

# The Sabbath Recorder

## Seventh Day Baptist

Annual Simultaneous Every-Member Canvass

- OCTOBER 22—(SUNDAY)  
The Solicitors Appointed
- OCTOBER 28—(SABBATH)  
Message on Program  
The Solicitors Announced
- OCTOBER 29—(SUNDAY)  
The Membership Divided Among the Solicitors
- NOVEMBER 4—(SABBATH)  
Message on Stewardship  
The Solicitors Set Apart by Prayer
- NOVEMBER 5—(SUNDAY)  
THE CANVASS  
Reports of Solicitors in the Evening
- NOVEMBER 12—(SUNDAY)  
Final Reports of Solicitors

### GOD CALLS

NOT often does God summon his servants with trumpet and drum. Significant endeavor and high devotion do not come forth at the acclaim of the throng or the promise of quick rewards.

In the solitude of Midian, Moses knew the call of his countrymen; Paul at Troas saw Europe's need visualized in a single man; Wendell Phillips knelt at his bedside and dedicated himself to the black millions; Judson, in the shelter of a friendly haystack, felt the heartbeat of India.

God calls in the great inarticulate needs of the human family, in the dumb suffering of little children, in the grind of poverty, in the long dreams of youth, in the sorrows and hopes of life. Deep calls to deep. God calls by the statesman's hope, by the glorified vision of what the world may become through the plentiful healing that is in Jesus Christ.

—Vernon S. Phillips.

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

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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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WHOLE NO. 4,050

The truths of the Bible are like gold in the soil. Whole generations walk over it, and know not what treasures are hidden beneath. So centuries of men pass over the Scriptures, and know not what riches lie under the feet of their interpretation. Sometimes, when they discover them, they call them new truths. One might as well call gold, newly dug, new gold.—H. W. Beecher.

**Churches Are Falling Into Line** There are some encouraging signs in regard to the Forward Movement. The churches seem to be falling into line for the November every-member canvass, and the spirit of hopefulness manifested must tend to arouse interest in the work.

The fact that so many well-known laymen stand ready to do what they can to help the movement along is in itself most assuring.

Please note carefully everything in the Commission's department, and on the back cover regarding the canvass, as the few weeks go by, and let us all get hold and pull together in order to put it across in good shape.

**Glad It Is Appreciated** A letter from the Pacific Coast in which subscription money is sent, gives us the reason why the SABBATH RECORDER is appreciated in one far-away home. The writer says: "I would not wish to be without the dear old paper which I have read almost continually since I was seven years old. It tells of old friends of my father and mother away back in New York State; friends whom they knew in their younger days. It tells of my own dear friends and relatives, and informs me of the hopes and plans for work in our beloved denomination. I long to help."

To the lone Sabbath-keepers and little flocks scattered all through the land, bearing the family names of the heroes of faith who in other days sacrificed for the causes we love, the SABBATH RECORDER must come like a letter from home. This of itself should make it a welcome guest every week.

Then, added to this, there is the still broader reason for loving it, mentioned in the letter referred to; that of finding in its

pages the much needed information regarding the hopes, plans, and activities of our people. How can a Seventh Day Baptist keep in touch with his old home people and in sympathy with their work, if he never sees the SABBATH RECORDER?

Think of it! It is estimated that no less than a thousand Seventh Day Baptist families are living, year in and year out, without this essential link to bind them to their own people. What must be the inevitable outcome as the years go by?

**Hindrances to the Much Needed Revival** On every hand we hear people say: "Nothing short of a genuine revival of true religion can save the nations." In more recent days the same truth is being uttered regarding the industrial war that threatens the peace of our own land. The churches are feeling the need of such a revival, and no prayer is more frequently heard than this: "O Lord, revive thy work in the midst of the years," or "Wilt thou not revive us again that thy people may rejoice in thee"? Yet the revival does not come.

There must be a reason for this. What can it be? Does our religion mean to us a selfish salvation that looks to saving our own souls and getting to heaven ourselves while we live utterly indifferent to the spiritual welfare of our neighbor?

Orthodoxy without brotherliness; religion without love for the down and out classes; churches simply trying to save themselves, and scarcely able to do that, while all about them are multitudes for which nothing worth while is being done, make conditions that can but handicap the Spirit and prevent a revival.

If the great love test of our religion is ignored; if we forget this Bible teaching: "If a man say I love God, and loveth not his brother, he is a liar," and if members of churches can go on being as mean and unbrotherly as any one else; if in the churches are found cross, crabby, snappy persons who are as sensitive and spiteful, and quick to take offense if they can not have their own way, as are those outside; if churches har-



bor those whose eagerness to get rich leads them to take advantage of their neighbor's ignorance or misfortune in order to add to their own wealth; if multitudes within the church go on spending millions for luxury and self-indulgence, giving to God's cause only a small pittance of what is left,—will not such things effectually hinder the Spirit's blessed work for revivals?

If a man's religion does not save him from selfishness and lead him into the loving spirit of brotherhood, we fear it will never save him from sin and lead him into heaven. If the church's religion does not lead it outside its own walls in loving service for the promotion of human brotherhood; indeed, if religion in the church can not produce a live spiritual condition among its own members, how can the Lord's work be revived?

#### We Fully Believe This Why We Keep the Sabbath

In a meeting held at the Moody Bible Institute of Chicago, one of the speakers concerning the controversy over Bible critics in the Northern Baptist Convention, said:

"We do not believe the Bible because of anybody's attestation of it, but because of what it is in itself. Left without note or comment in the hands of any reader who is not hardened or prejudiced and determined to resist it, it brings a man to God. We want no better proof of what a book is than that. This seems always to be the result of an open minded reading of the Bible. It carries conviction to all who so read it, that it comes from God, just as the light about us comes from the sun. It is the one book that meets the needs of old and young, rich and poor, the learned and the ignorant, the sorrowing and the rejoicing. Only he who knows men altogether could have made a book that so meets the needs of every man. And that is one of the most marvelous things in the world. It is scarcely possible for any two men to report alike about anything they observe. Men differ about the simplest and most commonplace things and yet here is a book, written by men, some of whom lived fifteen hundred years apart, that takes one view of things about them and is suited to the needs of the most varied peoples the world over."

This is an excellent statement of truth regarding the Bible. The speaker said that the New Testament "means the Bible, for the Old Testament and the New are inseparable." This Bible he declared to be the only rule of faith and practice, and that there is no other.

Look a moment at these words in the statement given above: "Left without note

or comment in the hands of any reader who is not hardened and prejudiced, and determined to resist it, it brings a man to God. . . . This always seems to be the result of an open-minded reading of the Bible."

Does this explain the reason why the plain teachings of the Book of books regarding the Sabbath of Jehovah and of Christ are not recognized and kept holy?

Would any "unprejudiced Bible reader left without note or comment" ever get the impression from God's word that the first day of the week "commonly called Sunday" is the Sabbath?

Is it because men are "prejudiced, and determined to resist it" that its plainest teachings regarding God's holy day are rejected, and a pagan day dedicated to sun worship is substituted in its place?

Why would it not be a good thing for those who insist so strongly upon making the Bible their only rule of life, to give their Bible an "open minded reading" on the Sabbath question. This might result in the "conviction" that the book that "comes from God" would not leave so important a question as that of Sunday-keeping, without any ground upon which to stand.

#### Carefully Conserve the Food For Hungry Souls

The Bible offers the bread of life to all hungry souls. Millions upon millions among the common people find in the Bible a straightforward story of God's plan to save a lost world through Christ the Savior. They see in it a faithful picture of the human heart with all its sinfulness and shame, and a revelation of the way souls are transformed by repentance, and by faith in a crucified Lord. In the Bible, from the story of Abraham to the Revelation of St. John they find their comforts of earth and their hopes of heaven.

While some modern philosophers may question its value, to vast multitudes of common people, such as heard the Savior gladly, it still stands as the man of their counsels and the guide of their lives. The humble people throughout the wide land find in the Bible the issues of life and death. To this precious book they come with their sins that need forgiveness and their sorrows that need a cure, and with their burdens that need to be made light.

When we think of all this we can but feel admonished to exercise the greatest care,

## THE BOOK OF BOOKS

ARTHUR E. MAIN, D.D.

### XI

#### HISTORY OF ISRAEL

The Israelites were a part of that grand division of the human race known as Semites (Genesis 10).

"Any description or discussion of the Semites as a whole must have chiefly a Biblical interest and that for two main reasons. In the first place, the actors in and makers of Bible history were Semites, who did their deeds and said their say within the Semitic realm. Further, the truth of God, as it is revealed in the Bible, was not merely conveyed to the world through an outward Semitic channel; it was moulded in Semitic minds, colored by the genius of Semitic speech, and put to the proof for the education of the world in Semitic hearts and lives. It is perhaps enough in this connexion to remind the reader that Moses, David, Elijah, Amos, Hosea, Isaiah, Jeremiah, St. John, St. Paul, and the Son of Man Himself, were Semites. The religious and moral significance of the race thus indicated may be further illustrated by citing the fact that Tiglath-pileser, Nebuchadrezzar, and Hannibal are the only Semites of the pre-Christian time whose names stand for world-moving achievements outside the realm of religion and morals." J. F. McCurdy. The Hastings Dictionary of the Bible, Extra Volume, Article Semites.

"The real Hebrew world is the space between the Nile and the Mediterranean on the west, the mountains of Armenia on the north, the Tigris River and the Persian Gulf on the east, and on the south a line stretching across the desert from the Persian Gulf to the forks of the Red Sea. This area measures roughly 548,000 square miles, or about that of California, Utah, Montana, Oregon, and Washington. Within this area the Old Testament characters moved, and the empires that ruled the ancient world had their seats."—Bailey and Kent in History of the Hebrew Commonwealth.

As compared with the early centers of civilization, Egypt and Babylonia, to gain a living and make a life meant a struggle in a large part of the Hebrew world.

The following, condensed or quoted from

lest inadvertently we say something that will tend to destroy the implicit faith of the multitudes to whom the sacred volume tells a simple, comfort-bringing story of God's love for his children.

A little tact as to the methods of stating beliefs, on the part of both "modernists" and "fundamentalists," might save many souls from shipwreck of faith.

Instead of constantly arguing over what can *not* be found in the Bible, would it not be better to show men what they *can find* there to satisfy their hunger? Soul hunger is an indestructible element in human nature. Conscience is always longing to be satisfied.

What men of today most need is to be shown what the Bible offers for hungry souls. Let us magnify the truths of its one great theme of man's wants as a dying sinner. Show him the eternal life which the Bible offers through Christ our Savior.

Once help a man to see what is really in the Bible to satisfy his soul-hunger, to comfort his sorrows, light up his dark days, brighten his hope of heaven, and he will need no labored arguments to prove the divine origin and authorship of the Book of books.

When once you have given the bread of life to a sinner and he has tasted its sweetness, he will soon see for himself how utterly unsatisfactory and worthless the current skepticism is.

#### Only Thirteen Cents Now in the Fund

For fifteen years our friends have helped us to a fund out of which to pay for the SABBATH RECORDER for those who really want the paper, but are unable to pay the subscription price. Only a few times has this fund been completely exhausted; and then it has only been necessary to mention the fact in order to soon have it replenished.

Just now Miss St. John, our accountant, said to us: "There is only thirteen cents left in the fund and we have two subscriptions waiting to be renewed."

As soon as some RECORDER readers see this, funds will surely be started this way for this good work. If we are disappointed in this it will be the first time.

"No matter what hardships may attend or what sacrifices may be necessary, government by law must and will be sustained."



Bailey and Kent, is so concise and plain, so instructive and interesting, that it is given here although it involves some repetition of what I have written before.

Non-Semitic and Semitic peoples fought for the possession and control of the Hebrew world.

Of the non-Semitic races there were (1) The flint-men (using flint for weapons and tools) and cave dwellers of Palestine as early as 10,000 B. C. (2) Unknown tribes in Mesopotamia and Babylonia. (3) The Sumerians who developed civilization in lower Babylonia, inventing a language the cuneiform characters of which were used in the Hebrew world for centuries. (4) The Hittites, invaders from the north, who occupied Armenia and northern Syria for a few hundred years. Real history in these lands began with the conquering Semites. (5) The Egyptians, to the Hebrews, were the most important non-Semitic people. As early as 3400 B. C. they were advanced in agriculture and commerce. By the sixteenth century they were a great empire including most of Abyssinia, Palestine, and Syria; and had more or less intercourse with Hebrew peoples.

The Semites were a vigorous and enterprising race whose physical and mental qualities are represented in the Jews of our day.

In historic times they spread over the Hebrew world, having different names.

1. The Arabian groups. (1) The nomadic tribes on the dry plains of northern and central Arabia. (2) The more advanced but desert-isolated group in fertile southern Arabia, whose connection with other people was largely by way of product bearing caravans.

2. The Amorites. From the fifth to the third millennium before the Christian era the northern part of the Hebrew world, including Palestine, Syria, and Mesopotamia, was their home. On the ancient monuments these Amorites are pictured with broad shoulders and sturdy muscles, long narrow heads and low receding foreheads, high cheek-bones, aquiline noses, light complexion, reddish hair, and long beards. The center of their political organization appears to have been the middle Euphrates. The ruins of their ancient cities extend all along the eastern Mediterranean and between the upper waters of the Tigris and

Euphrates. The excavations have revealed a high type of agricultural and commercial civilization. Bronze weapons and utensils abound. Their cities were usually built on low rounded hills and encircled by huge walls of stone or sun-dried bricks. The gates were flanked with towers. A strong fortress and a temple marked the center of the political and religious life of the city, and about them and closely crowded together were the little mud hovels in which the common people lived. Their type of political organization was thoroughly autocratic. The power of each tyrant was practically absolute, and the common people were his serfs.

The term Canaanite, so constantly used in the Bible, means a "lowlander." Canaanites were merely Amorites who dwelt in the plains and valleys. One of their numerous groups is known as the Phoenician.

