always men, more perhaps than history tells us about, saints like Francis of Assisi, who tore away the trappings of a defunct church and coming face to face with the Son of God, set out to walk with him in a lifetime journey of sweet companionship. But such souls found little opportunity in the Church to give expression in Christian service to a living faith in a present and abiding God.

Pietism then began to warm the hearts of many individual Christians throughout Europe, but it made little headway against the entrenched orthodoxy of the state church. Many of the pious and persecuted souls live pure lives, but in happy isolation, mindful of their obligations as followers of Jesus to make his life a living influence in the community and in the world.

I doubt not a certain mysticism by which we may feel the presence of Jesus in a satisfying fellowship is a definite demand of the souls of men now if they are not to be swamped in this practical age. There is need today for Christians who in daily companionship with the Master are made strong and hopeful, and who can make of the Church the central radiating force that shall rehabilitate a broken humanity and weld together the severed races of mankind in a Christian brotherhood. If this desire of the Master and this purpose of his Church shall ever be accomplished in this world, his humblest followers everywhere must live and work in that abiding fellowship.

We are busy about many things, when, as Warren H. Wilson says, "Leisure is the secret of establishing any purpose. It is the only atmosphere of permanence. It is the proper cement of corner stones of careers, and of buildings. The man who practices leisure is strong because he is the real believer in eternity, for leisure is the symbol of eternity in the life of persons and of households. We do not believe much nowadays; we seek to know. Knowledge is

precise, so that we are always in a hurry—slaves of the moment. Hurried and late. The things that grow are in no hurry. No moment is ever imperious over them; yet they arrive in season."

"Even ministers of God," Mr. Wilson continues, "automatically respond to stimuli of the temporary and the changing. Their minds are always suspended and never at ease. Only very few have learned the secret of permanence. Those few men hold for me the symbols of real faith. If I did not know some pastors who stayed for many years, in whose words and deeds is no sign of hurry, I could not believe in the Christian Church or the ministry. I suppose the reason is these men are the real priests of eternity. They pay tribute to their faith in having plenty of time. They are always in command of the moment; they are not alarmed by the clock. They believe in God who has put his mark as the luxurious Master of time upon every growing tree and every indolent beast of the field. They live with God in eternity and time is the small change of their possessions."

The Sabbath is the time symbol of eternity, and God's provision for that leisure which is the crying need of this restless age. But the world has no Sabbath. The day God appointed is ignored and trampled upon, while the day substituted through pagan influence is a day of pleasure and dissipation. Professor Adeney says: "If the tide that threatens to sweep away the Sabbath is not stemmed there is danger of religion itself being swept out, and of society becoming secularized and materialized."

The report of the Joint Commission on Home and Family Life of the Episcopal church which will be presented at their next General Convention in September has been made public, and from it I make the following quotation: "It is paralyzing to think of the average American family going on from the rising to the retiring hour as if God had no existence. Sunday is a day for extra sleep, motoring, Sunday papers in many volumes, comic supplements. If American children are not to be taught of God in the schools, and he is unnamed in the home, what can we expect but that at this moment the United States is actually developing into a non-Christian nation."

The religious situation in our country and

in our world is indeed serious. All the forces of Christianity are needed to rebuild the social structure on a better foundation. In the face of a distraught world crying out for a saving and an abiding God, and in the face of a feverish advocacy of Sunday laws to arrest the rising tide of worldliness, Seventh Day Baptists bring to the Church, humbly but confidently, the Sabbath of Christ as their particular contribution. This they do while joining with all followers of the common Lord of all Christians in every possible service which can be better promoted by such co-operation.

It has come to be a conviction of many hearts that the present and compelling need of every man, and of all men everywhere, is a new sense of the presence of God in the world. To uncover in the heart of man his native longing for God, and to make him keenly conscious of the divine immanence is the supreme task of the Church of Jesus Christ.

If the need of the race is a consciousness of the presence of God, and if the Bible whose center and heart is Jesus Christ reveals to man the abiding God, then have observers of the Bible Sabbath every right in the world and all the authority of heaven to teach this truth to all men, and to bring to the conscious thought of Christians everywhere this symbol of the divine presence.

A seventh day of rest worked out on the basis of our physical needs and appointed by the authority of men, would doubtless have a salutary influence on society. But the value of the Sabbath of the Bible is its holy character.

The crowning work of creation was the creation of the Sabbath. This seems to be the theme of the first creation story as recorded in the first chapters of Genesis. Scholars affirm it as their belief that this account of "the beginning" was written not primarily to describe the creation of the physical world, but to set forth the divine origin of the Sabbath. This conclusion is in accord with the fact that the Bible is a book of religion and not of science. The Sabbath of Genesis confirms the fact that God was not only "in the beginning", but that he stayed with his world as the benevolent and righteous Father.

One can not read the Ten Commandments without realizing the fact that he is face to

face with a unique and lofty moral code. These stately but practical precepts *feel* as if they possessed real authority over life and conduct. At the heart and center of this moral code is this commandment: "Remember the Sabbath day to keep it holy." "The seventh day is the Sabbath of the Lord thy God."

In Hebrew prophecy divine revelation rose to its highest expression previous to the coming of the Son of Man. The following comment by George Adam Smith, the greatest living student of Old Testament prophecy, is most illuminating. After describing the highly ethical character of the fifty-eighth chapter of Isaiah, he continues: "And yet such a prophecy concludes with an exhortation to observance of one religious form, and places the keeping of the Sabbath on a level with the practice of love." "Observe," he continues, "that our prophet bases his plea for Sabbath-keeping, and the assurance that it must lead to prosperity, not on its physical, moral, or social benefits, but simply upon its acknowledgment of God. Not only is the Sabbath honored because it is the 'Holy of Jehovah' and 'Honorable', but 'making it one's pleasure' is equivalent to 'finding one's pleasure in him'. The parallel between these two phrases in verse 13 and verse 14 is evident, and means really this: Inasmuch as ye do it unto the Sabbath ye do it unto Me. The prophet then, enforces the Sabbath simply on account of its religious and Godward aspect."

It will be seen therefore that the Sabbath, the symbol from time's beginning of God's presence in the world, played an important part in the development of the Hebrew religion, which was the bud that blossomed into Christianity. There were husks of the old religion which fell away on account of the bursting life of the new, but a part of the flower of Christianity is the Sabbath with its fragrance of heavenly incense.

Jesus sought to remove from the Sabbath the burdensome restrictions heaped upon it by the Jews, but no recorded act of his can be construed to teach that he ever forgot its sanctity, or disregarded its claims upon his own life. They who desire to condemn him, and who accused him of Sabbath-breaking, could find no charge more serious than that he healed a blind man on the Sabbath day, restored a withered hand,

and straightened the bent body of an afflicted woman. Think what kind of Sabbath-keeping Jesus must have practiced when those who would condemn him by the strict law of the Pharisees could find no charge more serious than these ministries of mercy on the Sabbath day.

The whole attitude of Jesus toward the Sabbath convinces us beyond a peradventure that it was the gift of God, and a permanent possession of the race. It must be redeemed from Pharisaical formalism, and be restored to its primitive purpose of blessing to mankind.

Paul the great missionary was a Sabbath-keeper. He was so brought up, and although he renounced the formal worship of the Jews, including new moons and sabbaths, there is no evidence that he ever forsook the weekly Sabbath, which was older than Judaism.

Paul clashed with the Jews everywhere he went, but never on the Sabbath question. We may be sure that these strict legalists, who hounded Paul to the death, would have found fault with his Sabbath-keeping if there had been the least occasion.

The gradual supremacy of pagan superstition drove the Sabbath from the Christian Church, the Sabbath being lost from the main body of the church when the latter entered the "tunnel of the dark ages". The Sabbath question was revived as a part of modern evangelical Christianity when the stream of Christian history emerged again into the open this side the Middle Ages. Especially was this true in the later period of the Reformation, when men began to seek in the Bible a basis for every doctrine and practice of Christians. Those who accepted the Bible as the only authority in religion felt the inconsistency of observing a Roman-made day. If they continued to keep Sunday they must find some basis for it in the Bible. The theory of the transfer of the Sabbath from the seventh to the first day of the week grew out of this unholy compromise, and is therefore but four hundred years old. It was a makeshift which gave us the Scotland and the New England Sunday. In these restricted areas, dominated by evangelical Protestantism, Sunday carried something of a Sabbath atmosphere, but its beneficent influence is about spent with the passing generation. The

transfer theory no longer holds in the face of modern Biblical scholarship. The Sunday-Sabbath is gone, and with the present general knowledge of the Bible and of history it is folly to try to revive it.

The Sunday is a graft from paganism, and Sunday-keeping is a part of that apostasy which has threatened us with a defunct Christianity and a defeated church. According to Professor Adeney and the Episcopalian Joint Commission, and many other devout Christian leaders, the Christian Church is in By-path Meadow and just ahead is the Slough of Despond. Even so, the weekly Sabbath which was made for man and which has marked the King's Highway from the beginning of time stretches on ahead, a guide to direct the feet of the earthly pilgrim, a pledge of heavenly rest at the end of the journey.

On the highroad of life the Sabbath is both a way-marker and a milepost. It is a guide to the weary traveler and it provides him at regular stages of the journey with a prepared and sheltered place for rest and spiritual refreshment.

Soldiers say that shell shock is produced only when they do not know when the shell is coming. If one hears the whine of the shell his nervous system prepares for the explosion. The Sabbath with its worship and with its call for the consideration of the things of the spirit, prepares the soul for the shell-shock of the week's experience in the work of life.

The world, weary and sin-sick needs nothing more than it needs to feel the presence and power of the abiding God. It is imperative, therefore, that every man divinely appointed shall be used to bring to bear upon the waiting world the truth that God lives and cares for men.

He who holds the Sabbath to be a regular and frequent expression of the Father's love has at hand a means of grace, and is possessed of a spiritual asset not known to him who ignores this helpful truth. True Sabbath-keeping is an expression of our love to God, and becomes a mode of worship and a method of praise. The Sabbath is not simply a day for rest from physical labor, although it is that and is therefore a blessing. It is not primarily a day appointed for the convenience of public worship, although it does afford such an opportunity, which can not be neglected with impunity.

Our contention in this address is that the Sabbath is a symbol of the abiding God. Week by week, at the setting of the sixth-day's sun, the Sabbath is ushered in, bearing the old, old story, yet a message ever new with every recurring Sabbath eve: God who created the heavens and the earth has not forsaken his children, but is still bending over his own in tender mercy and in loving ministry. Where men walk not in their own ways and think not their own thoughts on God's holy day, but reserve the Sabbath for thoughts of God, and devote its sacred hours to social worship, to holy meditation, and to a spiritual ministry to others, there will be present in fullest measure the unfailing joy and holy peace which nothing can bring save the conscious experience of the abiding presence of our Father in heaven.

Possibly I may be expected in closing this address to say how the Sabbath should be kept. Possibly not; for it may be that you have discovered that the kind of Sabbath-keeping that will bring us into conscious fellowship with the abiding God is not determined by set rules or by restrictive regulations. To be sure it is not a thing apart from conduct. But it is conduct intertwined with attitude and saturated with atmosphere.

As our environment changes our external acts will necessarily be different. But they should be expressive always of the right attitude toward the Sabbath, and should help to create an atmosphere of reverent and joyous Christian and Divine fellowship.

We think of church-going as one Christian duty for the Sabbath day. The worship of God, along with others, in the house dedicated to divine service, is an exercise for the Sabbath day which one should engage in regularly if at all reasonable to do so. It yields religious satisfactions and help which can come in no other way.

