

The Sabbath Recorder

Seventh Day Baptist

Annual Simultaneous Every-Member Canvass

NOVEMBER 5th

"Better"

"TODAY—GOD'S AND MINE"

It isn't the experience of today that drives men mad. It is the remorse of what happened yesterday, and the dread of what tomorrow may disclose. These are God's days. Leave them with him.

Therefore I think, and I do, and I journey but one day at a time. That is the easy day. That is the man's day. Nay, rather it is our day—God's and mine. And while faithfully and dutifully I run my course, and work my appointed task on that day of ours, God the Almighty and All-loving takes care of yesterday and tomorrow.—Robert J. Burdette.

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

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Attractions of the Ministry In the *Continuation* of September 7, a most illuminating article on the attractions of the ministry is given by one who became discouraged as a minister and went into business hoping to make a better living. He did succeed as a business man and a money maker. He admitted that the allurements of business life were great; and that immediate results followed his efforts to get on in the world and to secure more luxuries for his family; but some way there was a deep sense of dissatisfaction from which he could not escape.

He found that no amount of prosperity in business could overcome the haunting feeling that he had not been true to his Lord and Savior. Finally he decided to return to the ministry. This he did because he heard anew the call of God which came to him in his young manhood, to consecrate his life to the work of leading a lost world from shame and degradation to the higher and nobler life in Christ Jesus.

He could not forget the attractions of the ministry that he had known in other days, from which he had turned away. He was still mindful, it is true, of the burdens; of the need of tact, self-sacrifice, and forbearance in the minister's work; but in his heart he knew that the minister's harvest is infinitely greater and far more satisfying than any compensation the business world can bring.

In imagination this man saw again the congregations of waiting people looking to him for instruction and leadership in spiritual things. He recalled the days when the sick and the shut-ins waited for his coming to bring them the comforts of the gospel. The opportunities that come to the minister when the shadow of the death angel darkens the homes of his parishioners; the weddings and other attractions of social life in which he is expected to take a leading part; the great company of boys and girls growing up with little or no spiritual training; the community full of families bearing burdens which none but the church and minister can help them to bear; the multitudes about him failing to solve the problems which none but

the minister will be likely to help them solve—all these blessed memories of golden opportunities in a minister's life had attractions strong enough to turn this man away from the world of business back to the church and pulpit where he could make his influence felt for the uplifting of humanity as in no other calling.

Studies Concerning "The Seed of the Woman" And "The Lamb of God" After our wonderfully interesting studies in the

prophets, ending with Malachi, what could be more appropriate than the present study of the coming One to whom the ancient teachers pointed, and for the advent of whom the wise men of earth were anxiously looking.

To me the present Sabbath school lessons are made doubly interesting by taking the far look which connects them with the promise of God in Genesis, concerning "The seed of the woman," through whom the conflict between good and evil shall end in victory.

Out of the long conflict between the seed of the serpent and the seed of the woman, one born of woman shall bring deliverance to sinful men. While the tempter will bruise the heels of men, the Deliverer shall bruise the head of the serpent.

The far look as we study the story of John the Baptist and of the Christ, will reveal the fore-shadowings of the coming Messiah, growing brighter and brighter through the long night until the dawning of day when the "Sun of Righteousness" arises bringing life and healing to a sin sick world.

When we read that John points his disciples to "the Lamb of God who taketh away the sin of the world," if we take the far look, we may see premonitions of the coming Savior in every lamb of sacrifice from Abel's lamb to Abraham's lamb on Moriah,—Isaac the supernaturally born seed figuratively offered,—to Moses' passover lamb, and to the lamb on temple altar mornings and evenings until the prophet saw him as a lamb before his shearers dumb, and offered on the altar-cross, for the sins of many.

After a night of four hundred years with no prophet's voice, the "messenger" promised by Malachi, and by Isaiah, "the voice crying in the wilderness," preparing the way of the Lord, came and announced the Christ.

New Testament writers see in him "Christ our Passover, sacrificed for us." To them, we are "redeemed by the precious blood of Christ, as a lamb without blemish and without spot."