3. The Babylonians. At least as early as 3500 B. C., and probably much earlier, the Amorite civilization began to spread along the lower Tigris and Euphrates valley and settled in the rich "sea lands" north of the Persian Gulf. Gradually the Semitic colonists supplanted the Sumerians who had occupied this garden land at a period antedating human records and took over their culture. The Semitic conquerors soon developed city states, like Ur, Nippur, Larsa, and Erech, which were at first mutually hostile but later united under the leadership of strong kings. Out of this stock came Sargon I of Agade (about 2800 B. C.) and his son Naram Sin, who ruled from the mountains of Persia on the east to the Mediterranean on the west. Colonists from Babylonia moved northwest about 2200 B. C. to the middle Tigris, and were later known as the Assyrians.

From the days of Sargon I Babylonian armies frequently conquered and a constant stream of Babylonian influence penetrated the lands lying along the eastern Mediterranean. About 1900 B. C. the great Hammurabi founded the Babylonian empire, with Babylon as its capital. Henceforth commerce and trade ran uninterruptedly along the ancient highways. The Babylonian language was finally established in Palestine before the fifteenth century. Even when this land had been for a century under Egyptian control, the state

papers that passed between it and Egypt were written in the cuneiform script of Babylonia.

4. The Hebrews. The Hebrews were among the youngest of the Semitic peoples, for even their oldest traditions do not go back beyond the twentieth century before Christ. These traditions and their institutions connect them closely with the nomads who wander over the steppes and plains of northern Arabia and southern Mesopotamia. During the so-called patriarchal period they tried to break into the fertile crescent to the north and west, but everywhere they found it difficult to gain a foothold. Already the world was old and densely populated. At first they lived in the border-land between Amorite Palestine and western Arabia. Famine in time drove some of them to Egypt. It was not until about 1150 B. C. that they began to gain a permanent foothold in Palestine. Following the Hebrews out of the ancestral home, but essentially the same people, came the Arameans. The date of their maximum strength is 800 B. C. and their center of power was Damascus.

5. The Role of the Coast Land. The land where the Hebrews finally crystallized into a nation is a strip of mountain and fertile valley that lies along the eastern Mediterranean coast and extends inland for perhaps a hundred miles. Today it is divided into two parts: (1) the northern half, extending from Damascus and Beirut to Alexandretta and the Euphrates, and named Syria; (2) the southern half, reaching from the same dividing line to the desert and the Egyptian boundary and called Palestine or the Holy Land.

This coast land has been often likened to a narrow bridge connecting the civilizations of Egypt and the Tigris-Euphrates valley. Certainly its history confirms the simile, for across it have gone the caravans and the armies of all the ancient empires, treading the oldest highway known to man. This bridge simile explains partly why the coast land never became the seat of a great empire; it was useful for crossing but not attractive as a home. Kings fought for it because its highroad controlled traffic and led to richer booty beyond. Thus it came to pass that over it from the north swept the armies of Sargon and Hammurabi—though they were halted on the frontier of

Egypt—of Assyria during its period of greatness, of Babylon, Persia, Greece, and Rome. From the south Egypt, during its days of power, burst through repeatedly—Ahmose, Thothmes III, and the other eighteenth-dynasty kings, Seti and Ramese of the nineteenth, and the occasional "smoking firebrands" of the dying empire. In later days the armies of the caliphs surged back and forth across it from Bagdad to Cairo; Napoleon and Ibrahim Pasha trod the bridge in pursuit of greater empires; and in the great World War Germany and her Turkish ally first threw men across it to pierce Egypt, and then Britain counter-marched from Egypt in order to join its other battalions coming up the ancient highroad of Mesopotamia to redeem for civilization all the ancient Semitic world. In the midst of this ebb and flow of conquering hosts the dwellers of the land could do little else than make themselves as inoffensive as possible, to pay tribute faithfully to whoever had the power to collect, and to keep alive in their hearts the phantom hope of freedom. It is one of the outstanding wonders of history that a people of a land so small, so divided, so poverty-stricken, so trampled upon, has nevertheless been able to stamp its genius upon the thought and life of the whole world.

6. Our Heritage from the Hebrew World. We owe to this small corner of the globe a larger debt than perhaps we imagine. First of all comes the Hebrew religion, which has been one of the greatest moral forces in history. By-products of that religion are the Old Testament with its wealth of spiritual teaching and inspiration, and Christianity with its New Testament. From the Arabian desert also came the religion of Mohammed, which dominated the civilized world for a century and still controls the consciences of one-fifth of the human race. If any land may claim to be the mother of religions it is southwestern Asia, the cradle of Judaism, Christianity, and Mohammedanism.

We owe to the early peoples of this area the beginnings of many of our sciences and arts. In Babylonia, and contemporaneously in Egypt, arose the earliest cities, the earliest empires, with the arts of war on which empires were founded. There irrigation was first developed and the necessary implements of buckets, sweeps, and



wheels were invented. In building we find there the arts of brick-making, arch construction, and decoration with sculpture, paint or enamel. Seal and gem cutting of the most delicate kind was practised. Medicine began in Babylon, or Egypt, or both, as did astronomy and mathematics. The Babylonians predicted eclipses, invented a calendar and passed on to us their system of reckoning time by the year, month, and week. We, as they, name our days after the gods associated with the heavenly bodies, and we still use their scheme of dividing the day into two periods of twelve hours each. From Phoenicia came our alphabet and the science of deep-sea navigation, while from Egypt came written speech, the use of metals, and the science of engineering. All these facts indicate that the earliest civilizations in human history arose here, and whatever of value they evolved has been passed on to us.

But the chief claim of the Hebrew world to our regard lies in the fact that the ideals of democracy which today are winning acceptance among all civilized races first developed within this area. Though the great military despotisms of Egypt, Babylonia, Assyria, and Persia that flourished in these lands have caused people to think of autocracy and the East together, it is nevertheless true that under the iron heel of these very despotisms there grew and blossomed a tiny flower, precious as any poppy that now blows in Flanders fields. It is the flower of human freedom, of the rights of man, of the possibility of self-determination, of the duty of brotherhood. Certain ancient kings of Babylon and Egypt were the first to express these ideals, but their teachings were vague and fell upon poor soil, and so they died and left no trace in human institutions. It was in the soil of the barren steppe lands that encircle Palestine and among the nomadic tribes of the wilderness that the seeds of democracy first took root. Among the Aramean tribes that under the leadership of Abraham and Jacob found a home in southern Palestine all property was held in common, each man had equal rights and responsibilities, and the chieftain was the servant of all. Whenever the independence of this liberty-loving group was endangered, each man rose to put down the despot. In time their ideals regarding the fundamental rights of man

and his duties to his fellows were expressed in definite laws, and all later democratic legislation is largely an unfolding of what is there set forth in principle.

(To be continued)

### OPPORTUNITY OF THE MINISTRY

E. R. LEWIS

To the men and women who are engaged in the service of the Master who possess the Minister's gift, there are many things, on many occasions, which are sure to bring rewards of peace and real satisfaction. Careful improvement of the great and boundless opportunities that come to the minister is always sure to result in blessings; and in no other calling are these open doors for doing good so plentiful.

In the ministry, as in every vocation, there are derelicts who lack initiative and other fundamental qualities necessary for success. These persons are likely to drift about aimlessly from community to community and from church to church. If in early life some have had no advantages and no definite object, they are likely to think that all doors of real opportunity are closed to them. But if such persons are sincerely burdened with a deep sense of human needs; if they are filled with the love of God, and long to reach out and help their fellow-men to a higher life, they need have no fear. If they are filled with power from on high, without which no minister can succeed, let them not be discouraged over any lack of early education; but let them go forward in the strength and power of Israel's God, speaking the messages their God shall give them.

If a man has scholastic attainments let him thank God and be humble; but if he lacks the higher education let him trust God, keep sweet, and do his best for the Master. Let him be assured that God will open to him more doors of opportunity than he can enter, and he will pray the Lord of the harvest to send other laborers into the fields.

When your all is put into the service, joy and peace will come. There will be a consciousness of work well done, and there will come the approval of him who is Lord of both laborers and harvests.

Stone Fort, Ill.

## 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 HONOR ROLL

The standing of the churches as published on this page, reveals the fact that in the first three months of the present Conference year only twenty-six churches paid anything to the Forward Movement. But that is twenty per cent better than the record for the same period last year.

Two churches are ahead of schedule. They are Chicago and Pawcatuck. If the Chicago Church has a "financeometer" on the wall in the room where its members worship, it registers "30," or "Oct. 15." That is, that should be the marking for October first. Pawcatuck's marking would be "25" strong for October first. Waterford is a close third, and is approaching normal.

While the Pawcatuck Church is second in the list of seventy churches, on the percentage basis, that church heads the list in the amount of money paid in. Salem is second, followed, in order, by Plainfield, First Alfred and Chicago.

### THE NEXT QUARTER WILL BE BETTER

The first quarter of the present Conference year ended September 30. Figures show that not five per cent of the Forward

Movement budget for the year was received by the treasurer during that time, whereas on a basis of one hundred per cent for the year the receipts at the end of September should have equaled twenty-five per cent of the total budget. This means, as one board treasurer puts it, that the debt of the boards have taken not a toboggan slide, but a climb, instead.

Let us hope we are getting ready for the slide. Doubtless this is the case. The first quarter of the Conference year is always the lean quarter. The reason for this is obvious. The Conference year closes June 30, almost two months before the meeting of the General Conference. The churches usually, and very properly, make a special effort to collect before the close of the Conference year, all pledges due before the first of July, whether that is the end of their own financial year or not. With most churches it is not.

Following this special effort at the end of June, little is done to stimulate collections until "after Conference."

Well, this is it; and we are looking now for the after Conference effort that will give the debts their desired toboggan. We are not anxious that they shall have a safe landing, except that it be safe in the depths of the deep blue sea.

### HOPEFUL INDICATIONS

The following extracts from letters recently received by the Forward Movement director are indications of life and activity in the churches, which augur well for the canvass soon to be made, and for the year ahead.

"The church gladly adopted for its motto for the year the word 'BETTER', and I firmly believe they will live up to their motto."

"I do not know how heartily they will fall into line with the every-member canvass at this time of the year, but think they will do as well as at other times. I am sure that the church will try to do better this year than last. I think conditions are favorable for this."

"It may be of interest to you to know that at a quarterly meeting of our church held last night it was voted to try out the  
(Continued on page 489)



THE STANDING OF THE CHURCHES

September 30, 1922

Churches	Quota	1919-20	1920-21	1921-22	1922-23
Attalla	\$ 340	\$ 17.00	\$ . . . . .	\$ . . . . .	. . . . .
Adams Center	1,530	1,230.98	708.00	710.85	\$ 4.25
First Alfred	5,890	3,335.61	3,876.42	4,121.00	266.00
Second Alfred	2,940	768.34	1,145.90	1,358.13	43.15
Albion	1,870	622.27	279.83	95.00	43.33
Andover	620	148.49	201.25	63.35	48.67
Battle Creek	1,880	1,893.00	2,487.87	1,880.00	. . . . .
Boulder	920	460.00	920.00	460.00	. . . . .
Berlin	970	. . . . .	308.37	541.01	. . . . .
First Brookfield	1,490	769.60	1,550.58	1,072.34	92.35
Second Brookfield	1,240	987.56	1,157.50	613.63	77.45
Cartwright	770	400.00	258.65	211.28	25.00
Chicago	830	1,009.60	926.60	884.16	255.00
Cosmos	220	46.00	88.00	40.00	40.00
Carlton	960	352.97	247.39	182.88	. . . . .
DeRuyter	910	910.00	677.00	814.50	. . . . .
Detroit	. . . . .	(Joined Conference 1921)	140.00	140.00	. . . . .
Dodge Center	1,240	1,250.00	458.45	275.58	41.50
Exeland	220	45.00	20.00	50.00	. . . . .
Farina	1,650	1,650.00	1,019.95	1,161.64	96.00
Fouke	720	664.38	88.00	115.00	. . . . .
Friendship	1,200	430.00	679.83	536.00	. . . . .
First Genesee	1,970	985.00	1,895.79	1,197.17	200.00
Gentry	650	480.50	355.66	167.50	. . . . .
Grand Marsh	280	. . . . .	98.01	25.00	. . . . .
Greenbrier	340	. . . . .	70.00	50.00	. . . . .
Hammond	460	703.00	619.54	575.01	. . . . .
First Hopkinton	2,860	114.53	1,178.68	1,351.29	. . . . .
Second Hopkinton	880	132.15	75.00	184.23	67.66
First Hebron	520	. . . . .	150.00	520.00	. . . . .
Second Hebron	370	. . . . .	67.00	22.00	. . . . .
Hartsville	700	80.00	110.10	62.00	. . . . .
Independence	1,070	1,360.00	1,100.00	565.00	50.00
Jackson Center	1,180	200.00	95.00	160.00	. . . . .
Lost Creek	910	910.00	910.00	910.04	. . . . .
Little Prairie	370	. . . . .	150.00	66.60	. . . . .
Los Angeles	240	275.00	240.00	240.00	. . . . .
Middle Island	730	90.00	100.00	190.25	30.00
Marlboro	990	1,030.00	1,004.51	443.77	. . . . .
Milton	4,460	2,300.00	3,501.24	3,345.00	155.61
Milton Junction	1,990	1,138.74	2,240.00	1,202.00	. . . . .
Muskegon	. . . . .	(Joined Conference 1921)	25.00	. . . . .	. . . . .
New York	660	1,075.00	948.06	1,077.41	. . . . .
Nortonville	2,240	2,240.00	1,440.00	749.00	100.00
North Loup	4,180	4,180.00	4,180.00	2,350.00	. . . . .
Piscataway	930	571.62	412.20	931.16	69.71
Plainfield	2,440	2,071.62	2,975.30	2,884.91	274.00
Pawcatuck	3,840	3,483.29	3,993.17	3,902.01	1,000.00
Portville	210	210.00	210.00	210.00	. . . . .
Roanoke	400	97.00	114.00	75.00	. . . . .
Rockville	1,340	172.00	135.00	245.00	20.00
Richburg	390	293.00	390.00	192.10	. . . . .
Riverside	1,030	925.00	820.05	1,216.61	. . . . .
Ritchie	900	650.00	69.50	271.52	. . . . .
Rock Creek	. . . . .	(Joined Conference 1921)	13.00	. . . . .	. . . . .
Salem	3,220	3,213.50	2,634.55	3,309.20	550.00
Salemville	580	80.46	290.00	142.50	. . . . .
Shiloh	3,550	1,344.04	3,674.30	1,637.01	. . . . .
Scott	490	. . . . .	1.00	33.00	. . . . .
Syracuse	270	88.99	107.72	78.22	8.00
Southampton	90	120.00	40.00	20.00	. . . . .
Stonefort	350	107.00	100.00	159.00	. . . . .
Scio	180	7.71	. . . . .	5.00	. . . . .
First Verona	820	800.00	827.12	820.00	44.95
Waterford	490	540.00	512.25	413.42	112.83
Second Westerly	220	275.00	230.00	230.00	. . . . .
West Edmeston	550	550.00	345.00	300.00	. . . . .
Walworth	880	248.60	499.56	248.50	60.00
Welton	700	610.00	700.00	700.00	. . . . .
White Cloud	1,020	185.00	26.73	203.25	. . . . .