Not even the radiophone can supercede church attendance. God is not bound by any particular place, but our churches are dedicated to God and they are built with the purpose of helping the worshiper to concentrate on the spiritual. Entering one's closet and praying to God in secret is a very precious privilege, but unless it is supplemented with worship in communion with others, it will tend toward spiritual selfishness. It would be quite convenient to be

able to listen to a sermon without going to the trouble to shave and dress up, yet our devotions will lose something unless we shave and dress. The radiophone service makes a business of inviting none but the best to preach, but in the church you hear your own pastor. A good pastor is a good shepherd, and a good shepherd knoweth his own. He knows you and your family, and it is likely he knows your circumstances and your cares. He remembers his people when he prepares his sermon, and also when he preaches and when he prays.

In discussing the radiophone I have followed more or less the argument contained in a recent article in the *Continent*. But I use it here to impress upon our minds and hearts the fact that there is no substitute for church attendance on the Sabbath day.

Again the Sabbath should be in some real sense and in a larger measure than it is the family day. How we are to make it such must be left largely with each family to work out.

I wish that we might have time sometime in a large assemblage of Seventh Day Baptists such as this to have a conference meeting on that subject. It is an important question, and one which many of us face every week in our homes. How can we make the Sabbath a happy day for the children and at the same time a day during which they shall pile up experiences which will be helpful through all after life.

Religion is for children as well as for grown-ups, and if the atmosphere of the home is what it should be the thoughts of the Sabbath day will be deep and the impressions lasting. The children are not afraid of God; only adults fear God's presence. The children love him and love to think of him. It is not with fear, but the very opposite that they sing:

When I run about all day,
When I kneel at night to pray,
God sees, God sees.

Need I ever know a fear,
Day and night my Father's near,
God sees, God sees.

In my own boyhood many a Sabbath afternoon was made blessed in a quiet walk about the farm and over the hills with father and mother and children together enjoying glad companionship. It seemed

to me that God was very near, and the fact that it was Sabbath day brought him nearer. Strange as it may seem, I have no recollection of ever being anxious for the day to pass more swiftly in order that I might do something that was forbidden on the Sabbath. I say it seems strange that I do not remember, for I must have had such experiences. There were things that we were not allowed to do until after sunset, and places we were not allowed to go. Things which a boy wanted to do, and places where he wanted to go. But memory does not recall any such experience. Evidently it did not make a lasting impression. On the other hand, however, I can remember very well watching the evening sunshine slowly climbing the eastern hill. The sun was already hid in the west, but it was some time after the shadows had filled the valley before the last lingering rays of the summer sun left the tree tops on the highest point on the eastern ridge, which marked the end of the Sabbath. In those last rays it seemed to me God was lingering to bless the old farm, and our home and the family. When the sun had finally set it was not as if God had withdrawn, but he seemed to have taken up his abode in the home, and the Sabbath blessing stayed throughout the week.

Some of my most helpful memories are associated with the winter Sabbath afternoons. After dinner mother would say to one of us boys, "Suppose you make a fire in the other room, and let us go over there and sit a while." The fire would be built and when the "other room", which was not dignified with the name of parlor, was comfortable we all crossed the hall to the room where the old second-hand organ was. Some one would "play chords", for that was the best we could do, and one of the exercises of the afternoon was the singing of the old hymns in which the family joined, father's and mother's voices being heard along with the children's.

I am wondering if singing, in the family or the social group, holds its rightful place in our home life.

Jesus said, "In my Father's house are many abiding places," and I wonder if it may not be consistent with our best knowledge of revelation to fancy that in heaven there may be abiding places to which fam-

ilies may withdraw occasionally during the multiplied millenniums of eternity. Perhaps our mothers are waiting there "in the other room", bathed in the Sabbath peace of Paradise for us to "come over and sit awhile". I am sure the joys of eternity will be increased by memories of such Sabbath hours on earth, which give us a foretaste of heavenly bliss.

There is no question but what a more thoughtful and careful regard for the Sabbath day would promote piety, increase Godliness, and make of our churches powers in a world service.

The specific task before Sabbath-keepers is twofold: To stimulate and strengthen a Sabbath conscience in those who profess to observe the day, and to be evangelists of the Sabbath message to a Sabbathless world.

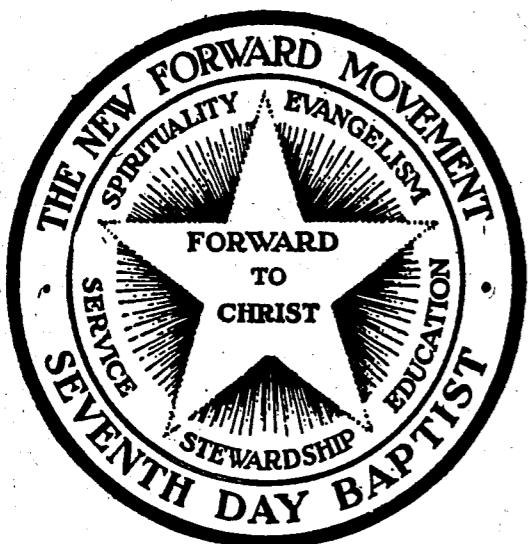
To this twofold task let us at this two-hundred-fiftieth anniversary of the founding of the first church of Sabbath-keepers in America dedicate our fortunes and our lives. Three hundred years of history have brought us to this hour. The Sabbath is the golden thread that has made continuous our denominational life.

If the Sabbath means nothing we should resolve at this anniversary conference to disband, or to amalgamate with some other denomination that holds in common with us every other truth for which we stand. If the Sabbath means but little, then perhaps we had as well continue an indifferent and half-hearted existence. But if the Sabbath means what we are led to believe in view of the teaching of the Word, in view of the history of the Sabbath, and in view of the crying need of the world for an abiding God which the Sabbath so beautifully and effectively symbolizes, then let us devote ourselves with renewed purpose and energy to the spread of this world-needed and God-ordained truth.

Suffer me to ask you this question: Have you a church in your house? Do you recognize God in it? Do you invite your children to read God's Word and pray? Do you make them feel that Jesus is always there? Do you know, our sons and daughters may forget what is said to them in a place like this, but so long as they live they will never forget the church in the house.—J. D. Jones.

THE COMMISSION'S PAGE

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



EVERY CHURCH IN LINE
EVERY MEMBER SUPPORTING

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

THE FORWARD MOVEMENT BUDGET

Once more we are publishing the revised budget, this time in connection with the budget as originally adopted, in order to give opportunity for comparative study.

Participating Interest	1919-1922		1922-1924		
	Amount	Per cent	Amount	Per cent	
Missionary Society	\$15,090	.1851	\$17,790	.2182	Increase
Tract Society	7,010	.0860	9,200	.1128	Increase
Sabbath School Board	1,800	.0221	2,900	.0368	Increase
General Conference	5,000	.0614	7,500	.0920	Increase
Young People's Board	2,000	.0246	2,000	.0245	Same
Georgetown Chapel	600	.0074	600	.0071	Same
Historical Society	500	.0061	500	.0061	Same
Scholarship and Fellowship Fund	1,000	.0123	1,000	.0121	Same
Supplementing Pastor's Salaries	2,500	.0305	2,500	.0305	Same
The Woman's Board	5,000	.0614	4,500	.0552	Decrease
Boys' School Building in China	2,400	.0294	2,115	.0259	Decrease
Girls' School Building in China	2,400	.0294	2,115	.0259	Decrease
Denominational Building	15,000	.1841	13,200	.1619	Decrease
Ministerial Relief Fund	5,000	.0614	4,000	.0491	Decrease
Theological Seminary	1,200	.0147	1,080	.0131	Decrease
College Fund	15,000	.1841	10,500	.1288	Decrease
Total	\$81,500	1.0000	\$81,500	1.0000	Same

It will be seen that four items have been increased, five remain the same as they have been, and seven are reduced.

It should be explained that while the General Conference has a larger item in the budget, it will really get less money than it did last year. During the last Conference year the General Conference fund received four per cent of all funds collected. That method of financing the Conference does not obtain for the present year, hence the increased sum in that item. *Every interest this year will receive its full quota of the funds collected.*

The Commission tussled with the proposition more, or less for five days—*mostly more*. They were face to face with a debt in the Missionary Board of more than \$8,000. The Tract Society had a debt of more than \$3,000, and had been asked by the last Conference to employ some one to give full time to Sabbath research and promotion; and the Sabbath School Board was considering the question of discontinuing the work of the field secretary. It seemed that something should and must be done.

I wish the people throughout the denomination could know the amount of time and earnest thought that was put upon this question; and the unselfish attitude taken by the nine men who sat in long sessions, and discussed in a broad-minded way, the problems with which they were confronted as servants of the whole denomination. I think no body of men ever tried harder to see our work as one whole, or sought more earnestly to get the viewpoint, not only of the other fellow on the Commission, but of the man not present who is deeply concerned for some particular interest. One was heard to advocate the cause represented by another board oftener than the work of the board of which he happened to be a member. And I want to say in this public way, that nothing has occurred during these twenty months that I have been trying to think in terms of the whole denomination and to work for its every interest, that has given me such hope and courage, as the prayerful, gracious and earnest spirit of the Commission in its sessions at Westerly.

If there is any one who is disappointed with the results of that meeting as represented in the revised budget, it is because he does not understand, and therefore can not appreciate, the situation and the circumstances out of which it was wrought.

It seemed imperative that changes should be made, for reasons stated above. We be-

lieve that a careful study of the items increased and of the items decreased (reluctantly decreased), to make possible the increases, will reveal the logic of the Commission's action in every particular.

It will be noticed that instead of naming the three colleges, there is one item designated "College Fund." It is understood that all money paid in to the Forward Movement Budget will be apportioned according to the new budget, and that the College Fund will be divided equally among the three colleges, that is, each school will get a little more than four per cent of the amount raised rather than six per cent.

It is earnestly hoped that no one will reduce his pledge because of the revision of the budget. It will be seen that no change has been made in the sum total of the budget. It is still \$81,500 per year. Less money will go to the items that are marked "Decrease" in the above budget, but you will be giving larger support to the interests marked "Increase," while the same proportion of your gift will go to the five items marked "Same".

The purpose of this article is to make clear the action of Conference in adopting the revised budget, and to make intelligent to those who did not attend Conference the financial program for the next two years. Our goal is the same as it has been; and while for the third year of the Forward Movement we raised only 60 per cent as over against 73 per cent for the year previous, we are confidently expecting an increase this year. Wouldn't it be fine if Seventh Day Baptists should get under this proposition this year until the interests that are to receive reduced percentages shall receive *as much money, in toto*, as they did last year? Consecration and enthusiasm, together with good hard work in every church, will go a long way toward realizing that desired end. Let the motto for every church, and for every single individual Seventh Day Baptist, for the coming year be: "BETTER".

I can not hope that the new budget will meet with the unanimous approval of all supporters of the Forward Movement. It may not meet exactly the judgment of a single individual. I think I am safe in saying that the result is not what any single member of the Commission working alone would have produced. With equal confidence I believe

it is better than any single member of the Commission, or any other person, could do. This is our new financial program, adopted by Conference. I have the confidence to believe that it will meet with *unanimous and hearty support*.

THE ANNUAL CANVASS, NOVEMBER 5

The seventh recommendation of the Commission to Conference reads as follows:

"We recommend that a definite date be set for an annual every member canvass in all the churches, that this date be the first week in November and that all the forces of the denomination be centered on the question of stewardship and our financial obligation to the Kingdom for one month previous to the date of the canvass."