Then the far look ahead reveals him in Revelation as the Lamb in the midst of the throne.

There you find the song of Moses and the Lamb; there you are invited to sit down at the marriage supper of the Lamb where there is no more sin or sorrow and where the long conflict with the serpent is ended.

If we fail to take the far look in these Bible studies we shall lose the telescopic vision that reveals the great landscape in the beauty of its complete perspective. I do not say that we are prone to use the microscope too much; for that reveals many beautiful things. But I do fear that we fail to use the telescope enough in Bible studies. One might as well try to see the broad stretch of a magnificent landscape by using nothing but a microscope, as to hope for a complete Bible view by a critical study of the letter in detached texts.

Give us more of the telescopic vision in all our Bible studies.

Give America a World Vision If, a few years ago, our political leaders could have been given a far vision of the world's needs and of America's ability to meet them, much of the present-day trouble might have been avoided. The one thing needful to help Europe put her house in order after the war closed was the assurance that the United States would stand with the Allies, loyal and true, in their efforts to establish permanent peace.

Just as surely as hope revived and victory was assured when Europe, in war time, found that America had come, so surely, now, would the troubles begin to fade away if the enemies of peace and good-will could be shown that America has *come back* to help Europe enforce the treaty of Versailles, and to assist in formulating plans for economic peace throughout the world.

Thousands in America are longing for the day when our political leaders can lay aside

their narrow and selfish concerns for mere party victories, or for administration ambitions, and turn their attention to broad national matters regardless of partisan jealousies and mere sectional strifes.

Give us a broader vision and inspire our leaders with a nobler purpose to work, not only for the good of our own great nation, but for the promotion of brotherhood among all nations.

Frank A. Vanderlip, who has given months to research and study of the relations of America to the world problems says:

"The great mass of intelligent opinion in this country must be awakened to the knowledge that without us Europe may perish and what that catastrophe would mean. And when the time comes, as it must soon, for our participation and our guidance in the rebuilding of Europe's broken spiritual and material wealth, we must be prepared to understand their need and our opportunity."

What is the Worst Skepticism? The greatest thing to be feared today is the loss of our divine ideals and our hopes for the final triumph of the good. If the hope for peace on earth is dead then we can see nothing for humanity but to topple over the precipice of woe to its eternal doom.

There can be no more fatal skepticism than that which makes a man lose faith in the triumph of goodness. The one truth that will meet the world's greatest need is the fact that God is on the side of right.

While evil deeds and good are both influential in shaping human destiny, and while it is true that the evil brings its punishment, it is also true that God is on the side of the good and gives to good deeds a dynamic force far superior to any force of evil.

The Master who said that the giving of a cup of cold water to the thirsty should not go without reward, assures us in more ways than one, that nothing is more certain to result in good than is a good deed in his name. While he warned against evil doing, assuring men that they must reap the harvest of their evil seed-sowing, he never represented Jehovah as being on the side of the bad. On the other hand he invariably placed God on the side of the good. He taught that a good deed was the most vital power in human life—a power that could not be cheated out of its rewards.

Hope must spring up and Christian progress must follow belief in this truth as surely as vegetation springs up wherever the sun shines. Indeed, no skepticism can be worse than pessimistic hopelessness regarding the triumph of right. To despair of God's ability to beat the devil, is too infidelistic to think of.

Burn into men's souls today the one great truth that God and his eternal laws are on the side of right to give the victory, and you will put the true metal into human hearts that must hasten the day of peace on earth and good-will to men. Skepticism regarding this truth will rob men of hope and deprive them of their power to make the world better.

Are We Satisfied With the Retrenchment? We all understand by this time that our boards have been compelled to cut down appropriations for missions and Sabbath reform work for the coming year, and owing to lack of funds heavy debts have accumulated.

The boards trusted the people to meet the requirements to the extent of at least seventy-five per cent of the proposed budget; but in this they were disappointed, hence the debt; and now comes the necessity of cutting down the work and reducing the appropriations.