(Continued from page 487)

every-member canvass according to your plan. This marks an advance in the willingness on the part of our conservative church members to try something different, and I am much pleased over the prospect."

"I am urging the every-member canvass, and think the people will put it over."

"Our Advisory Committee tonight has started the wheels going on Recommendation No. 7. I hope we shall be able on the Forward Movement to do much better."

"Our church heartily agrees to this plan of a get-together campaign, and glad that you can be here to help in the good cause."

LAYMEN HELPING

The Seventh Day Baptist Denomination is blessed with many laymen who are interested and capable. Some of them have done splendid work in the past. The churches would do well to call upon these men again. I am giving below a list of names of laymen who, in answer to a suggestion from the Forward Movement director, have expressed themselves as willing to help in this matter. This by no means exhausts the list of capable and willing laymen. These men are busy men, and in most instances doubtless could not get away from their work long enough to visit a church far from home. However, if there are churches within reach of these brethren, and who feel that they would profit by their services, I am sure an invitation would be agreeable to any one of them.

All these men have had special opportunity, in one way or another, to become more or less familiar with the pressing problems confronting the denomination at the present status of the Forward Movement. I wish that at least one church might avail itself of the services of each of these men, respectively. This should be done through personal correspondence with the men themselves. The list:

- Edgar P. Maxson, Westerly, R. I
- Eslie F. Randolph, Great Kills, Staten Island, N. Y.
- Frank J. Hubbard, Plainfield, N. J.
- William C. Hubbard, Plainfield, N. J.
- M. Wardner Davis, Salem, W. Va.
- Lucian D. Lowther, Salem, W. Va.

- J. Nelson Norwood, Alfred, N. Y.
- Paul E. Titsworth, Alfred, N. Y.
- Benjamin F. Johanson, 82 Howland St., Battle Creek, Mich.
- Allen B. West, Milton Junction, Wis.
- Alfred E. Whitford, Milton, Wis.

**AMERICAN SABBATH TRACT SOCIETY**  
Treasurer's Receipts for July, 1922

Contributions to General Fund:

Mrs. Gertrude Richardson, London, England	\$ 1 38
Woman's Executive Board, Mrs. A. E. Whitford, Treasurer	500 00
Loan to General Fund	1,000 00
	<hr/>
	\$1,501 38

Collections:

One-third collections, Eastern Association	15 71
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Income from Invested Funds:

Seventh Day Baptist Memorial Fund:

American Sabbath Tract Society	\$ 23 61
Eugenia L. Babcock Bequest	133 90
George H. Babcock Bequest	1,048 01
Delos C. Burdick Bequest	239 39
Delos C. Burdick Farm	12 58
Charity L. Burdick Bequest	8 81
Penelope R. Harbert Bequest	28 29
Sarah P. Potter Bequest	27 29
Mary E. Rich Fund	30 67
Ashaway National Bank Dividend	1 00
	<hr/>
	1,553 55

Publishing House receipts:

"Recorder"	\$ 156 50
"Visitor"	3 75
"Helping Hand"	122 75
Intermediate Graded Lessons	5 40
Junior Graded Lessons	10 25
Outside Sabbath School Board Publications	70
Tract Depository	80
	<hr/>
	309 15

Denominational Building Fund:

Contributions:

Ladies' Aid Society, Adams Center, N. Y.	\$ 50 00
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Income:

Interest on bank balances	9 21
Rebate on insurance	42 51
	<hr/>
	101 72

Equipment Account:

Five Year Equipment Notes	300 00
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Maintenance Fund:

Rent, from Printing Plant	200 00
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Contributions to Marie Jansz:

Mr. and Mrs. Timon Swenson, Viborg, S. D.	10 00
	<hr/>
	\$3,982 51

**Treasurer's Receipts for August, 1922**

Contributions to General Fund:

Dr. W. H. Tassell, White Mills, Pa.	\$ 10 00
Forward Movement contributions, W. C. Whitford, Treasurer	36 16
	<hr/>
	\$ 46 16

Collections:

Collection, Iowa Yearly Meeting	9 00
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Publishing House receipts:

"Recorder"	\$ 133 00
"Helping Hand"	46 90
Intermediate Graded Lessons	20 85
Junior Graded Lessons	18 45
Outside Sabbath School Board Publications	68



Tract Depository .....	50	
B. C. Davis' "Country Life Leadership" .....	51 50	271 88
<b>Denominational Building Fund:</b>		
<b>Contributions:</b>		
Mrs. Minette E. Cowles, Gullford, N. Y. ....	10 00	
Forward Movement contributions, W. C. Whitford, Treasurer .....	77 86	
Rebate account insurance .....	7 01	94 87
<b>Equipment Account:</b>		
Sale of Proof Press .....	20 00	
<b>Maintenance Account:</b>		
Rent from Printing Plant .....	200 00	
		\$ 641 41
<b>Treasurer's Receipts for September, 1922</b>		
<b>Contributions to General Fund:</b>		
Forward Movement contributions, W. C. Whitford, Treasurer .....	362 33	
Loan to General Fund .....	500 00	862 33
<b>Collections:</b>		
One-third collections, Conference .....	118 00	
One-third collections, Southwestern Association .....	5 61	
One-third collections, Northwestern Association .....	20 00	143 61
<b>Publishing House receipts:</b>		
"Recorder" .....	237 35	
"Recorder"—Stock Sold .....	73 14	
"Helping Hand" .....	79 70	
Intermediate Graded Lessons .....	24 75	
Junior Graded Lessons .....	41 40	
Outside Sabbath School Board Publications .....	8 20	
Tract Depository .....	4 25	
B. C. Davis' "Country Life Leadership" .....	2 63	471 42
<b>Denominational Building Fund:</b>		
Mr. Luclun Sanborn, Davison, Mich. ....	50 00	
Mrs. M. A. Ayars, Panama City, Fla. ....	25 00	
Forward Movement contributions, W. C. Whitford, Treasurer .....	519 87	594 87
<b>Maintenance Account:</b>		
Rent from Printing Plant .....	300 00	
<b>Contributions to Marie Jansz:</b>		
Mrs. Ruth Threlkeld and family, Memphis, Tenn. ....	33 33	
<b>Contributions to Rev. T. L. M. Spencer:</b>		
Mrs. Ruth Threlkeld and family, Memphis, Tenn. ....	33 33	
<b>Contributions to Dr. Rosa W. Palmberg:</b>		
Mrs. Ruth Threlkeld and family, Memphis, Tenn. ....	33 34	
		\$2,472 23

### PASTOR'S QUARTERLY REPORT— MILTON, WIS.

*Requested for publication*

Since making his last quarterly report the pastor has been absent from the regular church services and parish work while he was attending the Quarterly Meeting at Albion, July 22; the General Conference at Ashaway, August 19 and 26; and the Northwestern Association at White Cloud, Michigan,

September 16. During his absence the pulpit has been supplied in a most acceptable manner by Rev. E. M. Holston, Prof. D. N. Inglis and Prof. A. E. Whitford. The prayer meetings on the above-named occasions were conducted by Circles Two and Three and the Brotherhood.

The church has been favored by the spiritual ministrations of visiting pastors, Rev. M. G. Stillman who preached at the morning service July 29, and Dr. W. D. Burdick, September 23.

A formal report on the religious day school held June 19 to July 7 does not strictly become a part of this report. Yet the results have been so beneficial and the possibilities of this branch of the activities of the church are so great and far-reaching that I present the subject with the earnest hope that the church will fully endorse the purpose and effort of the day school at the next annual meeting and encourage the Sabbath school to make the day school a permanent part of the religious education provided for by the church.

A resolution of vital importance was adopted at the Sabbath morning service, July 29, which has great significance to us as individuals, homes and a church. In adopting it we reaffirmed our faith in and pledged our allegiance to the Sabbath of Jehovah God and the Bible; we determined more carefully and prayerfully to reverence the Sabbath as a sacred element in our religious and spiritual experience; and we urged upon the administrative officials of our colleges to encourage and assist our young people in faithful Sabbath observance while they are enrolled in these institutions.

The pastor is very anxious that the church should earnestly consider and make provision for evangelistic services to be held either late this autumn or in the early part of the new year. I feel sure the time is ripe for and the conditions urge special meetings for deepening and extending the spiritual and religious life in individuals, church and community. There is much that can and ought to be done to revive the work and interests of the Kingdom. It will require united efforts, prayers and complete surrender to the Master's will.

HENRY N. JORDAN,  
*Pastor.*

Milton, Wis.  
October 1, 1922.

## MISSIONS

### OUR TRIP TO MOKANSAN

To begin with it rained Sabbath Day, and I think for two or three days before that. It also rained on Sunday, more on Monday, after the weekly washing had dried, quite freely on Tuesday, and was still raining on Wednesday noon when we started for Mokansan. But as a bad beginning often makes a good ending we had no fears in attempting the journey even though the skies were lowering and there was no prospect of their clearing.

Our party consisted of four persons, two teachers from the neighboring school of Bridgeman who had been ordered by their physician to go at once to the mountains, a servant and myself.

Let me also say in beginning that the trip to Mokansan is a three variety kind: 118 miles by train, 30 by house boat and 7 by chair.

Mr. Davis kindly accompanied us to the station for the baggage must be weighed and put on the train. Now I might remark that traveling in China is as different from traveling at home as can be imagined. Here no one thinks of going any distance with merely a bag and trunk. Even if you are to be gone only over night the unwieldy pookay must form a part of the impedimenta of travel, else you may have nothing on which to rest your weary bones at bedtime. If you are to be gone for the summer the amount of baggage must be correspondingly increased. As we were allowed only ninety-six pounds on our third class tickets the two typewriters, the suit bag, the ice cream freezer, the lantern, a basket or two, the thermos bottle, the kodaks, and umbrellas we carried as hand baggage. Such trifling things as carrying a few pieces by hand we did not mind as by so doing we saved about six dollars; while the accommodations were just about as good as in second class. It is only the aristocrats that travel first class in China, certainly not the missionaries. The wooden seats in the third class cars are usually placed lengthwise of the car, one on each side and two back to back through the middle. But we

were pleased to find in our car short seats like these at home with a window for each seat.

At last we were off, and soon the rain began to pour. It drove in the windows on both sides of the car at once so it was either take the rain or forego the fresh air. For a while we took the rain, then we concluded it to be wiser to keep at least partially dry, and down went the windows. But we could enjoy the outlook even though it was through the rain, for there was quite a variety of landscape. Many of the farmers were planting rice in the flooded fields, pulling up the plants from the seed beds, bunching them together like a green whisk broom and depositing them in convenient places on the field and then taking wisps and planting them in rows in the mud. There never seemed to be any lines to set them out by, but the rows were nearly always straight and even; or if the little plot of ground was circular the rows followed evenly the contour of the land.

We passed Chinese villages, some of the houses trim and neat, other homes of low straw-covered boats, pulled up along side the canal, or thatched huts down in the mud seeming not cleaner than many a pig sty. Yet even in these filthy homes are contented men and women and boys and girls though some seem so degraded it is hard to recognize in them souls for whom Christ died. Then there were many pretty bridges, stone ones with carved arches and high in the middle with steps up each side.

In the latter part of the afternoon we began to see the hills and now and then a tall pagoda, each with its five or seven or nine stories with its curving roofs standing like a sentinel on guard over the bamboo covered hills.

At Konzenchiao where we left the train we were met by one who later proved to be a most important addition to our party—a man who was to be our cook on the mountain. After making arrangements for our boat and finding coolies to carry our baggage which had been added to by the new man, we went in the rain and dark to the house boat on which we were to make the over night trip on the canal.

Once on the boat the next procedure was to unroll our pookays on the hard planks through the middle of the boat, put up our



mosquito nets, and make ourselves ready for bed.

In spite of the softness (?) of the planks and the rain which continued to fall steadily all night we slept soundly, for it was cool and the boat did not leak, or the rain drive in.

The men however did not fare so well for they were in the end of the boat sheltered only by a matting roof over their heads. The rain beat in and they were thoroughly soaked both clothes and bedding.

We had expected to reach our destination about eight o'clock in the morning, but the big unwieldy boat could not stem the strong current in the now much swollen canal and we were told it might be noon before we could make it. But noon came, and we were still many miles away, going only at a snail's pace. Indeed much of the time the boat was actually going back! The men were tired and made long stops and we began to be a bit discouraged. Then another houseboat came up alongside and after several attempts to pass a place just beyond where the current was especially strong, finally made it and went on up the stream. This gave our men courage and they also tried it. But to no avail. About an hour later the other boat came back saying that the water was too high and swift to go through the bridge which was in sight from where we were.

Our cook had been helping the boatmen for several hours, now taking a hand at the big oar, now pushing with the long pole, and now going on shore and pulling us along with a rope. But when this news came he was ready to give up. Our crew could never make it even with his help.

We had finished our food at noon time. So when there was nothing else to do he started off on a foraging and exploring expedition. After two hours he returned with some eggs and a fish. He had waded in water up to his waist, and people had told him it would be impossible to finish the trip for three days.