This recommendation was adopted by Conference; and so far, therefore, as Conference can speak in any matter affecting the churches, the word has gone out to all the churches to make the Annual Canvass for the present year early in the coming month of November.

The date definitely suggested is Sunday, November 5th.

It was ascertained some months ago that there are seven months in the year when some one or more Seventh Day Baptist churches are making their annual canvass. Some have worked faithfully and long to establish a date which it is found does not coincide with the date fixed upon by Conference. Others make their canvass upon a date that has been fixed for years, and connected with which there is a certain fitness as to time, and because of associations.

It will be readily seen that no date could be chosen that would meet the desires of all concerned. It is understood, also, that the Conference has no authority in the matter.

However, the desirability of a uniform date can be readily understood by any one who gives the matter even a little serious thought. Especially is this evident to those who are concerned with the promotion of the canvass throughout the denomination.

Economy and efficiency, both in promoting the canvass *per se*, and in teaching and developing the principles and spirit of stewardship, can be best secured through a simultaneous effort.

It is hoped, therefore, that no church, for a light cause, will fail to adopt the suggested date for its annual canvass.

There are churches that have no definite date for the canvass, some even that make no regular canvass. We trust that such churches will fall into line and make a canvass on the fifth of November. Churches making their canvass in October, December or January,—one or more churches at present make their canvass in one of these months,—these churches can easily adjust themselves to the new date. We hope that others may do so. And if it seems impracticable in any event for a church to conform to the plan suggested, we sincerely trust that during the month of October all our people everywhere may be led to study denominational fields and opportunities, and to consider the obligations and opportunities of Christian stewardship.

Definite suggestions made in harmony with the plan as set forth in the Manual, "Making the Annual Canvass," will appear in these pages next week.

Copies of the Manual may be had free by addressing the American Sabbath Tract Society, Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY OF NEW YORK—ANNUAL MEETING

The seventy-ninth annual meeting of the American Sabbath Tract Society of New York was held on Sunday, September 17, 1922, at 2 o'clock p. m., in the Seventh Day Baptist church, Plainfield, N. J., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, Frank J. Hubbard, William M. Stillman, Theodore L. Gardiner, Esle F. Randolph, Iseus F. Randolph, Irving A. Hunting, Jacob Bakker, James L. Skaggs, Roy E. Titsworth, Henry D. Babcock, Ahva J. C. Bond, Elmer Hunting, Mrs. David E. Titsworth, Lucius P. Burch, Arthur L. Titsworth.

Prayer was offered by Rev. Ahva J. C. Bond.

The Recording Secretary stated that notices of the annual meeting had been published in the two issues of the SABBATH RECORDER immediately preceding the day fixed for the meeting, as required by the constitution.

The annual report of the Board of Directors, prepared by the Corresponding Sec-

retary, the Treasurer, and the Business Manager of the publishing house was presented and adopted. The special annual report of the Treasurer to the Corporation, as required by Section 3 of Article IV of the Constitution was presented and adopted as follows:

To the American Sabbath Tract Society, New York, Plainfield, N. J.

GENTLEMEN:

In accordance with the requirements of Section 3, Article 4, of the Constitution and By-Laws, I herewith submit the following report of the financial condition of the Society as of June 30, 1922.

The whole amount of real and personal property owned by the American Sabbath Tract Society, New York, is as follows:

In the Permanent Fund in the hands of the Treasurer, located and invested as stated in my annual report,

\$53,320.26

The Trustees of the Seventh Day Baptist Memorial Fund hold Tract Society funds as follows:

Tract Society Fund	\$ 1,140.22	
In account George H. Babcock Bequest	43,885.58	
Sarah P. Potter Bequest	1,000.00	
Eugenia L. Babcock Bequest	10,000.00	
Mary E. Rich Fund (one-half) ..	1,125.00	
Edward W. Burdick Bequest (approximately 7 per cent.)	580.00	
		57,730.80

\$111,051.06

The amount and nature of the property acquired during the year, and the manner of its acquisition are as follows:

The Permanent Fund has been increased by the following payments of bequests and gifts:

Life Annuity Gifts:

Daniel C. Waldo, Venango, Pa. (balance) ..	\$1,000.00
Mrs. Harriet A. Burdick, Lowville, N. Y. ..	300.00
Mrs. Susan Loofboro, Milton, Wis.	200.00
Mrs. P. T. Woodward, Adams Center, N. Y. ..	24.00
S. G. Burdick, Cuba, N. Y.	400.00
Mrs. Augusta Wheeler, Nortonville, Kan.	500.00
J. W. Geisinger, Roadstown, Cumberland Co., N. J.	100.00
Bequest of Celia Hiscox, Westerly, R. I. (Proportionate share of residue of estate) ..	368.90
Bequest of Mary J. Willard, Belmont, N. Y. ..	250.00

\$3,142.90

For Summary of Receipts and Disbursements see the annual report of the Treasurer.

E. & O. E.

F. J. HUBBARD,
Treasurer.

Attest:

CORLISS F. RANDOLPH,
President.
ARTHUR L. TITSWORTH,
Recording Secretary.
Plainfield, N. J.
September 15, 1922.

The report of the Committee on Nominations was received and adopted, and the following were elected as named:

President—Corliss F. Randolph, 76 S. Tenth Street, Newark, N. J.

Vice-Presidents—William C. Hubbard, Plainfield, N. J.; Clarence W. Spicer, Plainfield, N. J.; Alexander W. Vars, Plainfield, N. J.

Corresponding Secretary—Willard D. Burdick, Dunellen, N. J.

Recording Secretary—Arthur L. Titsworth, 231 E. Sixth Street, Plainfield, N. J.

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

Treasurer—Frank J. Hubbard, Plainfield, N. J.

Directors—Corliss F. Randolph, Newark, N. J.; William C. Hubbard, Plainfield, N. J.; Clarence W. Spicer, Plainfield, N. J.; Alexander W. Vars, Plainfield, N. J.; Rev. Willard D. Burdick, Dunellen, N. J.; Arthur L. Titsworth, Plainfield, N. J.; Asa F. Randolph, Plainfield, N. J.; Frank J. Hubbard, Plainfield, N. J.; William M. Stillman, Plainfield, N. J.; Henry M. Maxson, Plainfield, N. J.; Rev. Theodore L. Gardiner, Plainfield, N. J.; Orra S. Rogers, Plainfield, N. J.; Esle F. Randolph, Great Kills, Staten Island, N. Y.; Marcus L. Clawson, Plainfield, N. J.; John B. Cottrell, Plainfield, N. J.; Rev. Edwin Shaw, Milton, Wis.; Iseus F. Randolph, Dunellen, N. J.; Jesse G. Burdick, Dunellen, N. J.; Charles P. Titsworth, Plainfield, N. J.; Irving A. Hunting, Plainfield, N. J.; Jacob Bakker, Plainfield, N. J.; Edward E. Whitford, New York City, N. Y.; Rev. James L. Skaggs, Plainfield, N. J.; Otis B. Whitford, Plainfield, N. J.; Rev. Clayton A. Burdick, Westerly, R. I.; Rev. William C. Whitford, Alfred, N. Y.; Roy E. Titsworth, Plainfield, N. J.; Frank F. Burdick, Dunellen, N. J.; Henry D. Babcock, Plainfield, N. J.; Rev. Harold R. Crandall, New York City, N. Y.; also Ex-Officio Rev. A. J. C. Bond, Salem, W. Va.; Ex-Officio Rev. William L. Burdick, Ashaway, R. I.

Vice-Presidents of the Corporation Only—Ira Lee Cottrell, Alfred Station, N. Y.; Arthur E. Main, Alfred, N. Y.; George W. Post, Jr., Chicago, Ill.; Henry N. Jordan, Milton, Wis.; E. Adelbert Witter, Berlin, N. Y.; Eli F. Loofboro, Little Genesee, N. Y.; Frank L. Greene, Alfred, N. Y.; N. Wardner Williams, Pueblo, Colo.; M. Wardner Davis, Salem, W. Va.; Alfred A. Titsworth, New Brunswick, N. J.; Boothe C. Davis, Alfred, N. Y.; J. Alfred Wilson, Dunellen, N. J.; Gerard Velthuysen, Amsterdam, Holland; D. Sherman Burdick, Alfred, N. Y.; Nathan H. F. Randolph, Plainfield, N. J.; Herbert L. Polan, North Loup, Neb.

Respectfully submitted,

WILLIAM C. HUBBARD,
ORRA S. ROGERS,
ASA F. RANDOLPH,
Committee.

By vote, Orra S. Rogers, William C. Hubbard, Asa F. Randolph, Irving A. Hunting were elected the Committee on Nominations for the year 1923.

Minutes read and approved.

Adjourned.

CORLISS F. RANDOLPH,
President.
ARTHUR L. TITSWORTH,
Recording Secretary.

AMERICAN SABBATH TRACT SOCIETY OF NEW JERSEY—ANNUAL MEETING

The first annual meeting of the American Sabbath Tract Society of New Jersey was held on Sunday, September 17, 1922, at 2.30 o'clock p. m., in the Seventh Day Baptist church, Plainfield, N. J., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, Frank J. Hubbard, William M. Stillman, Theodore L. Gardiner, Esle F. Randolph, Iseus F. Randolph, Irving A. Hunting, Jacob Bakker, James L. Skaggs, Roy E. Titsworth, Henry D. Babcock, Ahva J. C. Bond, Elmer Hunting, Mrs. David E. Titsworth, Lucius P. Burch, Arthur L. Titsworth.

The Recording Secretary stated that notices of the annual meeting had been published in the two issues of the SABBATH RECORDER immediately preceding the day fixed for the meeting, as required by the constitution.

The annual report of the Board of Directors, prepared by the Corresponding Secretary, the Treasurer, and the Business Manager of the publishing house was presented and adopted. The special annual report of the Treasurer to the Corporation, as required by Section 3 of Article IV of the Constitution was presented and adopted as follows:

To the American Sabbath Tract Society, New Jersey, Plainfield, N. J.

GENTLEMEN:

In accordance with the requirements of Section 3, Article 4, of the Constitution and By-Laws, I herewith submit the following report of the financial condition of the Society as of June 30, 1922.

The whole amount of real and personal property owned by the American Sabbath Tract Society, New Jersey, is as follows:

Balance, cash on hand, and reserved for special funds	\$1,056.36
Sinking Fund Account, cash on hand,	145.44
Maintenance Fund, cash on hand	306.13
Equipment Account:	
New Equipment and Moving Expenses	\$10,551.95
Less moving expenses	1,002.19
	9,549.76
Cash on hand	2,300.90
	\$11,850.66
Less notes outstanding	\$11,500.00
	350.66

Denominational Building Account:

Site	\$18,500.00
Building, to date,	37,278.64
Cash and bonds on hand	4,909.16
Loss sale Liberty Bonds	371.40
	61,059.20
Less loan outstanding, ..	18,500.00

Less loss on sale Liberty Bonds	371.40	18,871.40	
			42,187.80
Less note outstanding, General Fund,		44,046.39	
		4,000.00	
			\$40,046.39
Those responsible for the Publishing House at Plainfield, submit the following statement:			
RESOURCES			
Plant	.....	\$18,194.71	
Stock	.....	2,687.63	
Sundries	.....	524.47	
Sinking Fund Account	.....	145.44	
Accounts Receivable	.....	5,576.39	
Cash on hand	.....	1,205.82	
			\$28,334.46
LIABILITIES			
Loan	.....	1,024.00	
Accounts payable	.....	1,335.09	
Investment	.....	25,975.37	
			\$28,334.46

The Manager of the Publishing House has not furnished us with the subscriptions due on publications nor the amount paid in advance on same, and therefore we are not able to estimate this liability.