So while our supper was being cooked we held a council of war. We found the boatmen would let us stay on the boat for three days upon payment of four dollars more, or they would take us back to our starting place free of charge. This plan was proposed and that; but nothing seemed feasible, except to go back, perhaps leaving our goods where we took the boat, and we

going back to Shanghai. But the current was too strong to attempt the trip that night; so after eating the delicious supper of rice, fish and egg prepared by the cook over the Chinese stove on the boat, we again spread our beds on the hard plank, and composed our weary bones for rest. This time putting up a partition in the middle of the boat to allow the two men servants to sleep undisturbed by the rain, which at intervals was still falling.

At three-thirty the cook called the boatmen and made them get to work, for if we were to get to Shanghai that night we must reach the place where we could take the train, by soon after noon. After going down stream for about two hours we came to a Chinese village where the launch which daily made the same run we had been trying to was tied to shore. So we too stopped to reconnoiter. Some natives told us a foreign family had gotten thus far in a house boat and were going to change to a small one. We tried to find them if perchance we might go in their company, but instead found a man who would take us through—just the passengers—for two dimes each. So we started for the boat well pleased with the thought of being able to go on. Before all arrangements had been made, along comes another man who will take goods and all for the trifling sum of six dollars to our destination. We finally persuaded him to do it for five and soon everything was loaded into the smaller boat and we were off again; first, however, paying the five and a half dollars to the other boatman which should have taken us all the way.

We made the rest of this part of the trip without incident except that we nearly upset a small boat as we were going through a bridge where the current was very strong, missing it by not much more than a hair's breadth. The men in the boat were thankful and so were we.

It was ten o'clock when we arrived at Sanchiaopu where we left the boat for the next stage of the journey. This place is well equipped with adequate facilities for taking people up the mountain. There are always plenty of chair and baggage carriers while capable men attend to weighing baggage, calling men to carry it and providing other necessities. Here is also a fine new rest house with many conveniences.

(Continued on page 511)

## EDUCATION SOCIETY'S PAGE

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

### COLLEGE OPENING ADDRESS

PRESIDENT BOOTHE COLWELL DAVIS

(Alfred University, September 27, 1922)

The opening of the eighty-seventh year of Alfred University brings new interests, new problems and new opportunities. It is well to pause on the threshold of the year for a brief analysis of the outstanding features that mark this beginning of a new college year.

We make progress by noting both achievements and failures, and correlating the materials at hand out of which the future is to be made.

Last year was a notable milestone in Alfred's history. It was an epoch making year in various respects.

1. It was the year of a great financial campaign which completed the raising of over \$400,000 and which gave Alfred an unquestioned ranking among the standard "A" class colleges of the country. The standardizing agencies of the country all recognized the distinctive achievement which won an appropriation of \$100,000 from the General Education Board. That fact gave Alfred a new rating never before enjoyed. The cooperation of the student body in this great achievement, to the extent of student subscriptions aggregating \$10,000, was a demonstration of student loyalty never excelled by any college.

2. The unprecedented enrolment of last year taxed to the utmost the laboratory facilities of the college and convinced the Trustees of the necessity for a new laboratory building to be erected at once.

3. The Pre-medical Course was reorganized and enlarged to meet the requirements of all "A" class medical colleges.

4. A large athletic schedule was organized and carried through within the income of the association, and a margin of some \$700 was saved to be applied on the debt of preceding years.

5. The students of the college enlarged the scope of self-government ideals by mak-

ing officers of the classes or organizations responsible for infractions in discipline by classes or organizations. The students also instructed the senate to take active measures to prevent infractions as well as to impose penalties for such infractions.

6. Banquet contests, having long outgrown their early limits and safeguards, and having become an institution of grave danger, and serious concern to the authorities and patrons of the university, were abolished by two successive and decisive votes of the student body, while a system of less dangerous and objectionable contests was successfully inaugurated.

7. One fraternity acquired a handsome home which it enjoyed during the year, and a sorority established itself in an independent home and demonstrated its ability to finance and carry out a successful year's program.

8. An index system has been established and applied in the grade ratings of the several groups of students.

Other significant achievements of the past year might be noted, but these are sufficient to indicate the vantage ground of this new year over any previous year. All this accumulation of sentiment, idealism, experience and traditions, from year to year, is an important element in the material out of which colleges are made, and by means of which, immaturities, errors, blunders and excrescences are eliminated.

The year upon which we have now entered may not have to its credit, in the end, so large a number of major achievements as the one just passed; but it has even greater possibilities for progress than any previous year.

1. We shall soon be in possession of the new science laboratory, which will enrich the opportunity for high class work in chemistry and biology beyond anything Alfred has ever yet enjoyed.

2. Two additional fraternities have just acquired excellent homes of their own, in which they are now established. All these new student houses add rooming and boarding facilities to the university for a hundred students or more and increase the value of the educational plant by more than thirty thousand dollars. This year should establish relations and traditions among these excellently housed fraternities that have not been practicable heretofore. I should be



glad if this year could develop an inter-fraternity council which would aid in guiding and standardizing fraternity activities. That is a step in the way of progress that should soon be made.

Bitterness and unsportsmanlike rivalries are limited among institutions within a college, as among colleges themselves, to periods of infancy and immaturity. Twenty-five years ago there was a fierceness and bitterness of rivalry and competition among colleges themselves that has now largely passed away. Maturity and standardization generate self-respect, confidence, and comradeship.

3. In athletics the year starts off with exceptional promise. The large number of men who are out for football indicates a much wider interest in the sport among the men, provides a larger number of men from whom to select a winning team and conforms to the rapidly growing sentiment of the country that all-students should participate in athletics in some form or other. The recent agreement between Harvard, Yale, and Princeton, restricting eligibility, limiting practice time, and coaches, and otherwise reforming the sport, will help smaller colleges to eliminate the professionalism which, in many places, has become so offensive in recent years. I am sure Alfred is making an honest and successful effort to maintain clean, sportsmanlike athletics, and still produce a winning team.

Criticism has been made that social matters interfere with athletics at Alfred. It has been said that because Alfred is a co-educational institution we can never expect to get good practice and good scholarship both from our men. Social engagements take up so much time and are so much on the minds of students that we can never expect to get proper training or high scholarship. I resent that criticism, as a necessary condition of coeducation. I do not believe that it is necessary, but that a proper self-respect and self-control can do away with every cause for such criticism.

I regret, however, that there has in the past, sometimes been just ground for such criticism. The fault and the criticism has not been limited to our men. College women who encourage excessive social attentions from young men, and permit them to consume time, thought, and energy, in these matters that should be devoted to study and

training, are just as disloyal to the college and to athletics as are the men who permit themselves to be imposed upon and to be led into criticisable neglect of study and training.

Education and scholarship are the first requisites of a college. Athletics, while desirable, are secondary. Social activities and relationships are wholly incidental. They are pleasant and profitable in moderation and under proper restraints, but when they become the absorbing motive of college life, the college has degenerated into a social club.

I greatly desire that this year shall demonstrate to the Alumni Advisory Board on Athletics, and to the alumni and friends of the college, that Alfred men and women can no longer be justly criticised on this ground. It is not necessary that our college, and our college life should be compromised by a few soft, silly-headed couples that must always be seen together about the campus, in the library, hanging around dormitory doors, or strolling about the streets, both out of and in study hours. A healthy resentment by the student body of such silliness, will soon put a stop to a proclivity to "spooning" and hand-holding which has sometimes become painfully disgusting.

Such healthy resentment will also greatly elevate the standards of scholarship, as well as advance athletic records.

4. The action of the student body last spring in conferring larger responsibilities and powers upon the student senate, gives an unusual opportunity this year for widening the usefulness and effectiveness of the senate. This achievement will, however, be very largely dependent upon the support and co-operation which the student body gives the senate.

There seems to have grown up, in the past, a kind of upper class organization, unauthorized by any student or university authority, but with self-delegated responsibility, for independently administering discipline among the students. The new interpretation of the senate's responsibilities and duties, removes any excuse for an executive body acting independently from the senate.

The student body, acting with the senate and under its leadership and direction, may now make the student senate more distinctly an executive and judicial body than ever before. Such elevation of the senate to its rightful place as an elected and representa-

tive body, will remove some very just and adverse criticism of our student activities. I look upon this exaltation of the function of the senate as one of the most attractive possibilities of this college year.

5. One other opportunity for notable achievement this year, which I must mention in conclusion, is in the correlation of the religious and spiritual life of Alfred University. About 80 per cent of the student body is now made up of people who observe Sunday as a Sabbath. Last year they represented sixteen different denominations. The village church, worshiping on Saturday, cordially invites all who wish to do so to unite in that worship. But there has been a growing Sunday-keeping congregation for many years. There is also now a larger number of Sunday-keeping families in the village than ever before. Recently there has been organized the Union Church of Alfred, composed of residents and students who worship on Sunday. At the service last Sunday at which over a hundred persons were present, fifty signed the membership pledge of the Union Church.

I confidently expect that within the year this membership will be doubled or trebled. It is a fine development of the religious life of the college and community, and it is a step forward which will make this year notable in the history of Alfred.

In the light of all these facts, and with the largest total enrolment ever enjoyed by Alfred, I look forward to the completion of the eighty-seventh year as the best and most successful year in Alfred's history.

#### ABSTRACT OF ANNUAL REPORT

Sixty-seventh Year—July 1, 1921, to June 30, 1922

E. P. SAUNDERS, *Treasurer*,  
In account with

THE SEVENTH DAY BAPTIST EDUCATION SOCIETY

##### I. REVENUE

*Dr.*

Balance July 1, 1921	\$ 303 80
Interest	3,093 86
Forward Movement Fund	9,037 21
Contributions from Conference and associations	212 75
Rent from Merton Burdick farm	16 23
Advanced Insurance Premium reimbursed from Principal	9 05
	<u>\$12,672 90</u>

<i>Cr.</i>	
Alfred University	\$ 4,026 86
Theological Seminary	2,150 44
Milton College	2,778 34
Salem College	2,831 73
American Sabbath Tract Society, Year Book, 2 years	262 35
Printing	25 50
Traveling expenses, president and corresponding secretary	230 13
Interest accrued on Bonds bought	98 44
Fouke School, special contribution	6 50
Contribution to expenses of Student Disarmament Conference	25 00
Treasurer's salary	100 00
Transfers to Principal	51 68
Expense, Merton Burdick farm	28 63
Sundry expenses	20 33
Balance on hand	36 97
	<u>\$12,672 90</u>

##### II. PRINCIPAL

*Dr.*

Balance July 1, 1921	\$ 37 08
Bonds	7,133 10
Bonds and mortgages	5,245 00
Washington Trust Company	202 25
Transfers from Revenue	51 68
Advances taxes repaid	22 86
Estate of Mary E. Tomlinson	500 00
First Hopkinton Church	50 00
Guaranty Fund, profit on exchange of Bonds	405 37
	<u>\$13,647 34</u>

*Cr.*

Bonds	7,666 40
Certificate of deposit	980 00
Mortgage	992 00
Real Estate	2,200 00
Insurance premium, reimbursed Revenue	9 05
Taxes advanced	235 60
Balance June 30, 1922	1,564 29
	<u>\$13,647 34</u>

##### III. ENDOWMENT.

###### A. Condition

General Fund	\$ 732 50
Alfred University	23,373 64
Theological Seminary	26,713 16
Salem College	200 00
Twentieth Century Endowment Fund	150 00
Special Betterment Fund for Alfred University	147 27
Natural History Fund for Alfred University	200 00
Young Men Preparing for the Ministry	978 64
Guaranty Fund	405 37
	<u>\$52,900 58</u>

###### B. How invested

Bonds	\$19,082 50
Bonds and Mortgages	21,957 00
Stocks	100 00
Bills receivable	4,900 00



Theological Endowment notes .....	1,895 00
Certificate of deposit, Farmers Loan and Trust Co. ....	980 00
Advances for taxes and insurance .....	221 79
Real Estate .....	2,200 00
Cash .....	1,564 29
	<hr/>
	\$52,900 58

## C. Increase

Sundry sources .....

1,007 05

Respectfully submitted,

E. P. SAUNDERS,  
Treasurer.

Audited by A. B. Kenyon, July 5, 1922.

## WELTON, IOWA

Rev. T. L. Gardiner,  
Plainfield, N. J.

DEAR FRIEND:

The days of the past months have been busy ones and among the pleasant recollections are the sessions of the General Conference and the splendid hospitality of the friends at Ashaway.

Upon our return home and after the presentation of our Conference report, six young people presented themselves for baptism. One of the number was George Michel, of Marion, Iowa, son of Charles and Ella Michel (Mrs. Michel will be remembered as Ella Crosley, of Milton). With him were Genevieve Loofboro, Melva Campbell, Ruth Hill, and Glen and Burrellson Van Horn. At a later date all with the exception of George Michel were received into the Welton Church. George waits for the consolidation of the Seventh Day Baptist and Church of God denominations.

September 14-17 we attended the Northwestern Association at White Cloud. These were great days, rich in experiences of all kinds. It was no small task for the good people there to feed and care for the number present at the various sessions, but the hearts of the people are large, so must have been their gardens, vineyards and melon patches. The dinners and suppers served in the commodious basement of their splendid up-to-date church were just such social occasions as Seventh Day Baptists enjoy. In the address of welcome Dr. Branch presented the visitors with a large key which he said opened everything in the city but the jail. I am sure it was tried everywhere but at the jail and I am not so sure that it would not have worked there, had there been occasion. White Cloud is one of the

promising fields in our denomination. The people there would back a pastor that could vision the possibilities of that great field. We should pray with them that the Lord of the harvest might send workers into that open door of opportunity.

Friday, September 29, Welton enjoyed her first football game of the season. Our boys won by fair playing and a clean fight. Our opponents were from the Dewitt High School and came to Welton confident of victory. The outstanding feature of the game was the playing of two of our boys, Paul Loofboro and Herbert Saunders. At least two of Welton's touchdowns were credited to Saunders, while Paul was always there with star interference. Well and good for the boys. May their tribe increase.

Sabbath night, September 30, was the time of our Endeavor missionary program. Holland was the subject. One gave a geographic description of the country, others, the founding and scope of our mission there, and biographical sketches of our missionaries. There was also the reading of the poem, "The Leak in the Dyke," and a tableau illustrating home life in Holland. Next month we are to study the China field.

After the program we enjoyed our usual monthly social. The closing contest was the guessing of the number of apples in a sack. Ruth Hill and Paul Loofboro won.

Sunday, October 1, Mr. Langworthy, wife and some friends from the Palmer School of Chiropractic of Davenport, Iowa, called at Welton and promised, now that they had found the way, to come over and spend the Sabbath with us. Mr. E. R. Langworthy will be remembered by many of our folks as the brother of Mr. Verne Langworthy. He will graduate some time in March, 1923, and will then go East to practice.

Tomorrow we are on our way to attend the semiannual meeting of the northern Wisconsin and Minnesota churches, glad for the privilege of meeting old friends, making new acquaintances and of being of service in the Kingdom.

We missed you from your accustomed place at the Northwestern Association.

Respectfully,

C. L. HILL.

October 3, 1922.

## A LETTER TO UNCLE OLIVER

MY DEAR UNCLE OLIVER:

The following quotation from "The Days of His Flesh," by Rev. David Smith, is the best answer I am acquainted with to the question, Why do the first Gospels seem to be so independent of one another?

"Ere the story of the life and teachings of Jesus was written, there was a class of teachers in the primitive Church whose function it was to go about instructing the believers in the oral tradition and drilling it into their minds after the fashion of the Rabbinical schools. They were named the Catechisers and their scholars the catechumens—an expressive name, since *catechein* signifies to din a thing into a person's ears by incessant iteration. Their Mishnah was called 'teaching' and it was hard and disagreeable work with none of the inspiration of preaching about it. St. Paul, borrowing the phrase which the Rabbis used of their Mishnah, speaks of it as 'labour.' Nevertheless it was a most necessary service at a time when there was no written record and believers were dependent on oral instruction for their knowledge of the Gospel history; and St. Paul was careful to remind the Church of the debt which it owed to its Catechisers.

"The oral tradition (Gospel narratives) emanated from the Apostles, being their testimony to the things which they had seen and heard. It was preserved and disseminated far and wide by the Catechisers; and, when the Evangelists composed their narratives, they simply reduced the oral tradition to writing, each adopting the version of it which was current in his locality. The First Gospel represents the tradition as it circulated in Judæa, and, though it was not written as it stands by Matthew, it was certainly derived from him and is stamped with his authority. The Second Gospel represents the tradition as it circulated in the Roman Church, and it has this connection with Peter, that Mark was his companion and enjoyed the advantage of hearing his discourses. At the request of the believers at Rome, it is said, he wrote a short Gospel, and, when Peter heard it, he approved it and sanctioned the reading of it by the Church. The Third Gospel, composed by Luke, the physician of Antioch and the companion of Paul, represents the tradition as it circulated in Asia Minor and Achaia,

and is pervaded by the spirit of the Apostle of the Gentiles. The Evangelists were not authors but editors; they reduced the oral tradition to writing, and therefore it is that their books are entitled, not the Gospel of, but the Gospel according to Matthew, Mark, Luke.

"The evangelic tradition has thus been preserved in three editions; the Judæan, the Roman, and the Greek; and it is a striking evidence of the fidelity wherewith the True Deposit was guarded that these three editions, though circulating in regions so remote and diverse, have remained so true to their common source. So little variation have they undergone in their independent transmission that it is possible to arrange the first three Gospels—hence called the Synoptics—in parallel columns, exhibiting almost verbal agreement. And such divergences as they display make it clear that their agreement is not due to interdependence.

"The Evangelists were not so much authors as editors, and their task was one which required no little discrimination. Since the oral tradition covered the whole of our Lord's ministry, they had before them a huge mass of material, and it was impossible for them to incorporate all of it in their books (John 20:30, 31). They had perforce to omit much which possessed exceeding value and interest, much which they no doubt would gladly have included and we would gladly have learned."

With reference to the question as to the origin of the idea that there were three Wise Men who came to see the infant King, there is not very much certainty. The "tradition" that there were three is very old and some think it was due to the fact that three kinds of offerings were brought, gold, frankincense, and myrrh. This appears to me to be one reasonable explanation.

But it is also true that the number 3 for probably a few thousand years has been considered a symbol of completeness and sacredness. I have, however, found no person or book that suggests why. Masons tell me that the use of the number 3 goes back at least to the time of Solomon and make the very reasonable statement that an equilateral triangle with its three sides and three angles is one of the most perfect of figures.



It may be added that the sacredness of the number seven probably grew out of the recognition of the four weekly phases of the moon.

Yours affectionately,  
ARTHUR E. MAIN.

Alfred, N. Y. September 26, 1922.

### HOME NEWS

NORTH LOUP, NEB.—A goodly number attended prayer meeting Friday night and a large number took some part in the meeting.

It seemed natural to have Mrs. Shaw with us Friday night and to hear her voice. It seems but yesterday since she moved away yet it has been several years.

At the church meeting H. H. Thorngate and Jay Davis were elected deacons, Mrs. Jennie Bee and Mrs. Myra Hutchins deaconesses.

The treasurer's report at the church meeting was not as encouraging as it might have been, yet it might have been worse. We confidently believe we can raise our quota and more if we think in sums of \$16.50 per individual rather than in terms of \$6,000 and more for the whole membership.

A Conference Committee consisting of Pastor Polan, E. J. Babcock, R. G. Thorngate, H. A. Watts, C. W. Barber, and W. G. Rood, has been elected. The committee will choose its own officers and will have full charge of all arrangements. No doubt the committee will meet soon and organize.

Promotion Day was observed Sabbath morning in the Sabbath school. The services were short only two or three classes appearing on the platform. As each class was called for promotion it stood that all might identify it in its grade. Mrs. Ava Johnson will teach the class promoted from the cradle roll.—*The Loyalist*.

DERUYTER, N. Y.—A community farewell reception for Rev. Harold R. Crandall and family will be held at the Seventh Day Baptist church this (Thursday) evening. All "friends" (and this term includes every one in the entire community) are invited to call and extend farewell greetings to this popular dominie and his family, who are about to leave us to reside in New York City, where Mr. Crandall will have a pas-

torate in close proximity to Union Theological Seminary, enabling him to pursue a course of study in that famous institution. All will regret their removal from our midst and heartily wish them success in the new field of labor.—*DeRuyter Gleaner*, October 5.

### "THE HAVOC OF PROHIBITION"

From the Rochester (N. Y.) *Federation Bulletin* is quoted the following:

"An article under the above title appeared in the *Independent* for July 8. It has shocked the friends of prohibition everywhere. People are asking why the *Independent* should take such an attitude. Here are some of the facts: The *Independent* as now issued is not the *Independent* of a year or so ago. It is now 'the *Independent* published by the founders of the *Weekly Review*, which absorbed the *Independent*, October 1, 1921.' One of the editors of this *Weekly Review* said to the writer within a month: 'I left the *Weekly Review* because it seemed to stand for just two things—hatred of prohibition and hatred of Woodrow Wilson.' It seems too bad that the name of the *Independent* should be so prostituted as the above named article would seem to indicate. Pass the word along, and do not allow readers of the *Independent* of today to confuse this paper with the *Independent* which for many years has stood for the best things."—*The Baptist*.

### HOW MEN FALL

Men never fall from a Christian life as a meteor falls through the sky, with a sudden flash. Men go down as stars do, gradually and quietly. The love of prayer becomes less. The neglect of prayer is occasional. The reading of God's Word is casual. Nothing is extracted from it. Men read it because it is their duty to read it. It is not food to them. Still less is its fruit luscious to their taste. They backslide, step by step, falling upon lighter sins, as upon a boulder, and then upon more of them; till at last they slip and spiritual death overtakes them.—*Henry Ward Beecher*.

"It is fundamental to all freedom that all men have unquestioned rights to lawful pursuits, to work and to live and choose their own lawful ways to happiness."

## WOMAN'S WORK

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

It was "a misty, moisty morning" when we packed our baggage into our car again and drove out of Westerly, starting for home, but driving first to Newport. We should have been glad to make the trip to Newport with those who went on the train, as that would have given us more time to visit with our friends, some of whom we felt that we had scarcely seen, but we felt—or our doctors felt—that we must reach home Friday, and Newport is many miles from Milton. So after an early breakfast we waved good-bye, expecting to have another opportunity to say good-bye in Newport. We hurried along through the fog and rain over that beautiful drive, afraid that we should miss the eight o'clock ferry. We caught it, or rather we could have caught it had there been one to catch; as it was we took one at eight-thirty. We found two auto loads of Conference people ahead of us, they evidently thought that the boat was scheduled to leave at eight o'clock. In one of the cars we found some of our neighbors from Milton, and the other carried Pastor Randolph and his group of boys from Nile. After a short ride on this ferry boat we drove down and off across a small island onto another ferry boat, and in a short time we were driving off this boat into the old city of Newport. Neither Pastor Randolph nor we knew just how to find the building of the Historical Society, and so the men took turns in inquiring the way. In driving about the city we happened upon Touro park, where stands "the old stone mill." This was immediately recognized by two members of our party, who reminded the rest of us that this old piece of masonry was standing when the Pilgrims landed, and that no one has ever learned its history. They told us that it has been popularly ascribed to the Norsemen. I say that two of our party reminded us, I speak advisedly, they thought they were reminding us, but while they remembered seeing pictures of this mill and reading about it in their school histories, we could not be reminded that we

had ever heard of it before. We were glad to hear of it now, or again, which ever way it was, and were very glad to see the building. Unlike other buildings of historical interest it had no tablet giving its history. I thought there might be something stating that its origin is unknown, but we could find nothing. An iron paling surrounds the structure, so that one can not get near enough to touch it.

Finally, after driving up and down the narrow, winding streets, we came upon the building of the Historical Society to which the old Seventh Day Baptist church has been annexed. We were looking for a separate building, but soon discovered that the two buildings were joined. The church now serves as the chapel of the historical building. We were early, of course, for the service, but we were made welcome and given the freedom of the building, only it was very tactfully suggested that we might like to go through the rest of the building, and see the historical exhibition first, as the chapel was then being cleaned and prepared for the services. We were very glad to have this opportunity. We found that the historical collection varies somewhat from those we have in the Middle West, or at least we saw some things we had never noticed in the historical museums of Madison and Chicago. I had never seen before any of the stocks with the openings for head and hands, where scolding wives, dishonest men and unruly children used to be placed for discipline. We spent an interesting half hour looking at these and many other relics of colonial days. I started to read the last will and testament of Isaac Walton, but it was too long, and I had other fish to fry (I should think that he would have had too), and I didn't finish reading it.

We spent some time in the library of this building, looking over some of the genealogical records of one branch of our family. While here word came to us that the chapel was open, and the suggestion was made that we might like to go there and look around before the arrival of the crowd. You have read the description of this building so a description is not necessary, but I do want to say that it is much more beautiful than I had imagined it to be. We made a tour of the gallery—here we were interested in seeing for the first time a picture of William Brewster, whom we are proud to claim as



our ancestor. Judging from the stories of his stern piety, it may be that we find more pleasure in having him for a remote ancestor than we would find if he had not been so remote. However that may be, I suppose we all will go on revering his memory. We went down to the main floor and made a tour of that. We could not resist the temptation to ascend to the pulpit and sit on the narrow shelves that served for the seats of the minister. One of my friends told me when she saw the picture of Rev. Samuel Hiscox, loaned to the chapel for that service, that she didn't wonder the pictures showed the men so stiff and straight, she thought any one would be that stiff if he had to sit long in one of those stiff straight-backed chairs. I wondered if all pulpit seats were as uncomfortably stiff and narrow as these, and if so could that be a reason why so many of those old pastors, good old men, were so straight-laced in their theories of what the Lord required of his servants.

Some of our friends came calling me to go to the corridor and see a picture of my brother. When I reached the place I found quite a crowd standing before a portrait of "General A. L. Burdick and his staff." In the be-whiskered faces none could find a familiar one, although there were many who went to look.

Finally, when all had come and filled the little room to overflowing, we sat and listened to the program and then followed the communion service. You have read of this service, and it is not my intention to write more of it. To me this was a most beautiful service, and I feel sure that many hearts were stirred to higher resolves by this service in this, the oldest of our churches.

Immediately at the close of this service, without waiting for farewells we hurried away to our car, and stopping only long enough to eat a hasty but appetizing lunch in a little lunch room along the way, we drove out of the city and on toward the setting sun. The sun was not showing himself, he sulked in his tent like a spoiled child, because, forsooth it was raining. Our way led through Providence, past the massive granite state house, and gave us glimpses of the campus of Brown University with its beautiful buildings and fine old tower. We drove through Willimantic where is made strong cotton thread, strong as iron bands, if one were to believe the advertisers of a few years ago. Dark night came on and

called a halt on our travels, and that night we lodged in Stafford Springs, Mass.

The following morning we made a very early start, hoping to reach Springfield early in the morning before the heavy traffic began. We were still several miles from Springfield when on a fine smooth road in a little city, and about a stone's throw from a repair shop, a rear axle on our car decided that this would be an excellent time to go on strike, and so we had to stop while the repair man sent to Springfield for repairs. We spent the time very pleasantly looking for a restaurant where we had breakfast, and in speculating about how far along the road we would have been, if the accident had not happened, in wondering why it did happen, and what would happen next—I do not need to enumerate all the cheerful things that were said—most any of you can fill those things in. We did decide though, that when next we make a long trip we will carry a full set of rear axles besides the ones we are using. The repairs were completed in the fulness of time and we drove on, but with a new set of directions, that did not lead us through Springfield, where we had expected to be held up by the one way traffic on streets that were under repair. So we made up some of the time that we had lost.

We drove that day through and over the Berkshire Hills. We did not return over the Jacob's Ladder, but found another road where the grades are longer and the open spaces larger. We passed many magnificent country estates, and many less pretentious summer homes all along the way to Pittsfield, Mass. This time we drove through the city, it is called "the heart of the Berkshires," and when we saw the beautiful shop windows and the large number of banking houses, we thought that the heart of the Berkshires is situated right close to the pocketbook. We stopped for a few minutes at the little Shaker shop in the Lebanon valley, where we made some few little purchases. But stops this day were few, for we wanted to reach Buffalo the next day in time for the boat. We drove to Troy where we crossed the Hudson river and also the Erie canal, reminding ourselves again of the stories of Troy that our father had told us. That night overtook us earlier than we had hoped and we stayed at Little Falls, N. Y. Both Monday and Tuesday we drove through country that showed the

effects of very heavy rains. In some places bridges were washed out, and in other places we drove through water that completely covered the road, but other cars ahead went through, and we thought that what others could do we could, so we went ahead. Wednesday we drove to Buffalo, reaching the docks in ample time to purchase our tickets and have our car taken on the boat. Here the management drove all the cars on to the boat, and it took less time than at Cleveland where the owners were required to drive their own cars on.