Those responsible for the Publishing House at Plainfield show that the inventory of the plant was increased (investment) \$7,358.38.

For summary of Receipts and Disbursements see the annual report of the Treasurer.

F. J. HUBBARD,
Treasurer.

E. & O. E.

Attest:

CORLISS F. RANDOLPH,
President.

ARTHUR L. TITSWORTH,
Recording Secretary.

Plainfield, N. J.

September 15, 1922.

The report of the Committee on Nominations, was received and adopted, and the following were elected as named:

President—Corliss F. Randolph, 76 S. Tenth Street, Newark, N. J.

Vice-Presidents—William C. Hubbard, Plainfield, N. J.; Clarence W. Spicer, Plainfield, N. J.; Alexander W. Vars, Plainfield, N. J.

Corresponding Secretary—Willard D. Burdick, Dunellen, N. J.

Recording Secretary—Arthur L. Titsworth, 231 E. Sixth Street, Plainfield, N. J.

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

Treasurer—Frank J. Hubbard, Plainfield, N. J.

Directors—Corliss F. Randolph, Newark, N. J.; William C. Hubbard, Plainfield, N. J.; Clarence W. Spicer, Plainfield, N. J.; Alexander W. Vars, Plainfield, N. J.; Rev. Willard D. Burdick, Dunellen, N. J.; Arthur L. Titsworth, Plainfield, N. J.; Asa F' Randolph, Plainfield, N. J.; Frank J. Hubbard, Plainfield, N. J.; William M. Stillman, Plainfield, N. J.; Henry M. Maxson, Plainfield, N. J.; Rev. Theodore L. Gardiner, Plainfield, N. J.; Orra S. Rogers, Plainfield, N. J.; Esie F. Randolph, Great Kills, Staten Island, N. Y.; Marcus L. Clawson, Plainfield, N. J.; John B. Cottrell, Plainfield, N. J.; Rev. Edwin Shaw, Milton, Wis.; Iseus F. Randolph, Dunellen, N. J.; Jesse G. Burdick, Dunellen, N. J.; Charles P. Titsworth, Plainfield, N. J.; Irving A. Hunting, Plainfield, N. J.; Jacob Bakker,

Plainfield, N. J.; Edward E. Whittord, New York City, N. Y.; Rev. James L. Skaggs, Plainfield, N. J.; Otis B. Whitford, Plainfield, N. J.; Rev. Clayton A. Burdick, Westerly, R. I.; Rev. William C. Whitford, Alfred, N. Y.; Roy E. Titsworth, Plainfield, N. J.; Frank F. Burdick, Dunellen, N. J.; Henry D. Babcock, Plainfield, N. J.; Rev. Harold R. Crandall, New York City, N. Y.; also Ex-Officio Rev. A. J. C. Bond, Salem, W. Va.; Ex-Officio Rev. William L. Burdick, Ashaway, R. I.

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Respectfully submitted,

WILLIAM C. HUBBARD,

ORRA S. ROGERS,

ASA F' RANDOLPH,

Committee.

By vote, Orra S. Rogers, William C. Hubbard, Asa F' Randolph, Irving A. Hunting were elected the Committee on Nominations for the year 1923.

Minutes read and approved.

Adjourned.

CORLISS F. RANDOLPH,

President.

ARTHUR L. TITSWORTH,

Recording Secretary.

TRACT SOCIETY—MEETING BOARD OF DIRECTORS

The Board of Directors of the American Sabbath Tract Society of New York met in business session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, September 17, 1922, at 2.15 o'clock p. m., President Corliss F. Randolph in the chair.

Voted that the proper officers have authority to execute such legal papers as may be required, including the power of fixing the seal of the Corporation thereto.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,

Recording Secretary.

"It is our duty to keep temptation so far down that we can forget about it, and go about our work."

WOMAN'S WORK

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

WORKER'S EXCHANGE

New Market, N. J.

Individually, and as a society, we are always interested in reading in the SABBATH RECORDER the reports of the work being done by Aid societies in various parts of the denomination. Therefore, when our annual report was read by the recording secretary, it was suggested that it be passed along as our bit toward the Woman's page.

"Our society does not believe in standing still. This year we have increased our membership by the addition of three names, making thirty-one on our list. Twenty-four of these are active, one non-resident, four honorary, and two life members.

"We have held twelve regular and one special business meeting during the year, the average attendance being nine. The president and secretary have been present at every meeting. Although we have held only four suppers during the past year still we have raised money in other ways such as by assessments and free-will offerings, quilting and tying comforts, by the sale of religious calendars, also by an ice cream festival and a birthday social. The total amount raised for the year is \$195.41.

"In August a picnic was held at the home of Mrs. W. G. Dunn. About seventy attended, and although the games and supper were interrupted by frequent showers each one seemed to have a very enjoyable time.

"We have given \$25.00, together with the proceeds of our September supper (which amounted to \$29.79) toward painting the church and parsonage. The parsonage, even though not entirely finished, looks much better in its new coat.

"At the time of the yearly meeting we appointed two of our members to assist a committee from the church in planning and providing for the visiting friends.

"In November we sent a postcard shower and several little remembrances to cheer a friend during days of trying illness. At Christmas we remembered one of our life members with a basket of supplies.

"It was planned to give a play in the early spring, but owing to illness and deaths in three families of the society it was postponed indefinitely.

"On July 4 a birthday social was held at the home of Mrs. A. H. Burdick in honor of Aunt Amanda Dunham's ninetieth birthday. Part of the members entertained, and part paid a penny for each year of their ages.

"We have finished paying for our apportionment to the Forward Movement for last year, and half of the amount for this year. Two whole days were spent in sewing for the Russians, making bedding, underwear and outside garments for both grown folks and children, over one hundred and thirty separate articles being made. Eight large bundles have been sent, and about \$21.00 in money. These is some material on hand now to send but not enough for another large bundle.

"Let us all put our shoulders to the wheel and see what we can accomplish in the coming year, for 'in union there is strength'.

Respectfully submitted,

"MRS. H. L. DUNHAM,

Secretary."

NEWS LETTER FROM BOULDER

The summer has been a busy one and a few items may be of interest to friends of the Boulder church.

Deacon A. L. Clarke, who spends part of the year at the National Soldiers' Home in California and part in Colorado, came this year just before Memorial Day. He enjoyed taking part in the day's exercises with his old comrades of the G. A. R. At present he is visiting with his son Ray, a forest supervisor in Gunnison, Colo.

Mr. and Mrs. Horace Maxson, of Milton, came to Boulder a few weeks ago from North Loup where they spent the winter. They came by auto with Mr. E. C. Barker. Mr. Maxson seems to be improved in health and hopes to be still better. Mr. Barker will return to North Loup in a few days.

Miss Emma Rogers and Miss Flora Zinn of Farina, Ill., have been at the home of Mr. and Mrs. Roy Rogers and have attended the University Summer School. During the early part of their stay, Mr. and Mrs. Harold Stillman, of Pueblo, Colo., visited at the Rogers home for a few days. Miss Zea Zinn is visiting in Pueblo at the present time.

Miss Daisy Furrow and friend, Miss Armitage, have bought property in Boulder and intend to locate here.

Mrs. F. O. Burdick, in company with her niece, Bernice Crandall, left for Milton Junction, Wis., August 23. Mrs. Burdick will probably remain until spring. A farewell party was held in her honor at the home of Mrs. Ayars. The afternoon was spent in visiting and at its close, Mrs. Burdick was "showered" with small packages from her friends as a token of their love for her. These packages were numbered and were to be opened on the train. We shall miss Mrs. Burdick and will be glad to welcome her home again when her visit is over.

The Sabbath school picnic was held in Gregory Canon during July. There was a great turn-out and a pleasant time enjoyed by those present.

Dr. Rosa Palmberg and her two Chinese girls spent several days in Boulder on their way to the coast. Dr. Palmberg gave a most interesting and inspiring talk Sabbath morning. It was a great pleasure to see her again and to meet and become acquainted with Miss Su and Eling. We shall all feel a renewed interest in the work in China because of their visit. A social was held in their honor at the home of Mr. and Mrs. Wing, so that the church people might become better acquainted with them.

Mr. and Mrs. D. M. Andrews, daughter Mildred and Mrs. Maud Irish have just returned from a thirteen-hundred-mile auto trip through Oklahoma and New Mexico. Many interesting places were visited.

Mr. and Mrs. Owen Cattell (nee Hazel Andrews) spent a few days in Boulder a few weeks ago. They came by auto from New York and are now touring the Western States. They will probably visit Boulder again as they return east.

Mrs. Alice Wallace, of Hammond, La., recently spent several days at the home of Mr. and Mrs. Frank Saunders.

Mr. and Mrs. Herbert Coon have enjoyed a three weeks' visit this summer with Mr. Coon's sisters, Mrs. Angie Green, of North Loup, and Miss Harriet Coon, of New York City.

Mrs. Emma Terry has just returned from a visit in California. She went to attend the Grand Lodge of the Pythian Sisters and had a most enjoyable trip.

Mr. and Mrs. Crosby and son Wells, wife and three children, Mr. Ellsworth and son,

of New Jersey, Mrs. Richey, of Bridgeton, N. J., Mrs. Mahala Green, Mr. and Mrs. Orville Burdick, and Mr. and Mrs. "El" Green, of North Loup, and Mr. and Mrs. P. L. Clarke, of Denver, all attended church August 19. We are always glad to welcome visitors.

Mrs. Gertie Clarke, of Kearney, Neb., and Mrs. Esther Babcock, of North Loup, arrived in Boulder August 11 for a ten days' visit with their sister, Mrs. Myrle Saunders, and brothers, Erlow and Allie Davis and families. Their mother, Mrs. Belva Davis, accompanied them. It was an especially enjoyable reunion owing to the fact that the entire family had not been together for twenty-three years. It was a busy ten days for all concerned. Reunions were held each evening, beginning with a cafeteria supper, after which came visiting and music—with a little more music later on, and, of course, another song or two right after that. Wherever there is a Davis, there is bound to be music and it was a great pleasure to listen to the singing of these brothers and sisters and their families.

Mrs. Clarke, Mrs. Babcock and Mrs. Saunders furnished music for church service and missionary society which was much enjoyed by all. Auto trips were a prominent feature of the reunion, several long trips being enjoyed as well as shorter ones, and Sunday evening, August 20, Mrs. Clarke and Mrs. Babcock left for their homes, feeling that their visit had been one long to be remembered. Their mother remained and will make her home for a time at least with her daughter, Myrle.

Mr. and Mrs. John Wheeler contemplate a trip to Wisconsin during September to visit relatives. Mr. and Mrs. David Smith, of Dallas, Texas, will meet them there for a few days' visit after which, if strike conditions permit, Mr. and Mrs. Wheeler will make a flying trip as far east as Washington and New York.

The Boulder church is still without a regular pastor. At the suggestion of the Missionary Board, no effort is being made at the present time to secure one. The pulpit is being supplied by pastors of Boulder churches and by members of our own church. Pastor Skeen, of the Baptist church, will supply the pulpit during September. He is a great favorite with our people.