We found the ride that night very restful and refreshing and the morning found us ready to take up the journey from Cleveland home, feeling sure that we could make it in good time Friday. In the main we followed the same roads through Ohio and Indiana that we had taken when we went to Conference. I do not like those roads so well as I would if they were a little wider and did not have such deep ditches on each side. However we did not measure the depth of the ditch, and it may not have been so bad as it looked. In Indiana we found the worst detours that it has ever been my pleasure to travel, but there were others traveling and we went along with the crowd. Some day there will be cement roads all along the Lincoln Highway, but that time has not come yet. Out in the middle of one of those worst stretches we met some of our Wisconsin friends—a young man and his wife on their wedding tour. They called to us, but did not stop. I suppose they were afraid we might throw rice or old shoes at them. They didn't need to fear, however, for it had taken all our extra strength to hold on and keep in the car and we could not have touched them.

We thought we might save time if we drove around Chicago rather than through it, but, because of bad detours, we lost all the time that we had saved. So I am not advising anyone else to try it. But it is a splendid way to save money—you know it takes money to get a woman through Chicago past State street. Our road that Friday led from Goshen, Ind., through Valparaiso, Ind., Joliet, Aurora, Geneva, Rochelle and Rockford, Ill., Beloit and Janesville, Wis., to Milton. We had hoped to reach Milton before dark, but the street lights were on when we reached Rockford. However we felt that we were almost home. When we reached the state line at Beloit

our hearts underwent some special exercises at the sight of the large illuminated map of Wisconsin, showing all the state roads with their numbers, and an arrow marking this place on the road, with the words "You are here." We all agreed that, after all, "You know there is really no place like Wisconsin, and no roads so well marked." After we had finished talking about the wonders of our own State, we looked about us and found that we were driving into our own town, and glad we were to see it. I dare say that we were gladder than was it to see us, but we were glad enough to be home that we didn't care if the town were glad or not. Probably later we might worry if we thought people didn't care, but tonight we were glad just to be home, and to talk with the three or four people who knew we were coming and were waiting for us.

#### WORKER'S EXCHANGE\*

Lost Creek, W. Va.

The Lost Creek Ladies' Aid Society has twenty-two members but only about one half of them are active members, that is only a few can meet and help in the work of the society other ways, than to pay their dues.

We do anything we can to earn money. Last summer we tried to sell chocolate goods. A little money was made but not as much as we might have made if we could have had more time to go out and sell it. We have made three applique counterpanes. Two have been sold, one for \$12.00 and one for \$10.00. We have made one tulip quilt and have one more nearly done, and one more is ordered.

We have taken in during the year the following amounts:

Sale of counterpane .....	\$ 12 00
Sale of counterpane .....	10 00
Tulip quilt .....	8 00
Social .....	11 00
Festival .....	47 00
Sale of candy .....	128 50

The following amounts have been paid out:

Sent to Marie Jansz .....	\$ 10 00
Paid for church carpet .....	25 00
Paid for parsonage repairs .....	80 00
Paid for candy .....	100 00

\*Note.—Reports given at the Southeastern Association. In some way these were omitted from the reports sent in for an earlier issue.



Our pledge of \$55.55 to the Woman's Board is taken care of by the Forward Movement of the church.

We are sorry to have so little to report to the secretary of the association, but we are trying to do what we can, and want to try to keep on in the cause of the Master.

SECRETARY.

Salemville, Pa.

The Ladies' Benevolent Society of the Salemville Seventh Day Baptist Church has twenty-six members, five of whom were added during the year. The society meets every first and third Monday of each month.

Two suppers and one festival were held during the year. Six quilts and one comforter were made, several birthday dues were received amounting to over \$9.00, and \$12.90 was paid in membership dues. There was a donation of \$1.00.

The earnings and receipts enabled the ladies to pay \$75 on the pastor's salary, \$18 for carpeting the parsonage, to give the Woman's Board \$25, and they have a balance in the treasury of \$69.77.

SECRETARY.

### MINUTES OF THE WOMAN'S BOARD MEETING

The Woman's Board met at the call of the President on the afternoon of September 11, at the home of Mrs. E. D. Van Horn at Milton Junction, Wis.

There were present: Mrs. A. B. West, Mrs. J. B. Morton, Mrs. H. N. Jordan, Mrs. A. E. Whitford, Mrs. G. E. Crosley and Mrs. J. H. Babcock.

Visitor: Mrs. Carrie Davis, of Shiloh, N. J.

Mrs. West read Psalm 150. Mrs. A. E. Whitford offered prayer.

Minutes of the August meeting were read. The Treasurer's report for August was presented and adopted. Balance on hand \$420.19.

The Corresponding Secretary reported letters received from the Committee of Reference and Counsel, and the Board of Missionary Preparation, 25 Madison Avenue, New York City.

The Secretary also reported having sent two copies of the Minutes of the Foreign Missions Conference to our missionaries in China.

Mrs. Crosley reported a meeting of the

women at Conference on Thursday afternoon at which time Miss Susie Burdick spoke of the work of the Girl's School in Shanghai. Miss Burdick offered to furnish names of pupils for whom special prayer may be made by definite groups of women.

It was moved that the President write to the Secretary of the Missionary Board that it is the hope of the Woman's Board that Miss Susie Burdick be returned to her work in China this year. If her early return is not deemed practical it is the wish of this Board that the usual returned missionary's furlough salary be given her. The Woman's Board to furnish funds for the same as usual. The motion carried.

Mrs. West reported the pageant, "The Light That Shined," written and directed by Mrs. T. J. Van Horn, of Verona, N. Y., and given at Woman's Hour at Conference, proved to be a success.

Other Conference echoes were given by Mrs. Crosley, Mrs. West and Mrs. Jordan.

Voted that the usual appropriations for the correspondence of the officers of the Board be allowed, and ordered paid.

The following officers for the ensuing year were nominated by the committee and elected by vote of Conference:

*President*—Mrs. Allen B. West, Milton Junction, Wis.

*Vice-Presidents*—Mrs. Joseph W. Morton, Milton, Wis.; Mrs. Edward M. Holston, Milton Junction, Wis.; Mrs. L. M. Babcock, Milton, Wis.; Mrs. Albert R. Crandall, Milton, Wis.; Mrs. William C. Daland, Milton, Wis.; Mrs. Henry N. Jordan, Milton, Wis.; Mrs. Ruby C. Babcock, Battle Creek, Mich.

*Corresponding Secretary*—Mrs. John H. Babcock, Milton, Wis.

*Recording Secretary*—Mrs. Edgar D. Van Horn, Milton Junction, Wis.

*Treasurer*—Mrs. Alfred E. Whitford, Milton, Wis.

*Editor Woman's Page in Sabbath Recorder*—Mrs. George E. Crosley, Milton, Wis.

*Associational Secretaries*—Mrs. M. Wardner Davis, Salem, W. Va.; Mrs. Willard D. Burdick, Dunellen, N. J.; Mrs. Adelaide C. Brown, West Edmeston, N. Y.; Mrs. Walter L. Greene, Andover, N. Y.; Miss Phoebe S. Coon, Walworth, Wis.; Mrs. N. Olney Moore, Riverside, Cal.; Mrs. R. J. Mills, Hammond, La.

Minutes of the meeting were read and approved.

Adjourned to meet with Mrs. A. E. Whitford the first Monday in October.

MRS. A. B. WEST,  
*President.*

MRS. J. H. BABCOCK,  
*Corresponding Secretary.*

## YOUNG PEOPLE'S WORK

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

### A SALOONLESS WORLD

Christian Endeavor Topic for Sabbath Day,  
October 28, 1922

#### DAILY READINGS

Sunday—Prohibition long ago (Deut. 29:6)  
Monday—Abstain! (Lev. 10:8-10)  
Tuesday—Fight evil doers (Amos 9:1-6)  
Wednesday—Overturn evil rulers (Isa. 10:1-3)  
Thursday—Elect just rulers (Ezra 7:25, 26)  
Friday—Enthroned Christ (Acts 4:11, 12)  
Sabbath Day—Topic, A Saloonless world and how to get it (Eph. 6:10-18)

#### BOOSE BUSINESS NOT DEAD YET

Just now the *Literary Digest* polling the country, finds indications of a respectable minority element, mostly in the cities, that would lift the prohibition lid sufficiently to admit the use of light wines and beer as common beverages; and yet would retain national prohibition!

It can't be done.

This nation can not exist half slave and half free, said Lincoln in his time. I believe it as true to say that it can not exist half "wet" and half "dry."

It will have to be the one or the other.

Liquor always has been a determined and shameless violator of the law, it is the world's most depraved and vicious law-breaker. The saloon, when we had it, defied regulation. It would not be even half way respectable. It would not obey the simplest rules dictated by common decency. It allied itself with everything that was demoralizing, vicious or rotten, in private or public life. In politics it cajoled and bribed and threatened. It prostituted government. It permitted nothing to come between it and its mission which was to turn out as many drunkards as possible. It had actually besotted the nation before, step by step, we began to rid ourselves of this curse.

If now we should make the sale of light wines and beer legal, how long would it be before we should have these alcoholic beverages "spiked"?

In this struggle with the dying drink traffic, the nation is now exhibiting the cus-

tomary first phase of prohibition enforcement. Every prohibition state had to pass through just such a marked reaction. The "wet" interests, of course, will make the most of it, it is their last hope. For the time being, judging from the *Digest's* poll, the "wets" appear to have won many by their treacherous light wine and beer propaganda. To this extent the *Digest's* poll is rather a startling demonstration of the strength of the "wets." Prohibition may as well recognize that the booze business is not yet dead. We must keep up the fight, until the pendulum swings back to strictly bone-dry prohibition, which it is certain to do, and "the cat dies."

While with us a great effort is now being made to override the Volstead Act and restore wine and beer, foreign lands are getting ready to take the water-cure. Central Europe will have prohibition in a few years, reports E. Hohenthal, just returned from five months' investigation in those countries. The anti-liquor movement is making rapid headway in Germany, Austria, Czecho-Slovakia and even in Italy. Scotland, famous for its whiskey, a land of hard drinkers, has begun voting itself dry by the local option method. World prohibition can not be far around the corner.

The American people have every reason to be steadfast in stamping out the drink traffic, every incentive to hold fast to prohibition. It has steadily increased their bank deposits, built more homes than were ever built before in a given time, caused more money to be spent for the necessaries of life. This country's booze bill was two billion dollars less last year than in the years when we had saloons.

Two billions a year for twelve years would pay our war debt.

There is much to indicate that seventeen and one half million Americans, formerly steady drinkers, are now on the water wagon. We should make it easier for them to stay there instead of harder.

So many States have proved that prohibition is effective that to say we can not have bone-dry national prohibition is ridiculous. Just now we should be its vigorous and aggressive champions. One thing is certain, whatever Congress may do this country will never vote for a beer and wine amendment to the Constitution.—Arthur Capper, in the *Michigan Farmer*.



## THE ENLARGING PROHIBITION PROGRAM

An alarming aspect of the situation with respect to prohibition which presents itself in a number of small nations is that such nations are being subjected to international economic pressure of a very effective character, evidently intended to compel the repeal of prohibition in several of these small nations in the interest of the wine industry section of the world liquor traffic.

Spain has recently compelled Iceland to suspend the operation of her prohibitory law for one year, threatening to boycott Iceland fish in Spain unless Iceland ports are opened to Spanish wines. Similar pressure is being brought to bear on Norway by France, Spain and Portugal. The French government twice defeated prohibition in Finland after it had been adopted by the national legislative body of that country. Suppose Spain succeeds in permanently bringing Iceland to her knees? Suppose Norway, in spite of the vote of her people for prohibition, is compelled to yield? Suppose the terrific economic pressure now being brought to bear on Finland succeeds? Suppose the newly enacted prohibition law in Poland goes the same route? Suppose that by the virtue of such reverses for prohibition and such successes for the organized world liquor traffic, the economic weapons of many liquor nations come to be used on larger governments to stay the progress of prohibition, how long will it be before the prohibition amendment to the Constitution of the United States of America may be threatened? Let no American deceive himself with the idea that the United States can live an isolated existence in this day.

It has long been the policy of the United States to stand for and uphold projects in the world which tend toward the ideals represented in the American form of government. This was the reason for the adoption of the Monroe doctrine. If the United States was justified in the Monroe doctrine to protect American ideals in South and Central America a century ago, what about the case of Iceland, Norway and Finland today, when these small countries are struggling to uphold the ideals represented in that portion of our sacred charter known as the Eighteenth Amendment to the Constitution?

The securing of national prohibition in

America was not so much a victory over which to rejoice as it was a new opportunity and a new responsibility. The acid test for the victorious moral forces of America is whether these forces can meet the new opportunities and responsibilities as effectively as they met the old ones.

The difference between the national prohibition movement in America and the broader movement for world-wide prohibition is similar to the difference between a national religion like Judaism and a great international and interracial religion like Christianity. The keystone of the arch of all temperance activity is the missionary spirit.

Just as the church in America has been compelled to preach the gospel of Christianity to the world in order to save its own soul, so the organized moral forces of America must carry the gospel of prohibition to the world at large in order to save prohibition here.

Just as the influence of the Anti-Saloon movement has exalted national political standards in America, so the world movement against alcoholism may well prove to be a helpful factor in international political relationships. Just as the Anti-Saloon movement in America has made for closer relationships between the churches so the world movement against alcoholism may well make for world federation of religious forces, to the end that friendly international relations may be created, that the movement for world peace may be accelerated, and that the real kingdom of righteousness may be established in the earth.—*Earnest H. Cherrington, LL. D., in the Sunday School Executive.*

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## THE REALITY OF GOD'S PRESENCE

The story is told of a certain lady who was a great reader of history, and revelled in pictures illustrating scenes in many lands, and was equipped with good imaginative powers, yet had until more than thirty years of age traveled very little.

Finally the time came for a trip to Egypt. On the way, one morning, the ship came to a standstill. On going to the port-hole, the traveler saw the rock of Gibraltar within a stone's throw, just as pictured and read about, but with one difference; it was real. So it was along the voyage as one after another of the points of interest became actually visible to the outward eye; everything was just as pictured in the mind, but everything was real instead of only imagined.

This experience made a deep impression on her in connection with her sense of the reality of God to her soul. It may well be to us a parable of the difference between thought about God and the real experience of him.

How many of us are there who have for years read of and pictured in our minds our heavenly Father and the riches of the Christian life, when, suddenly, he appears to us as a reality, unmistakably, a real felt presence in our work-a-day life!

Sometimes he comes to us in response to prayer; at other times, unsought perhaps, to warn us against embarking on some improper course, or to prick our consciences for some unguarded act or thought already past. There is no denying the fact that God does make himself real to us, and we are made to realize that he is "nearer to us than breathing, closer than hands or feet." He will keep close to us to direct our acts and thoughts if allowed to have a rightful place in our hearts. Even though we have been sinful, he can do wonderful things for us. He gave his own Son as a sacrifice, that sinners might be saved if they believe in him.

To make God real in our own lives, it is only reasonable that we should obey certain Divine laws; the felt presence comes by obeying these laws.

God's way of making salvation real is by and through Jesus Christ our Lord and Savior. We have known people who were unable to believe that it was possible or necessary for our heavenly Father to permit the sacrifice of his only begotten Son in order for the salvation of the souls of mankind;

but "there is perfectness and completeness in the act of the Cross which leaves every other achievement behind it a distance which can not be measured."

Christ himself chose the Cross as a means of returning from earth to glory with his Father after the completion of his ministry here. Note what he says to the two disciples who journeyed to Emmaus: "Ought not Christ to have suffered these things and to enter into his glory?" "Thus it was written, and thus it behooved Christ to suffer, and to rise from the dead the third day." Luke 24: 26, 46.

In order to enjoy God's presence we must have an abounding, abiding faith, a faith that will give a bit of a fore-taste of heaven even here on earth.

We can not say too much of the importance of prayer. Prayer is our effort to commune with God; it is the outreaching of our souls for the felt presence of the Father. The prayer of faith does prove effective in opening the door to him and the joy of being "at one" with the Father surpasses earthly joys.

The reality of the presence of God is made manifest in a ministry of service for him. This may be vocal, or it may be in less obvious ways. In these days of world stress there is service for every one, and our Master rewards his servants with his felt presence.

F. W. Robertson well says: "Life is not done, and our Christian character is not won, so long as God has anything left for us to suffer or anything left for us to do."

A very rich service is rendered to our fellow-men when we make God real to them by allowing his reality in use to have full sway in our own lives. Those who have been privileged to see that wonderful painting in Keble College, Oxford, "The Light of the World," should have a vision of the importance of a life dedicated to the service of the best of Masters. If we open the door of the heart to him, even though it may be now more or less overgrown with the things of earth, then there will be experienced in very truth a Presence in the midst, the reality of God.—*Tract from the Friend's Book Store, Philadelphia, Pa.*

Only as the cross is set up within thee as well as upon Golgotha can it redeem thee from the Evil One.—*Ex.*



## CHILDREN'S PAGE

### SERMON FOR CHILDREN

#### LIVING WITHOUT FEAR

"I will fear no evil for Thou art with me."—Psalm 23:4.

If every boy and girl could really and truly feel the presence of their loving Savior with them every moment of the day, and every step of the way, then under all circumstances they would fear no evil. It is in times of sorrow and pain that boys and girls often get afraid. A little boy who was only seven years old fell into one of the deep excavations for the New York subway one day, and was taken bruised and suffering to the nearest hospital. When the doctor began to examine his injuries, little James took a long breath. "I wish I could sing," he said, looking up at the big doctor. "I think I'd feel weller then." "All right, you may sing," said the doctor, and James began. So brave and sweet was the childish voice, that after the first verse there was a round of applause from the listeners. As the doctor went on with the examination the boy winced a little, but struck up his singing again. The nurses and the attendants hearing the sweet, clear voice gathered from all parts of the building until James had an audience of nearly one hundred.

Through all the pain of the examination the child never lost the tune, and everybody was glad when the doctor announced, "Well, I guess you're all right, little man, I can't find any broken bones."

"I guess it was the singing that fixed me," said James, "I always sing when I feel bad," he added simply.

It is a wonderful thing to be able to sing when we are feeling discouraged and blue, but we can not sing with a light heart unless we have confidence in our heavenly Father. Confidence in God is the secret of a real happy life, and it helps us to live without fear.

Two boys were once talking together about Elijah's ascent into heaven in a chariot of fire. One boy asked:

"Wouldn't you be afraid to ride in such a chariot?"

"No," said the other, "not if God drove."

There is nothing to fear when Jesus is near. And yet God is driving the chariot of our human life. He is directing our path, and the reins are in his hand. Let us not be afraid when the path is dark, and sometimes dreary, let us believe in his leading, and hope and trust in his love and power, then no evil can befall us. Several years ago a sea captain, who was commanding a sailing ship between Liverpool and New York, on one of the voyages had all his family on board with him. One night when all the passengers were fast asleep there arose a sudden storm which came sweeping over the waters until it struck the ship and threw her almost on her side, tumbling and crashing everything that was movable, and awaking the passengers, filling them with fear because they were in danger of losing their lives. Everybody on board was afraid and many of them jumped out of their beds and began to dress. The captain had a little daughter on board; she was just eight years old, and the storm awoke her with the rest.

"What's the matter?" cried the frightened child.

They told her a storm had struck the ship and they were all in danger of being drowned.

"Is father on deck?" she asked.

"Yes, father is on deck," they replied.

The little girl dropped herself on her pillow again without a fear, and in a few moments was fast asleep, in spite of the howling storm. She had confidence in her father, because she loved him. Isn't it wonderful to have such confidence in our parents? Boys and girls will you remember this the very next time a storm comes across your pathway, that there is no need for doubts or fears, because your loving heavenly Father is on deck? Just when you need him the most he is always very near to you. Let us close with those very beautiful lines by Oliver Wendell Holmes:

O love Divine, that stooped to share  
Our deepest pang, our bitterest tear,  
On Thee we cast each earth-born care  
We smile at pain while Thou art near.

Though long the weary way we tread  
And sorrow crown each lingering year,  
No path we shun, no darkness dread,  
Our heart still whispering "Thou art near."

—*Christian Work.*

### WE DESIRE TO BE FAIR

We know full well that many of our readers are tired of the controversy over Jonah and Daniel which seems to spring up every time the Sabbath-school lessons have to do with certain parts of these books. Therefore some radical articles of criticism have found their way into the waste basket rather than into the RECORDER.

It is not easy to say anything that will be satisfactory upon these questions when certain writers are sure to read into your writings things you do not say, assuming that you have said things you never thought of believing. The writing below is a good illustration of this point.

It may be that some things in the editorials criticised were not said in the wisest way. If they were not, we are sorry. There were so many excellent spiritual teachings in the Jonah and Daniel lessons, that it did seem too bad that controversy over a single sentence or so regarding some modern opinions should turn the eyes of many readers away from the splendid teachings of the lesson.

We must now be fair enough to give our readers the article below, since it is aimed at the editor. All we ask is that those who read it will kindly turn to the RECORDER of August 14, pages 193 and 194, and read: "Unwise Quibbling" and "Steering Between the Rocks." Also on page 227 in the issue of August 21, read: "Does It Pay?"

We publish the article below without further comment, excepting that the main point at issue is ignored, and that we did not question the historicity of Daniel or the reality of Jonah as a preacher to the Ninevites.

The article furnishes a good illustration of the kind of quibbling we regretted, and we still ask the question, Does It Pay?

EDITOR.

### "UNWISE QUIBBLING"

M. HARRY

This is the name given to two articles, one of one column, the other of three, candidly and courteously defining the historicity of the books of Jonah and Daniel. Our critic uses about five columns. He assumes an air of impartiality between liberals and the literalists, but especially accuses the writers as quibbling and de-

fends the liberal position. When did defending the Bible view of these books become quibbling as set forth in most commentaries and Bible dictionaries? Also, once believed by our critic? He asserts it unsettles the faith of good people. Indeed! Does believing that the Bible means what it says, unsettle faith? Are not Daniel and Jonah as much historical in form as Ezra or Acts? Do not the liberalists include the whole faithless crowd of Unitarians, Universalists, Christian Scientists, and all infidels and skeptics, as well as modernists? And do not the "literalists," as he calls us, furnish all the evangelists and soul-savers from Whitefield down to Gypsy Smith and Billy Sunday?

Again he accuses us, when seeing a liberal paragraph teaching good moral lessons of taking up the pen to fight. I have noted and marked in our periodicals during the last few years perhaps not less than 40 or 50 liberalistic paragraphs and columns of most radical tone. Theodore Parker's scurrilous attack on the orthodox view of 2 Tim. 3:16 was given. Yet, for only two articles from the orthodox standpoint we are called fighters! It is also stated that we teach as if the Bible was "struck off in heaven in stereotyped plates and handed down." That is Theodore Parker's charge. No, we only believe that "holy men of old spake as they were moved by the Holy Ghost" and "All Scripture is inspired" as all evangelical Christians have always believed. We are also accused of unchristianizing liberals. Do we unchristianize Pedo-Baptists and First-day people when we constantly affirm that these heresies are of Pagan origin? With this difference, Pedo-Baptists and Sunday people may be great soul-savers, but evolution Higher Critics, never. So say all evangelists. Our critic assumes that:

1. Fiction teaches moral lessons. A falsehood teaches truth?
2. That Jonah is a parable. Show us?
3. If it is a parable, there must have been many Jonah incidents. Parables are facts not fictions. See article Jonah, August 7.
4. Jonah 1:1 says: "The Word of the Lord came to Jonah." Chapters 1:1 of Hosea, Joel, Micah and Zephaniah begin with the same words. If "The word of the



Lord came to" them, why did it not come to Jonah? Why? Sure to tell us.

5. Jesus declared "Jonah was in the whale" and that Ninevites repented of the preaching of Jonah. *Did he tell the truth?* If denying the historicity of Jonah and Daniel does not shake faith in the Bible what does? The "sweetest" thing a man can do is to teach that the Bible means what it says. If so these two books and all the rest mean what they say. Do we agree? When Wellhausen was asked "If the common people could retain their esteem for the Bible if his views were accepted," he replied, "I do not see how it is possible." Liberalists don't hesitate to say that many portions of Scripture are not history. Will that strengthen faith? Who are the real friends of the Bible?

#### AT EVENING TIME

I came across the following a few years ago: "When John Quincy Adams was eighty years of age he met in the streets of Boston an old friend, who shook his trembling hand and said: 'Good morning, and how is John Quincy Adams today?'"

"'Thank you,' was the ex-President's answer, 'John Quincy Adams himself is well, quite well, I thank you. But the house in which he lives at present is becoming dilapidated. It is tottering upon its foundation. Time and seasons have nearly destroyed it. Its roof is pretty well worn out. Its walls are much shattered, and it trembles with every wind. The old tenement is becoming almost uninhabitable, and I think John Quincy Adams will have to move out of it soon. But he himself is quite well, quite well!'"

It is good to see old people with an unconquerable spirit. When their earthly course is almost run, how often they fearlessly look into the future. It is well when they have such vital faith in God that they think of the worn body, shaken by every wind, as only becoming "uninhabitable," that soon they must "move out of it"—as expressed by the venerable ex-President of the United States.

Generally speaking, there are two kinds of old age. One represents an attitude of mind that has become mistrustful or cynical after participating in the great adventure of life. This sort has not laid hold on that restful

confidence in "the eternal goodness" that Whittier sang of. It relinquishes its uncertain hold on this life with doubtfulness or dismay. God pity such, but let these remember that he ever loves them! The other kind of old age reviews its career as a wonderful school in which sweet and bitter lessons have been learned, but during which preparation has been made for the mellow years and for the triumphant life beyond. These experiences have developed a firm reliance on the gracious intent of the Great Caretaker of men. The valley of the shadow of death may, in some of the waiting hours, look dark, but beyond is the victory and the glory, the beauty and the joy that await the faithful child of God!

And now the searching question comes home to each one of us—are we regulating our lives so that our swiftly passing days shall become fragrant and beautiful if ripe years shall overtake us? Are not youth and middle age the periods in which to form the habit of voluntary obedience to God and to acquire the happiness of unmixed trust in him? Shall not this fortitude and grace finally sustain us when physical and mental powers shall diminish and our earthly ties are soon to be sundered? I ask my readers to think of the abundant possibilities associated with age and of how it can become a flower-strewn pathway to the gates of heaven! Zechariah, the far-seeing prophet, wrote:

"At evening time there shall be light!"  
—William C. Allen, in *Christian Work*.

#### THE GOLDEN RULE

All races have a Golden Rule expressed in one form or another. Here are a few of them:

"Do as you would be done by."—*Persian*.

"Do not that to a neighbor which you would take ill from him."—*Grecian*.

"What you would not wish done to yourself, do not unto others."—*Chinese*.

"It is a duty to get all the education one justly can. Much of the world's sorrow has come from men and women who think with untrained minds. It is a duty for us all to be faithful to our society. And we must never allow ourselves to forget that this means work. Is it worth our while to work for the society to which we have pledged our allegiance?"

## OUR WEEKLY SERMON

### MAN IN GOD'S IMAGE

REV. W. D. TICKNER

Text: "So God created man in his own image, in the image of God created he him; male and female created he them." Gen. 1: 27.

Some one has said:

"Of all sad words of tongue or pen,  
The saddest are these—It might have been."

History once made can never be erased. Facts are stubborn things. Opportunities neglected can never be recalled. A noble deed performed carries with it an eternal blessing.