L. R. W.

YOUNG PEOPLE'S WORK

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

PROCRASTINATION

Christian Endeavor Topic for Sabbath Day,
October 7, 1922

DAILY READINGS

Sunday—The virgins (Matt. 25: 1-13)
Monday—Some other day (Acts 24: 22-27)
Tuesday—"This' night" (Luke 12: 13-21)
Wednesday—Delay hardens the heart (Heb. 3: 7-19)
Thursday—Vain excuses (Luke 14: 18-20)
Friday—The golden "now" (Luke 9: 57-62)
Sabbath Day—Topic, The folly of procrastination (Eccl. 9: 10)

PROCRASTINATION

Unhappy he, who does his work adjourn,
And to Tomorrow would the search delay:
His lazy morrow will be like today.
But is one day of Ease too much to borrow?
Yes, sure; for Yesterday was once Tomorrow,
That Yesterday is gone, and nothing gained;
And all thy fruitless days will thus be drained;
For thou hast more Tomorrows yet to ask,
And wilt be ever to begin thy task:
Who like the hind-most chariot wheels are curst,
Still to be near, but ne'er to reach, the first.
—Persius.

ANNUAL REPORT OF YOUNG PEOPLE'S BOARD

Never in the history of the board have the Efficiency, Goal and Christian Endeavor Expert ratings reached as high figures as they have this year.

The following are a few of the highest ratings:

GOAL	
Adams Center	669
Battle Creek	568
Riverside ..	501

There are ten in the 300 list and twelve in the 200 list.

EFFICIENCY	
Ashaway ..	400
Salem ..	376

There are three in the 300 list and six in the 200 list.

CHRISTIAN ENDEAVOR EXPERTS

Hebron has one hundred per cent Christian Endeavor Expert.

There are four societies with fifty per cent or more Christian Endeavor Expert.

Ashaway has done the most creditable work in study courses.

The following societies have done very commendable work along the line of Social Fellowship: Ashaway, Riverside, North Loup and Battle Creek.

Fourteen societies have paid their budget in full.

THE RECRUIT MOVEMENT

The Life Work Recruit campaign was launched this year. There were thirty-two who signed Class A, expressing themselves as willing to give full time service to their Master when opportunity should afford. Two hundred and eighteen signed Class B (part time service) and one hundred and thirty-nine signed Class C, making a total of three hundred and eighty-nine.

"When the hopes and purposes of our consecrated young people are put down in black and white and tabulated, as has been done to limited extent this past year, we must admit with humiliation that the laborers are ready, and the fields are white unto the harvest, but we who are responsible for making the connection have sadly failed."—From the Annual Report of Secretary Holston.

STATISTICAL REPORT

Christian Endeavor societies.....	41
Societies organized during the year.....	1
Active members July 1, 1922	793
Quiet Hour Comrades	441
Tenth Legioners	384
Christian Endeavor Experts	214
Societies having Mission Study	8
Societies using Efficiency Chart	19
Societies having Standard Socials	23
Societies paying budget in full	14
Junior societies	23
Active members	429
Intermediate societies	7
Active members	130
Quiet Hour Comrades	30
Tenth Legioners	23
Christian Endeavor Experts	13

Fifteen board members are located at Battle Creek.

There are three non-resident superintendents, and nine other field workers.

The societies receiving the banners are: Goal, Adams Center; Most C. E. Experts, Hebron; Highest Efficiency Rating, Ashaway; Greatest Gain in Efficiency, Ashaway; Junior, Fouke; Intermediate, Battle Creek.

NEW GOAL

1. Constructive work for Christ in the Church.
2. Wholehearted interest in and support of Missions.
3. Increase in Quiet Hour Comrades and Tenth Legioners.
4. Inspiring Endeavor meetings and Uplifting Christian Social Fellowship.
5. Loyal support of the denomination and the Young People's Board.

AWARDING OF BANNERS OF YOUNG PEOPLE'S BOARD

FRANCIS FERRILL BABCOCK

You will see by the reports which you have that excellent work has been done by many of the Christian Endeavor societies. The ratings are the highest that have ever been attained in the history of the board.

It is my privilege again to award the six banners of the Young People's Board.

Junior.—Battle Creek has had this banner during the last year. It was quite a problem to decide which of the six best Junior societies should receive it. The societies were Ashaway, Marlboro, Battle Creek, Milton, Nortonville and Fouke. It was decided in favor of Fouke. As Mr. and Mrs. Clifford Beebe are to go to Fouke as teachers in our school, I've asked Mrs. Beebe to take this banner to them.

Intermediate.—Milton has had this banner for the past two years. It has been won this year by Battle Creek. Ellis Johanson, of the Battle Creek Intermediate society will take it to his society.

Goal.—This banner was won by West Edmeston year before last. Adams Center won it last year and again this year. This banner when won twice by a society becomes their property. We are glad to present it to them. Miss Langworthy will receive it. May it be an inspiration at all times to strive toward greater goals.

Greatest Gain in Efficiency.—This banner has been won by Ashaway this year. Walworth had it last year. Ashaway's rating last year was 123, this year 200, a gain of 277 points. This society has shown the greatest gain of any society in the denomination. We are glad to award to you this banner. John Wells receives the banner. We hope that you may be able to increase

your rating still more during the coming year.

Christian Endeavor Expert.—Salem has had this banner for several years but Hebron decided that they wanted it awhile. Hebron has 33 active members and 5 associate members. Every active and associate member is a Christian Endeavor Expert, this making it a 100 per cent society. This is a phenomenal record, very rarely attained as only a few ever go over 50 per cent. We hope that other societies will follow its example. Clifford Beebe will take the banner for them.

Highest Efficiency.—When we came to Conference, we expected to award this banner to Salem but we find that a mistake was made in their rating so Ashaway will receive this banner too. You will notice this mistake in the yearly report. When a society has attained 300 points on the Efficiency chart, the United Society of Christian Endeavor gives that society a gold seal. We have five gold seal societies. They are Ashaway with a rating of 400; Salem, 376; Hebron, 368; Battle Creek, 320, and Riverside, 315. We thought that these societies ought to receive a pennant for their excellent work. These are exceptionally high ratings.

There will be no Goal Banner awarded next year. We hope that this work will be carried on just the same. Special emphasis will be placed on the "standardizing of the socials".

We are glad that the societies have done such excellent work this year. May you each go home determined to go forward in your C. E. work with greater zeal and enthusiasm than ever before.

We wish to thank you for your hearty co-operation and loyal support this year. We hope that we may have it again next year.

SEMIANNUAL MEETING

The semiannual meeting of the Minnesota and northern Wisconsin churches will convene with the Cartwright Church at New Auburn, Wis., October 6, 7, 8, 1922. The theme of this meeting is to be "Prayer."

SECRETARY.

"God wants us to live cheerfully, unselfishly and helpfully in our homes; and what God wants us to do is a duty for us."

LETTER TO THE PASTORS

DEAR BROTHER:

I am writing you with reference to the annual every member canvass. Conference has recommended that this canvass be made in all the churches the first week in November. This was done at the suggestion of the Commission, and in order to offer a uniform date, with its many advantages. I believe you will readily see that if the churches can conform to this plan it will aid very materially in unifying the financial program of the denomination.

In the next two issues of the SABBATH RECORDER there will appear some suggestions in regard to this matter. I am also sending you under separate cover a copy of the report of the Commission to the General Conference, a copy of the manual, "Making the Annual Canvass," and of the "Financeometer". The use which you can make of these will be obvious, and I trust they may be of some assistance.

I hope you will not feel that we are trying to impose something upon the churches. I know that success depends more upon local initiative and interest than upon anything else. But whatever I can do to help I should like to do.

Last year the Rhode Island churches promoted their financial campaign through an interchange of pastors, and it proved quite effective. I hope they and other groups of churches may be able to do likewise this year. There are laymen among us also who doubtless would be willing to go to a neighboring church to give assistance.

Trusting that you and your church will be able to fall in line, I am,

Sincerely yours,

A. J. C. BOND,
Director.

P. S.—Will you not take as your motto for the year, the word "BETTER." Whether you went over the top last year, or whether you fell far short of your quota, if your church, and every church, will do "better" this year, the sum total will be encouraging. Let us try to do "better."

A. J. C. B.

Salem, W. Va.,

September 20, 1922.

"Here is a duty that is both mental and spiritual—to believe that Jesus is the Son of God, and to act accordingly."

HOME NEWS

NORTH LOUP, NEB.—The vesper services closed Sabbath night for the season. They have been interesting, as usual, and have been fairly well attended. We particularly enjoyed the one Sabbath night because only old time songs were sung, and the services were of a character all might have some part in them.

The appointments of the church have been well supported during the absence of the pastor—180 attended Sabbath school last week, and the prayer meetings were well attended, and the interest has been good. The leaders have been Mesdames Eva Hill, Cora Hemphill and Lou Barber.

The class of young people on the rostrum is the largest in Sabbath school, but after another week it will be greatly depleted in numbers because so many will be away in the school room—in college or in teaching. The class taught by the writer will just about cease to exist after its members go away to school. Only three will be left, six will be in college and one will teach. We will miss these splendid young people.—*The Loyalist, Sept. 1.*

Nearly thirty of our young people will be teachers next year or will be students in schools of higher education. We miss them, but we will be glad of the work they are doing.

Now that so many of our young people are away several changes will of necessity be made in Sabbath school classes.

Pastor Polan returned home Friday from Ashaway, Rhode Island, where he had attended the General Conference. He was entertained at the home of our former pastor, A. L. Davis, and had for his roommate, C. L. Hill, of Welton, Iowa. By vote the Conference will be held with us next year. The Conference this year celebrated the 250th anniversary of the organization of the Newport, Rhode Island, Church, and a trip was made to the old church, still standing—the property of the State Historical Society of Rhode Island—and within its walls a service was held. Next year will be celebrated the 50th anniversary of our church.

Already plans are being laid for the entertainment of Conference visitors next year. It is hoped this will be the best Conference held in many years, and is there any reason why our hopes should not be realized?—*The Loyalist, Sept. 8.*

CHILDREN'S PAGE

THE BIRDS OF WAMPASSUC

MARY A. STILLMAN

Wamphassuc Point, near Stonington, Conn., is quite a sanctuary for birds. The cottagers have built bird-houses, bird-baths, bird-shelters, and feeding stations. The cat, by far a worse enemy of birds than any wild creature, is strictly excluded from the point.

One pair of robins, apparently appreciating what has been done for them, has raised four broods this season in one of the shelters on a barn. The first brood was hatched in May, while the babies of the fourth brood are now eating wild cherries in the tree by the kitchen window. Their spotted breasts show that they are still young, and it is doubtful if they will be able to migrate this fall; but some robins always stay in the evergreens near the salt marshes and probably they will winter here.

The white-breasted swallows are now gathering for their early migration. Depending mostly upon insects for food they can not tarry so long as the seed-eaters. Hundreds and thousands of them light upon the telephone wires, the roofs of houses and even upon rocks. They skim out over the cove to catch some mosquitoes (to which they are quite welcome), and then settle in the bayberry bushes, where they feed eagerly upon the bayberries in preparation for their long flight.

When I was a school-girl the white breasted or tree swallows had a roosting place in a maple grove about a mile north of Westerly. After the young birds had left the nests all the swallows for many miles around came here every night for three or four weeks before starting on the southern migration. They came at dusk from at least as far away as New London in companies of two or three hundred, until there seemed to be literally millions of birds flying about in the sky. The whole air was filled as thickly as if with a swarm of bees.