The history of our race is not what it might have been had not evil entered into our lives by our consent. I say by our consent, because man has ever had the power of choice. Two ways have ever been before us, good and evil. Good comes by obedience to the laws given to us by our Creator. Evil is often so disguised by our arch enemy, Satan, and presented to us in such manner, that we are often beguiled into the belief that it is good. It always involves disobedience to God's laws, but it is so camouflaged that we are deceived and are unwittingly made to do the bidding of the enemy of all righteousness.

Satan hates God and all his creatures. He leaves untried no means at his disposal to thwart the purposes of God.

God loves man whom he made in his own image, after his likeness: but Satan tries to efface from man all semblance of the divine nature. He uses all sorts of schemes to make us forget that we are closely related to the Creator. He knows that transgression mars the image of God stamped upon man's soul, and so he comes to us with honeyed words "Yea hath God said" but even while he speaks he injects a little poison that he well knows will leave a lasting influence calling for more of the baneful words and lies which he adroitly disguises but he knows that to listen to them and cherish them will deface the Divine image within us, and so transform our lives that we no longer recognize our near relationship to God. He then deliberately persuades us to repudiate that

unique origin which, in our innocence, we had fondly believed was our heritage, and to ally ourselves with the beasts that perish, as having had a common ancestor. Thus the fear of God is destroyed. We are then at his mercy.

Witness the truth of these statements by following the course by which the teachings of German theologians come, by degrees, to cause their votaries to lose all reverence for the things of God.

We have all listened to the voice of the "Tempter." All have marred the likeness of our Father which he stamped upon us, yet even now all is not lost. Even now we may resist the devil. We may even now refuse to listen to his words, sugar coated though they may be. We may draw nigh unto God and he will draw nigh unto us, even though we have become brutish so that we acknowledge ourselves the offspring of the Universe by and in company with all material existence. God can even yet see in us his own likeness dimmed and disfigured though it be. He will if we but let him restore that image which we nearly lost, but we must return to him with all our heart.

He will create within us a clean heart and will renew a right spirit within us, even the spirit of truth. All beastly resemblance will be eradicated from us. Then shall the Christ life be seen in our lives. Then shall that union between Christ and his children become, not a mere theory, but a reality. To be one with the Father and the Son is the goal for which we strive. To be one with God was never spoken of the brute creation; but we have this assurance, that when Jesus prayed, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one as thou Father art in me, and I in thee, that they also be one in us," the Father will not refuse to grant the petition.

The world has been groping in darkness for ages but the Sun of righteousness shall arise with healing in his wings. Beloved now are we the sons of God and it doth not yet appear what we shall be but we know that when he shall appear we shall be like him, for we shall see him as he is.

Jackson Center, Ohio.

"The great thing about Christianity is that no one can tell what it will do next."  
—Joseph Newton.



## DEATHS

**DAVIS.**—John Clarence Everett Davis was born in Warren, Mass., October 20, 1857, and died at his home in Ashaway, R. I., Sabbath morning, September 30, 1922.

The deceased has been a resident of Ashaway for about thirty-five years, coming here in the winter of 1886 as an employee of the Ashaway Woolen Company. For years he conducted the barber shop in the village until he was obliged to give it up on account of ill health.

On September 26, 1878, he was married to Emaline Potter at Carolina, R. I. To them were born six children, two of whom, Clarence and Rhodes, are deceased. He is survived by his wife, one sister, of Woburn, Mass., two sons, George, of Stafford Springs, Conn., and Howard, of Ashaway, and by two daughters, Mrs. William Hogan, of Oakland, R. I., and Mrs. Walter Gray, of Ashaway. There are also ten grandchildren.

Eight years ago he had a shock which paralyzed his right side and which incapacitated him for work, though he has been able to walk about the home and nearby places in the village. In recent years his sight and hearing became affected which added to his affliction. On Wednesday he became worse and rapidly failed until the end came peacefully on Sabbath morning.

Brother Davis was a member of the First Seventh Day Baptist Church of Hopkinton and of the Naragansett lodge, No. 7, I. O. O. F., of Westerly, R. I.

Funeral services were held from his late home, October 3, 1922, conducted by his pastor. Interment was made in Oak Grove cemetery, the I. O. O. F. lodge taking charge at the grave.

A. L. D.

**CLARKE.**—Ida Louise, oldest daughter of Lewis B. and Harriett C. Clarke, was born in the town of Friendship, N. Y., February 25, 1910, and died in the Clinic Hospital, Olean, N. Y., October 2, 1922.

Short funeral services were conducted by Rev. E. F. Looftoro at the home in Allegany, N. Y. The body was brought to the Bolivar Cemetery for burial.

Louise was a lovable Christian girl; kind, cheerful and thoughtful in her home and with her play and school-mates. The pastor of the local church where she had attended the Bible school said that no child in the community taken as she has been would be missed more than she will be. Being invited to unite with that church, she said that she wanted to join a Seventh Day Baptist Church. The sorrowing family need the prayers of friends in their loneliness.

E. F. L.

**SAYRE.**—Moses Rolland Sayre, the second son of George O. and Florence Barnhart Sayre, was born in Milton, March 13, 1902, and died in Mercy Hospital in Janesville, October 1, 1922. Rolland has always lived in the vicinity of or

in Milton and was well known by young and old in the community. He was a graduate of Union High School of the class of 1920. He was greatly interested in activities that tended to the better life of boys and young men. He was a constituent member of the Hi-Y Club. He formerly held the position of assistant scout-master of the local troop of Boy Scouts and at the time of his death was scout instructor. He was interested in athletics both in the high school and the college. In his freshman year in college he was elected president of his class. For two years he has been a member of Headquarters Troop, 53rd Cavalry Brigade of the state guard. For a month last summer he was assistant steward and tent leader of a group of boys at Phantom Lake Y. M. C. A. camp.

It was during the pastorate of the late Dr. Lester C. Randolph that Rolland made a public confession of Christ and was baptized into the fellowship of the Milton Seventh Day Baptist Church. He was an active worker in the Christian Endeavor societies, Junior, Intermediate and Senior, in the Milton Church.

Rolland was a thoroughly likeable fellow and his genial nature made him a favorite among his acquaintances. But his popularity among the students and others of his friends did not prevent him from emphasizing and reaching out after the great realities of life. He was ambitious to live his life on the square with his God, his associates and himself. May not this life so abruptly and unfortunately ended have wrought a large and effective ministry?

Rolland is survived by his parents, three brothers, Albert Gerald, G. Merton and Paul and by two sisters Mrs. Leslie Bennett and F. Ethlyn.

The largely attended memorial service was a touching tribute to the friendship and affection the public had for him.

H. N. J.

**JOHNSTON.**—David Johnston was born in Glasgow, Scotland, June 6, 1839, and died at the home of his daughter, in Ashaway, R. I., October 6, 1922, aged 83 years and 3 months.

When but two years old, with his parents, he came to America. About the year 1867, he was married to Sarah E. Eggleston. To them were born three children, William and Jennie Louise, both of whom died in childhood, and Elizabeth, now Mrs. Orrin W. Harris.

Mrs. Johnston died about 1878. On October 16, 1884, he was married to Loanza C. Austin who died January 8, 1921. Since her death Mr. Johnston has made his home with his daughter. In May he sustained a shock from which he grew steadily worse until the end came.

When a child of two years, he was christened in the Presbyterian church in Scotland. He never identified himself with any church in America. He was kind and helpful, a good husband and father. He is survived by his daughter, Mrs. O. W. Harris, and by two brothers, John and James, all of Ashaway.

Funeral services were held from the home of his daughter, conducted by Pastor A. L. Davis, and the body was laid to rest in Oak Grove cemetery.

A. L. D.

### OUR TRIP TO MOKANSAN

(Continued from page 492)

It took about twenty carriers for ourselves and baggage, so we were quite a procession as we wound our way along the water covered paths of the plain and up the hills.

In the meantime the sun had come out and the ride was a very hot one. Before we had gone far I began to have visions of what might be happening in the maung la which was somewhere back in the procession. Now a "maung la" is a basket of varying size, covered over with a net of coarse cord, which is a receptacle for everything one can not find any other place for. But thanks to the wet cloth which was around the tin box, the butter was in fine shape when we arrived at our journey's end.

We made the remaining seven miles in little less than four hours, arriving tired, hot, and hungry, but thankful enough for the good fortune which enabled us to complete the trip in safety.

A friend of ours who has been to Mokansan many times insists there are always "experiences" on the way to this favorite resort, and now having taken the trip twice,

we can also testify that there are "never any two alike".

Others coming up the week we did had "experiences" too. One woman started with her children on a house boat. After a few hours of baffling with the strong current the boatmen refused to go further; so she returned for her husband who finally prevailed on the men to complete the journey. Another woman started across the plain with her chair bearers, but before going far they insisted the water was too high to carry her further. She coaxed and urged and waited, but no, they would not take her on; so back she went to the rest house where she spent the night on the floor. In the morning the water had somewhat subsided so they were willing to make the trip.

There were many other similar "experiences" that last week in June, but these are enough to show what they were like when we made our trip. Another year however these discomforts will be forgotten and we will all be eager to come again to this beautiful place.

N. M. WEST.

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We have come upon an age when the very air seems to be charged with the spirit of criticism. It is easy to see the shortcomings of others and to imagine that we could do better if in charge of certain departments of work, but let us try co-operation instead of criticism, and see if it will not work better. We know that constructive criticism, offered in the right spirit, is always helpful, but it is not constructive criticism to believe and circulate every report that may come to our ears.—*Livingston Johnson, in the Biblical Recorder.*

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Theodore L. Gardiner, D.D., Editor  
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**Sabbath School. Lesson V.—October 28, 1922**

WORLD-WIDE PROHIBITION. ISAIAH 61: 1-9

Golden Text.—"Righteousness exalteth a nation; But sin is a-reproach to any people." Prov. 14: 34

DAILY READINGS

Oct. 22—Isaiah 61: 1-9. A Righteous Nation.

Oct. 23—Prov. 14: 28-35. Sin a National Reproach.

Oct. 24—Matt. 7: 15-27. The True Foundation.

Oct. 25—Rom. 1: 18-23. National Neglect.

Oct. 26—Amos 6: 1-6. The Nations Tested.

Oct. 27—Matt. 25: 31-46. The Nations Judged.

Oct. 28—Psalm 93. Jehovah Reigneth.

(For Lesson Notes, see *Helping Hand*)

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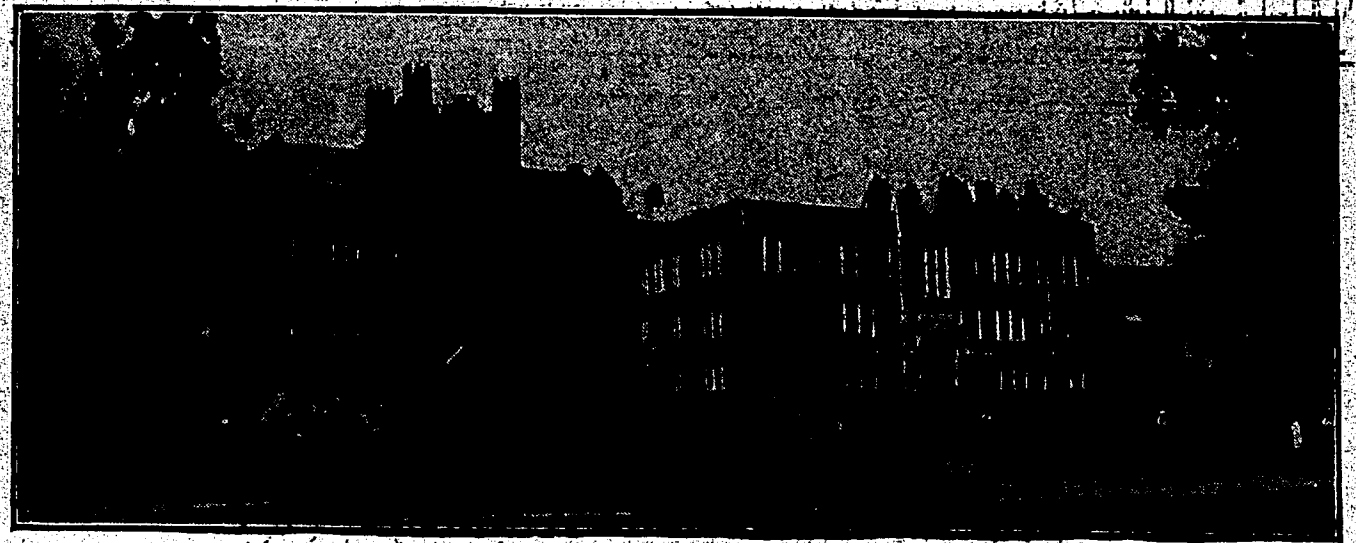
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### Annual Simultaneous Every-Member Canvass

OCTOBER 22—(SUNDAY)

The Solicitors Appointed

OCTOBER 28—(SABBATH)

Message on Program  
The Solicitors Announced

OCTOBER 29—(SUNDAY)

The Membership Divided Among the Solicitors

NOVEMBER 4—(SABBATH)

Message on Stewardship  
The Solicitors Set Apart by Prayer

NOVEMBER 5—(SUNDAY)

THE CANVASS  
Reports of Solicitors in the Evening

NOVEMBER 12—(SUNDAY)

Final Reports of Solicitors

I am eager that the Church of the Living God should play her part in the fateful hours of our own day. Let her declare the things which have been revealed to her as the unchanging will of God. She knows these things. They are the things for which her Savior died. Let her write them across the skies! Let her proclaim them, not in muffled tones of timidity, but with all the authority which has been given to her of God. She has the light. She has the right. Let her use them. On some appointed day let the believers in Jesus Christ go to their churches, as they went in the early days of the war, and in some simultaneous act of dedication and audible declaration let them proclaim their desire and purpose for a sacred peace, and their belief in the common brotherhood of mankind. Let us incorporate this sacramentum in the usual ordinances of worship. Let it be an act, not merely of priests and ministers, but of the whole congregation. Let them rise in their sanctuaries, standing before God and man, and in some simple form of words let them assert their witness to the ethical ideals of their faith, and their determination to have peace on earth and good-will among men. Let this be done in every Christian Church throughout the world, whether it be Protestant, Roman, or Greek.—Dr. J. H. Jowett.

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