Just as the sun disappeared from the horizon all the swallows began to fly about in a great circle which gradually narrowed

down into the shape of a funnel through which the birds appeared to be emptied from the sky into the grove. The alighting proceeded in a most orderly manner, beginning at one end and filling each tree before going to the next. One would think from the sound that there was a heavy rain or hail-storm for about two minutes, and then the whole company with a few twitterings was settled for the night. This was one of the show sights of Westerly, and those who were fortunate enough to see the flock rise in the morning said it was just as interesting. The grove has long since been cut down, and now the swallows probably roost in the reeds of some swamp.

The black-crowned night herons occupy their roosts in the day time and fly down to our cove for the night's feeding. Just before dark we see them coming on long, flapping wings, and at any time during the night when we are awake we hear them calling to each other with a funny "Quawk!"

Once I saw a little blue heron which is rare as far north as this; but the great blue herons are common, standing motionless on their long legs exactly like a Japanese picture. Woe to the fish or frog that mistakes their legs for reeds! The kingfishers get their food here also, and yesterday I saw a pair of large wild ducks swimming far out at sea. Through the glasses I could distinguish a band of white around the neck and a flash of white on the wing when they rose a little, before making a dive and long swim under water.

The Herring gulls run about in the shallows when the tide is out picking up food from the flats. They swim as well as any duck and fly with the greatest ease on their long gray wings tipped with black. The heads, breasts and tails are snowy white except in the young birds whose feathers are brownish. When we went out in the motor boat we were near enough to some of the gulls lighted on the fish weirs to see their flesh colored feet which are a distinguishing mark. The winter gulls, Kittiwakes, look much the same but have black feet.

I have often thought that if I were to be any kind of a bird I should like to be a sea-gull "breasting a gale with ease and grace, soaring in mid-air, skimming close above the crested waves, or resting upon the rolling billows, sleeping serenely as they roll with head tucked snugly under a wing".

OUR WEEKLY SERMON

THE CHALLENGE OF THE PRESENT

REV. ERLO SUTTON

(Sabbath at Conference)

Scripture, Matt. 25: 31-46.

Text, Matt. 25: 40.

Henry Ward Beecher once said, "The old doctrine that men at birth are like a sheet of white paper is not quite true. They are like such a sheet written on with invisible ink; and though there is nothing to be read there when they are born, or for a time afterward, yet when they are held to the fire of circumstances there begins to be developed in them a writing that they did not write. Who did write it? Their fathers? Their mothers? Yes, in part. Who else? Their grandfathers and their grandmothers, and their fathers and mothers, running back through three or four generations. In other words, the individual man comes into life as a seed which has in itself the effects of the foregoing conduct of a successful line of ancestors." We are quite sure that Beecher was right in no small degree. What is true concerning men is also just as true of denominations.

More than 250 years ago our spiritual ancestors came to America, and later in Newport, Rhode Island, founded the first Seventh Day Baptist Church in America. Among the names of those who have wrought for the making of this country, are the names of men of that church and denomination. Well may we be proud of their achievements. Well may we cherish in our memory the lives of these heroes of the faith; these men whose history is the history of our spiritual ancestry. But as glorious as is the history of the past, let us remember that man is the highest product of his own history, not the history of others. The valuable man for today is not the one who may have lived two hundred years ago, but the one living now. With this thought in mind let us enter into a discussion of

THE CHALLENGE OF THE PRESENT

Man can not live for himself alone. The individual must give himself to this greater expression of human life, yet, only to find

that in giving he receives more than he gives. Present social conditions bring men together in the loom, and bind them in close relations, making for good or ill, and teach all those mutual obligations now resting upon society.

In his human relationship, man finds that there is more to him than his appetite. His god is not bodily satisfactions; the spirit in him responds to the spirit in other men, and there is exhilaration in the response. Man finds, through companionship, a subtle, yet, ennobling source of delight and betterment. More than this, it is only by the use he makes of this new-found good that man lays hold of the full power of the marvelous provision which has been made for him in this world. The individual can never build the world's great structures of architecture alone. The iron girders and stones are too heavy for him to lift. His largest means of travel will always be small, for he has not the strength to manage the great steamship or railway train alone.

His best method of manufacturing his clothing alone would be the tedious use of the spinning wheel and hand loom. But when he joins himself to others, who alone are as powerless as himself, he multiplies his strength and there seems to be no end to what he can master. Together with others he unlocks the mountains and makes them give up their treasures to help build his home, his bridges, his machines, and to turn his wheels. He, uniting with others, harnesses the lightning and bids it also turn his wheels, light his home and shop, and carry his message across the continent or across the sea. With these forces at hand why should he confine himself to a little plot of ground that he can till by hand. These forces enlarge his field. The whole vision of life is enlarged, the physical, social and spiritual, and the man in him is really aroused.

As an individual, man might take up with the present, with that which allures the senses and regales the imagination. As a part of the social structure he should despise the immediate and give his vote in favor of the unbiased, immeasurable good of all. With a horizon measured only by his power to reach out beyond himself, it is but natural to expect that a contest will arise between the larger and lesser self. On the one side he would possess fields, mines, fac-

tories, and concentrate himself on gaining wealth for himself. On the other he would go forth to conquer for humanity. With a view measured only by the hour of human life, he might be selfish and think only of the present, but with a view measured by the pulsations of the world of human desires and needs he would lengthen the pendulum of his timepiece until it would embrace the ages and regulate his life by an eternal measure. With the natural man on one side, clamoring for the things of this world, and with the spiritual on the other, calling for things high and eternal, there is given to us the challenge of the present, for how we use the present determines the future.

Thus, as a social being, every man must fight a battle within himself. Shall the merely animal or the spiritual part of himself rule? Will he eat, drink, and be merry, thus gratifying appetite, receiving all and giving nothing? Or will he curb these cravings of the natural man and give the full measure of his strength and talents for the good of the race? In other words he must meet the challenge, "Will I live for self or for others?" Mark, I have not raised the question whether he will serve God or not, but whether he will serve his fellows, and as it is decided character will be reared a hovel or a palace, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," sets forth the principle on which service to God is founded. Jesus founded his kingdom through service for others and men as his collaborators must likewise serve.

In order that we may more fully realize the challenge of the present let us look briefly at some of the wonders that are before us. The system of world-wide intercommunication that waits to serve us today is marvelous, a marvel which prompts us to put forth all our social and spiritual powers to better the race. The reign of human brotherhood should advance with greater speed today, not because men are so much better than in other days, but because of modern inventions which have harnessed forces in nature and hitched them to our trains, boats and motor cars, and put men in all parts of the world face to face with each other. Hundreds of thousands of miles of submarine cable bind all continents together with electric energy by which our

messages are carried. And as though this were not enough the ether lends itself as a free medium through which we may send our signals or even the spoken word. Without paying the price of a ticket or putting on our evening clothes we may listen to the music of the best orchestra or the world's greatest orator without leaving our own parlors. Railroads and highways of stone connect the hamlet with the great city. No mountain is so high that it is a barrier or no river so wide that it can not be crossed. Through the heart of the mountain a tunnel is cut and over or under the river a roadway is built.

Thus the world is being linked together. And we do not think or speak of America alone but of all the world. A new discovery in science flies with the speed of light and becomes the property of all the race. Not only in science but in art, literature, music, philosophy, religion, as well as in commerce, are the ends of the earth ministering to each other.

We have not yet by any means fathomed all the provisions of the world for the transportation and transmission of man's supplies and thoughts. Engineers are still at work perfecting railway equipment, motor trucks and wireless. Edison may be able to get electricity from the disturbed condition of the air without the use of fuel, or some one may harness the rays of the sun at little expense and provide the necessary heat to generate steam to do our work. Think of the prizes that the world has to offer along the lines of science or invention. These things will give place, fame, wealth, honor and eternal praise to many. The winners will be men and women of thought and purpose.

While the present throws out to us a challenge to make a success in these temporal things, I feel that it throws out a greater challenge still to men and women to give themselves for the increase of human brotherhood. I believe that many will do this very thing gracefully, cheerfully and promptly, for to do otherwise will but invite failure.

There is one sentence which Jesus uttered that seems to me to be about the noblest thing ever said. It is the most comprehensive thing that sweeps into itself all the commonplace experiences. It was the words uttered in the prayer at the last sup-

per, "For their sakes I sanctified myself, that they also might be sanctified."

The whole purpose of human life is embraced in these words. Shall man cultivate himself for himself alone? No, not primarily. Shall man serve the world of men and women, strive to increase human brotherhood in the world? Yes, by all means. Then how shall he do it? I think Jesus meant that he was not his best simply for himself, but for the sake of his disciples and the world. My friends, is there anything in all the world that man has had from the lips of his fellow-man, that is as far-reaching as that? To be my best, not simply for my own sake, but for the sake of the world in which, doing my best, I shall be able to make that world more complete?

The man who is to reach and help men must have a mind that will think for itself and a heart that will throb with the call to duty. Our physical and social powers must have a director if they are to exert themselves for the best good of their possessor and his fellows. We have noticed but a few of the forces as yet that wait on man to carry him to success. It may be that we know but little of the provisions in nature for man's physical good. We should study how best to use these things, for while we know much when compared with what man knew in his early history, how little we know after all. Our eyes today see far more than those of any previous generation. The fathers could only gaze at the stars in wonder. We read in them the story of their life. We hear more than other generations. The world has become a great whispering gallery. Whisper in New York and it is heard in London.

If we can not afford a family ticket to grand opera, we can place on the phonograph a record and hear the world's greatest singer of the finest concert. Even the voice of the dead can be spoken in our ears. Our fingers, too, have lengthened their reach for we have but to touch a key and our message is recorded in a distant city. We smell more than did our fathers with the result that the dirtiest alley is cleaner than was Fifth Avenue a few generations ago, and not only the smell but many disagreeable ills have been banished. So is it with all our senses, and it takes a trained mind and heart properly to direct these mighty forces of ours.

We must not overlook the fact that we

have taken long strides in the discovery, invention and application of these forces and we must see to it that mind and heart are developed to manage them. They have played havoc with many of the old "ologies," geology, biology, physiology and all the long list relating to the beginning and development of the world. Theology has not escaped unshaken, and the old truth, for truth never dies, comes forth in new clothing, for a few of the old garments have been outgrown. I find that my old school books will no longer serve as good teachers. I find in my old geography that a large section of western part of the United States was labeled "The Great American Desert," but much of that "desert" has been made to bloom as the rose. There are many points on which I would not dare to trust my Encyclopedia Americana, although it is less than twenty years old.

All human history shows that there has been progress in forms of government, modes of travel, science and inventions, and numerous other lines. God is a god of progress and the Bible is the record of the progressive unfolding of the nature of God to his people from the earliest days of man's history until the great unveiling of himself in Jesus Christ. No other personality will ever reveal God to the world as did the Christ, but God is still revealing himself and his truths to open minds and hearts. For did not Christ say, "When he, the Spirit of truth is come, he shall guide you into all the truth." It is difficult for me to believe that the Scriptures were inerrantly dictated by God to men, that men were like pens in his hand and that everything was inerrantly written, scientific opinions, medical theories, historical judgments, as well as spiritual insight. But to believe that it is a progressive revelation of God to man in the language and thought of the ages is not only reasonable to me but exceedingly comforting and helpful.

Of course I realize that there are those in the church who take the opposite view and feel the Bible to have been inerrantly dictated to man in some superior form of language not subject to human limitation of thought and that Divine revelation has ceased. If there has been no progress in Divine revelation, it is difficult for me to see how such a one can reconcile some of the ethics taught in the Old Testament with the

ethics taught by Christ. I am willing that such shall continue to hold these views. But the pity is, that in recent years there has arisen in the church a class who are unwilling, seemingly, that any one should think for himself; and insist that those of more liberal thought must go. This is particularly true in at least two large denominations and there seems to be a growing tendency in other denominations toward this division. I am quite sure that I can not fully agree with either the Fundamentalists or Liberalists but is not the church large enough to hold in her fellowship people who differ on points like these until fuller truth is discovered? In this hour of danger I can only plead for a spirit of liberality and tolerance lest we set up in the church a doctrinal tribunal more rigid than that in Popery. Such a spirit can not help but hinder the church in meeting the challenge of the present to bring the world to Christ. To endeavor to force into any fixed mold is to drive thinking people out of the church and to compel the educated to look for their religion outside the church. No religious organization has a patent on religious thinking or religious life. Concerning this matter I quote one of the greatest thinkers of the age, "Science treats a young man's mind as though it were really important. A scientist says to a young man: 'Here is the universe challenging our investigation. Here are truths which we have seen, so far. Come, study with us! See what we already have seen and then look further to see more, for science is an intellectual adventure for the truth.'

"Can you imagine any man who is worth while turning from that call to the church, if the church seems to say to him, 'Come, and we will feed your opinions from a spoon. No thinking is allowed here except such as brings you to certain specified, predetermined conclusions. These prescribed opinions we will give you in advance of your thinking; now think, but only so as to reach these results.'

"My friends, nothing in all the world is so much worth thinking of as God, Christ, the Bible, sin and salvation, the divine purpose for humankind, life everlasting. But you can not challenge the dedicated thinking of this generation to these sublime themes upon any such terms as are laid down by an intolerant church."

If we are to meet the challenge of the

present we must have a clear insight into the main issues of modern Christianity and a sense of deepest shame that the church should quarrel over little matters when the world is dying for want of Christian service. It seems almost unforgivable that we should make such strenuous efforts along the lines of "Forward Movements" and quarrel over minor theories, when the world is perishing for the lack of the weightier matters of the law, justice, mercy and faith. It is a fruitless controversy in the face of an urgent need. Look at the multitudes who so need God, and then think of Christian churches making of themselves an arena of contention when there is not a single thing in the controversy on which depends the salvation of human souls. The very imps of hell must rejoice to see the people of God in this turmoil and strife. There could be no greater tragedy than that the church should actually divide over these disturbing disputes and that there should be a so-called Fundamentalist Church and a Liberalist Church in each denomination.

One must rise to the mood that beholds the great task of humanity and that sees that every true word and every pure and brave life, whether remembered or forgotten, is a permanent contribution to the final victorious accomplishment of that task. The supreme question is not whether one is known as having part in the great enterprises of humanity, government, invention, industry, commerce, but whether one has in very truth a living influence in them. It is a great inducement to this high mood of thought to recall the fact that our civilization is largely the product of forgotten men and women. The factories of New England are a wonder to those who see them for the first time. To whom are the people of New England today indebted for these busy centers of industry. For the most part to five or six generations of forgotten toilers. They are largely the gifts to the present of dead and unremembered men. Their names have perished but their works remain. The same thing is true in regard to the farms of this country. Past generations have changed the face of the country. They made it rich with fruitfulness and bright with enduring beauty. The same thing is true in business, building, shipping. Every steel girder, every rib of steel, every bolt, every spar, every throbbing engine, embodies the suc-

cessive and accumulated inventions of uncounted generations of forgotten men of genius.

We are not to assume that even the striking discoveries and inventions that have been made were the products of one single mind. Again and again it has been proved that great discoveries and inventions were rather the products of the age than of any one great mind. In the whole history of human progress rival claims have often been put forth, and not without foundation, for the honor of being the first in different avenues of progress.

When we look at the progress in religious thought we find the same rule holds true. The revelations of the Eternal Mind seem to flow in mighty currents through the intellects of men. These currents ebb and flow as the human mind apprehends or fails to apprehend the purpose of the Eternal. In these vast currents the individual is in a large degree unseen, yet now and then some mighty wave or circumstance will sweep to its crest some mighty champion of its thought through which the surging current will speak or by whose pen its new revelation will be made to run. These thought currents are not produced by the power of man, but through the power of God, and each current fights its way through the thought of the age before the champion is borne on before tide and wind. A few centuries ago the sea of religious thought was surging high; the waves of independence in thought, faith and duty tossed and tumbled. Like white-caps on the sea, Wycliff, Savonarola, and Huss were seen on mountainous waves; but by and by there was a skyward lifting of the waves, and Luther, upborne by them, went forth to thunder the voice of that surging current of human thought until the echo was heard around the world. So was it with John Wesley. The church had grown formal and cold but there came a ripple in human thought and the wave was rising that would sweep away the debris of the ages and tear formalism from its anchorage and carry to every port in the world new hope and life. So in our age, it seems to me, with all the potential energy and measureless influence of that same Great Power, there is surging through the intellect of the age a mighty current of divine thought which demands that we meet the challenge of the hour and apply the practical teach-

ings of Jesus Christ to the problems of the age. A current which will tear away selfishness from every Christian and force him to live as Christ lived nineteen hundred years ago, and as the Holy Spirit will give him power to live today. Is it not possible that Lewis, Randolph and Daland are but indications of the coming tide that will bear to this generation and this people a Luther or a Wesley who shall free us from intolerance and formalism?

Christ met the challenge of his day and dedicated himself to the redemption of the race. "God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." Only love could have provided such a sacrifice. Only love could stoop so low to lift man so high. But the natural man is not capable of understanding the terrible need of its own cleansing, nor of comprehending the measure of the atonement. It is the spirit, that which is kin to God, that cries out for a cure from sin. It is the spirit that out of its depths of hunger cries aloud for sympathy, forgiveness, and peace, and in the sacrificial life and death of Jesus this cry is answered.

In the thought of the Hebrews their God was more a Cæsar than a father, and it is to be feared that in many minds such a conception of the Eternal Father still remains. After centuries of symbolic teaching, God as a god of love was little understood by the Hebrew priests, and much less by the Hebrew people, but Christ did what the streams of blood from the Jewish altars for centuries had failed to do. When he stretched himself upon the cross and the world grew dark, then men began to comprehend the love of God, and that he dwelt among them, for some said, "Was, not this the Son of God?" In him man beheld the Deity, and lo! He was full of grace and truth. Men had only to look upon him, to behold his work, and to listen to his words to know that love, faultless and immeasurable, stood among them. When he did among them works that none other ever did, when he spoke to them as no other had ever spoken, and proclaimed to them the wonders of a spiritual kingdom he came to establish, and bid them enter it, they knew that God was Love. When after his ascension the apostles declared that God is Love, men could understand them as men for four

thousand years had not understood. Love stood forth in Jesus Christ and they saw not the stern forbidding aspect of a Cæsar, but the intense, sympathetic desire of a Father.

As love became incarnate in Jesus Christ for the good of men, so should we meet the challenge and live the Christ life for the same purpose. The yearning in our own spirits for love proves not only that we are capable of being loved, but that we are capable of loving. God wants our love and we can prove our love for him by service to others. By such service the identity in quality of our spirit with God is manifested, for love leads us to service and sacrifice, as love led God in Christ to service and sacrifice. The cross revealed the love of God for man and when we are ready to take up our cross of service and sacrifice for humanity and pour ourselves out for others we reveal our likeness to God. When those who have found God, and in him live and move and have their being, go forth, God in them goes forth, for by self-surrender to God they are enabled to go forth and give him, not themselves, to the world. While sin and want is in the world grace must prove its presence by its sacrifice and self-giving, manifest in the lives of men and women. Is it not Christ giving himself in service in Europe when a Miriam West and others like her give themselves for suffering humanity. In this service they are ministering to God's little ones. No other way is provided for God's grace to manifest itself in soul-saving interest but through the lives of consecrated followers of Jesus Christ. There is a God, but it is only when he is lifted up in the lives of men that he is able to draw men unto himself. Will we meet the challenge and stretch ourselves with him on the cross of sacrifice for others which is the supreme privilege that God accords to us, that we may prove the measure of our love to him in return for his boundless love to us? To love and serve as Christ loved and served, to love when we are shamed and hissed for our loving, to love the foul until they become pure, to love and pray for our foes as Christ loved and prayed for his foes until they become our friends and friends of God, is to be Christlike.

Let us look at the measure God gives of man and strive to meet his expectation in

ourselves. Christ is God's ideal of a man, and such a man is his desire to make of us by our surrender to his indwelling. We must find God if we would find our best selves; we must live in God if we would live well; we must be for God and humanity if we would know the power of love.

The life and death of Jesus the Christ has revealed something of the power of love. It is true that the world sees no honor or victory in his death but a few friends talk of his wondrous life and words. True to the command he gave them they preach forgiveness through his name. Through their testimony others are won and although the sword is lifted against them they continue to preach their message, and the kingdom of Christ increases until the kingdoms of the earth pale before it. Rejected and despised, Christ has become the glorified of men, the foundation of the kingdom that is to endure, the kingdom of love. The world boasts many conquerors, among whom may be named, Alexander, Cæsar, Frederick, Napoleon. Napoleon, the greatest of these, is credited with once saying, "Alexander, Cæsar, Charlemagne, and I myself have founded great empires; but upon what did these creations of our genius depend? Upon force. Where are they today? Gone; and only their memory survives them. Jesus alone founded his empire upon love, and to this day millions would die for him." The words of the great conqueror are true, for the kingdom of God bears on its roll the names of many who have wrought for its upbuilding and have given their lives for Christ. Among this host we may well name John the divine, whose tender message has touched the hearts of millions, Paul the peerless, whose reasoning caused kings to tremble, Apollos the silver-tongued, whose oratory swayed multitudes, Luther the reformer, who voiced the thoughts that freed the church from bondage, Knox the nation shaker, who could bring kings and queens to their knees, Edwards the awakener, whose words burned like coals of fire, Spurgeon the soul saver, whose message could lift the fallen up to God, Lewis the herald of truth, who could compel Congress to listen to an unpopular Divine law; but all these, with the host of unnamed leaders for whom they stand, were great because they dared to meet the Chal-

lenge of their Present and give themselves to humanity.

I do not need to call your attention to the fact that all these men who have wrought most successfully for the well-being of the world declare that it is not unto them but unto Christ, who bought them with his own precious blood, belongs all the praise for the wonders accomplished. For place and honor among themselves they might contend, but it is unto him who loved them and gave himself for them that they give all the praise. The truly great of the world's history for nineteen hundred years, its liberators, reformers, benefactors, have all traced the motives that prompted them to their endeavors to the one who died on Calvary. His love for them sent him to the cross; their love for him steeled them for their lives of service.

The brightest chapters in the world's history are those that record the conquests of those who have answered the challenge of love and service. These conquests are mightier by far than any that have been won by sword and cannon. The study of their history is worthy of our time and effort, for they are the evangels of much of the good the world knows today. The love of Augustine of Canterbury made a God-serving English race. The love of Moffat, Livingstone and others brought the Light of the world to darkest Africa. Morrison and a long list of others of like devotion carried the gospel to China. The love of Carey for the caste-cursed land brought light to India's millions. The love of Judson ushered in a new age for Burmah. The love of Harriet Stowe, Julia Howe and Abraham Lincoln gave a race their freedom. The love of Florence Nightingale, "The Angel of Crimea", brought the vision of angels to thousands of suffering soldiers. The love of Catherine Booth has led many a wanderer from the slums to a life of purity. The love of Gough has led many from the cup to a life of soberness. I have named but a few of the world's greatest who have blessed nations in Christian service. I might add to this the names of physicians who have given their lives as a sacrifice that they might learn the diagnosis of disease and alleviate the ills of humanity; or of scientists who have given themselves to a thankless task that they might add to human knowledge; or of discoverers who have been

thought to be insane, but have discovered new worlds; or statesmen who have forsaken profitable callings that they might organize society. All these have met the challenge to uplift the world, or lessen its pain or sorrow, or add to its knowledge.

In this time of strife and turmoil, of unrest and strike, God challenges the church to the greatest task ever given to men, the task of helping to solve these perplexing problems. Business men, statesmen, laborers and capitalists are looking to her for help. What shall the answer be? If we would answer it we must meet the challenge of the present and carve our names deep in the hearts of our fellow-men and reveal to them the better way of Christianity. To do this our own lives must be consecrated to the blessed Master. There is no sight so sublime, no beauty so attractive, no influence so measureless in results, no power so resistless, as that of a human life wholly consecrated to God. The most splendid institutions of men of the world are as but toys compared to the pure-hearted child of God who has seen the divine meaning of things, and yielded all his powers to absolute sway of the eternal realities. He who is great enough to put all the kingdoms of the world and all their glory behind him that he may put his shoulder beneath humanity's burden and help lift it is kin to God. Yet, this is just what Christ did, and just what he expects his children to do. He who dares to be led from day to day by his divine instincts, whose communion with God is so close and unbroken that prayer is his soul's breath, whose religious knowledge is not the traditions of men but the work of God in his innermost being, who speaks what God tells him to speak, and does what God tells him to do, is the real maker of civilization, the reformer of nations, the eternal worker of righteousness. God has provided no greater force to work out the redemption of the race than that of the unselfish life that seeketh not its own. It is not with institutions, organization and formulas so much as with men that God unfolds his own life in the development of humanity,—men in whom he can have his own loving and righteous way, men who are incarnations of Christ's sacrificial love.

For such men the world longs, and for such men God waits. Will we cease playing at our task and meet the challenge?

Under God I believe we will for I think I see signs that the time is near at hand when the children of God will, on their knees, consecrate themselves to this God-given task and win the greatest victory for right that the world has ever seen. The victory is sure and the eternal ages will rejoice because of the work done by those who have accepted the challenge of the age.

The golden age of the church is not past, it is yet to come. The age that is to be radiant with God's splendor is still before us. Let us help to bring about that day when the name of Christ shall be on every tongue. There has never been a day in human history, which offers such peerless opportunities to heroic manhood and conquering faith as is offered us today. The pulse of the race throbs fast with the expectancy of mighty movements for social betterment and Christian uplift, and the heart of the Church of God is quivering with anticipations of the mightiest baptism of love and power it has ever known. Let us unite in prayer that God will hasten this glad day.

HOME NEWS

NORTH LOUP, NEB.—The Religious Vacation Day School conducted at the Seventh Day Baptist church by Miss Zea Zinn, assisted by local teachers, closed Tuesday noon. Only half day sessions were held. About one hundred were enrolled, the average attendance was about eighty-five. Last Sabbath the classes gave a demonstration at the church using the time for the morning service. All were more than pleased with the demonstration. If any were skeptical as to the results of the school they have been convinced it has been a great thing for the boys and the girls who attended. There were classes from the kindergarten up to and including high school. No doubt a similar school will be held next year, and at this school the boys and girls of the village will be invited to register. A few outside the members of the congregation were enrolled but as it was an experiment no general invitation was extended to the public though all were welcome. Miss Zinn demonstrated she can very successfully conduct such a school and it is hoped she can return next year.—*The Loyalist.*

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MARRIAGES

THORNGATE-MAXSON.—At the home of William B. Maxson, the bride's father, in Milton, Wis., August 7, 1922, Mr. John H. Thorngate, of Exeland, Wis., was married to Miss Dorothy Maxson. Pastor Henry N. Jordan, assisted by the bridegroom's father, Pastor Charles Thorngate, officiated.

OSGOOD-RAYNOR.—At Bay Shore, L. I., on September 10, 1922, Mr. James Maxson Osgood and Miss Harriet Lois Raynor, both of Hauppauge, Long Island, N. Y.

BEEBE-LEWIS.—In Alfred, N. Y., August 18, 1922, by Rev. William L. Burdick, Mr. Clifford A. Beebe, of Coudersport, Pa., and Miss Clara Lewis, of Alfred, N. Y.

VINCENT-RANDOLPH.—At the home of the bride's parents, Mr. and Mrs. Evander M. Randolph, Salem, W. Va., on September 1, 1922, by Rev. George B. Shaw, Joseph L. Vincent and Gladys E. Randolph, all of Salem, W. Va.

DEATHS

DRUMMOND.—Wilford Elkana Drummond was born March 29, 1854, and died at his home in Alfred, N. Y., August 12, 1922, at the age of 68 years, 5 months and 14 days.

He was one from a family of six children, three sons and three daughters, born to Elkana and Kanzada Drummond, four of whom lived to manhood and womanhood.

August 7, 1873, he was married to Talitha Elizabeth Davis, of Lost Creek, W. Va. To this union were born two sons, Terrence M., and Cecil R. The wife and son Cecil survive him, also three grandchildren, Theodore, Mildred Drummond Lewis, and Miss Gladys Drummond.

He was converted at the age of fifteen years under the preaching of Rev. A. H. Lewis and joined the Lost Creek Seventh Day Baptist Church, remaining a member there until 1888, when he and his family came to Alfred and soon afterward transferred their membership to the Seventh Day Baptist church there. For a number of years Mr. Drummond has been a trustee of the church, always faithful and loyal to its highest and noblest ideals, he discharged his duties in his quiet, thoughtful way, keeping in mind all the while his love to God and fellow-man. He never made any decision hastily, but considered thoughtfully and prayerfully all important questions, hence his judgment was good, and well worth consideration by his many friends and acquaintances.

A. C. E.

DAVIS.—Near New Milton, W. Va., August 15, 1922, William G. Davis, son of William J. (Rock Run Billy) and Experience Tharp Davis, aged 89 years, one month and 11 days.

He was a member of a large family of fourteen children, eight sons and six daughters, as follows: Irene, Elizabeth, Rebecca, Stephen, Tobitha, Hezekiah F., Eli M., Nathan N., Sarah A., Gamble S., Katharine, William G., and Samuel Preston. Brother William is the last of this large family to hear the last earthly summons, "Come."

On June 19, 1860, he was united in marriage to Martha Ann Hall and to this union were born ten children, seven sons and three daughters. Lotta Belle and Susanna died in infancy. The other daughter, Lydia Experience D. Lewis, lived to rear a family of six children and passed to her reward. The seven sons are as follows: Newton F., of Bolair, W. Va.; Lewis T., of New Milton, W. Va.; William L., of Berea, W. Va.; C. Delbert, Smithton, W. Va.; Marshall W., Zela, W. Va.; Freddie O., of Belview, Mich., and Ira Ivan, of Kingwood, W. Va. He also leaves twenty grandchildren and twenty-two great-grandchildren to mourn their loss.

In early married life he and his wife united with the Middle Island Seventh Day Baptist Church, located then near West Union, W. Va., and have continued faithful in its membership till death.

Brother Davis has lingered through a long and serious affliction but has been very patient and has endured as a good soldier of the Cross. In his home he has had the tenderest possible care from his son, Townson and wife. "Lo, they have their reward!"

G. H. F. R.

DAVIS.—At his home in Salem, W. Va., on August 27, 1922, Milton Davis, aged seventy-five years. He was the son of Joshua S., and Hannah Bee Davis, and was born near Berea, Ritchie County, W. Va., May 20, 1847.

On September 14, 1865, he married Elsie R. Westfall, who died April 14, 1881, leaving four sons and two daughters. On January 5, 1882, he married Mrs. Mary Caroline Law, who was the mother of one son, A. S. Law, of Clarksburg, W. Va.

Brother Davis is survived by his wife and the following children: Eli F., of Parsons, Kan.; Aldis L., of Charleston, W. Va.; Lon C., of Cheyenne, Wyo.; Iva A., wife of J. A. Saunders, of Westerly, R. I.; Lura E., of Salem, and Ava W., of Parkersburg, W. Va. He is also survived by two sisters—Mrs. Roanna McWhorter, of Jackson Center, Ohio, and Mrs. Mary Morrison, of Loveland, W. Va.

When two years of age Milton Davis removed with his father's family to Lost Creek in Harrison County. Here he became a Christian; here he was married, and here he became a farmer. Many years ago he removed to the vicinity of Salem, and twenty-one years ago he came to live in the city. His church membership has been at Lost Creek and at Salem. He was not a leader of men, but he

was a splendid follower. He was not an educated man, but he was intelligent and well read. He was not a rich man, but by hard work and good fortune he was independent in his old age. He was not a saint, but he was a good man whose pastor could appropriately use as a text at his funeral the words of Paul, "The time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness." Burial was at Lost Creek.

G. B. S.

EDWARDS.—Near Mystic, Conn., July 24, 1922, George Washington Edwards, in the seventy-eighth year of his age.

Mr. Edwards was accidentally killed by coming in contact with a fallen electric wire blown down by a storm. Having been a resident of Ashaway a long time his sudden death came as a shock to the community. He had many friends scattered over the vicinity, who mourn his loss.

He was a member of the G. A. R., and many years ago was baptized and united with the First Day Baptist Church of Hopkinton City. He was much respected by all who knew him.

Mr. Edwards leaves one brother, Ezra Edwards, of Voluntown, Conn., and one daughter, Mrs. Fannie Edwards Davis, wife of Okey Davis, of Salem, W. Va.

The funeral service was conducted at his late home in Ashaway, R. I., July 26, by Rev. E. P. Mathewson, of Ashaway, assisted by Rev. Clayton A. Burdick, of Westerly, R. I.

C. A. B.

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Sabbath School. Lesson II.—October 7, 1922

THE BIRTH AND CHILDHOOD OF JESUS. LUKE 2

Golden Text.—"And Jesus advanced in wisdom and stature, and in favor with God and men." Luke 2: 52.

DAILY READINGS

Oct. 1—Luke 2: 1-7. The Birth of Jesus

Oct. 2—Luke 2: 8-20. The Shepherd's Visit

Oct. 3—Luke 2: 25-39. The Child in the Temple

Oct. 4—Luke 2: 40-52. The Boyhood of Jesus

Oct. 5—1 Sam. 16: 4-18. The Boyhood of David

Oct. 6—2 Tim. 3: 14-17. The Boyhood of Timothy

Oct. 7—Isaiah 9: 1-7. The King's Birth and Kingdom

(For Lesson Notes, see *Helping Hand*)

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A PRAYER FOR COUNTRY

Where the mind is without fear and the head is held high;
 Where knowledge is free;
 Where the world has not been broken up into fragments
 by narrow domestic walls;
 Where words come out from the depth of truth;
 Where tireless striving stretches its arms toward per-
 fection;
 Where the clear stream of reason has not lost its way into
 the dreary desert sand of habit;
 Where the mind is led forward by thee into ever-widen-
 ing thought and action—
 Into that heaven of freedom, my Father, let my country
 awake.

—Rabindranath Tagore.

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