If the people had raised the full budget or one hundred per cent, they would have given for all the Lord's work only an average of about ten dollars a year. This might have been too much for some large families; but there are enough others who are well able to give several times more than the required ten dollars to fully make up for the lack in families that could not pay the full quota.

When we think of what some other peoples are averaging in their forward movements—say thirty or forty dollars apiece—does an average of ten dollars for a full year seem too great for us? That means only eighty-three and one-third cents a month for each one, or about two and four-fifths cents a day for all denominational work, including the schools.

But we actually raised only about six dollars apiece for the whole year or about sixty per cent of ten dollars. This means an average of about fifty cents a month or one and two-thirds cents a day for the Forward Movement.

Because we, the people, did no better the boards were driven into a hole, completely handicapped by growing debts, and mission work on some important fields has been reduced or entirely discontinued.

Now the real question we wish to press home to our readers is this: Are we satisfied with the record we have made? Have we done our best? Think of all the signs of prosperity among our people; the luxuries of life we have enjoyed, the moneys we have spent for pleasures, the new automobiles we have bought—think of all the ways in which we have used *our* money, and *God's one tenth*—and answer the question: Are we satisfied with what we have done to promote the faith of our fathers?

Are we not to blame for the straits into which our boards have been driven? Do we think six dollars a year is all we should have averaged in view of all the funds God has entrusted us with during last Conference year?

An average of four dollars more for the entire year would have enabled the boards to come through out of debt and with funds in their treasuries. Then there would be no need of retrenchment. The good work could go right on. The coming annual canvass will settle the question as to how much we love the good causes for which we stand, and whether or not we desire to go forward. Remember: "Better" is the slogan for this year. In actually trying to do better we are certainly on the way to doing our *best*. When one has *really done his best*, let him know that "angels can do no more."

THE BOOK OF BOOKS

ARTHUR E. MAIN, D. D.

XII

HISTORY OF ISRAEL

From time immemorial, says H. G. Wells, Arabia, for the most part a country of nomads, was the land of origin and the headquarters of the Semitic peoples.

"These peoples," he also says, in his Outline of History, "are to this day counting peoples strong in their sense of equivalents and reparation. The moral teaching of the Hebrews was saturated by such ideas. 'With what measure yet mete, the same shall be meted unto you.' Other races and peoples have imagined diverse and fitful and marvel-

lous gods, but it was the trading Semites who first began to think of a God as a Righteous Dealer, whose promises were kept, who failed not the humblest creditor, and called to account every spurious act."

It is, of course, impossible to make statements altogether exact. But in a far distant past the Semites fell into two divisions; the homeland of one was Arabia and Abyssinia; the other division included such people as the Amorites, Babylonians, Assyrians, Aramaeans (Syrians), Canaanites, and Hebrews.

According to Bible records the Semitic branch in which we are most interested started from Ur of Chaldea under the great clan leader Abram, about 2000 B. C. This clan seems to have been related to the larger Aramaean or Syrian group which was moving toward western Asia. (Deut. 26: 5.)

In his early movements Abram came to such places in Canaan as Shechem (Gen. 12: 6); Bethel (12: 8); Hebron (13: 18); and Beer-sheba (21: 31).

The Abram, Isaac, Jacob, and Joseph stories, full of interest, are told in Gen. 12-50.

Future discoveries of ancient records may or may not confirm every detail of the picturesque Joseph narratives; but nothing can take away their religious and moral value and beauty.

While Joseph was a ruler in Egypt a famine in Canaan caused his father and brethren with their families to go down to that country; and they were permitted to locate on the pasture lands of Goshen, in north-east Egypt.

The kindly Pharaoh was probably himself a Semite, or of the Hyksos or Shepherd kings who invaded Egypt, it is pretty likely, not far from 1800 B. C.

These kings were driven out, and "there arose a new king over Egypt who knew not Joseph", Rameses II, the Pharaoh of the Oppression, a renowned builder of cities, (Ramses and Pithom), who died about 1234 B. C. See Exodus 1: 1-22.

The "plagues" (Exodus 6-12), were in the providence of God, a series of confusing and alarming events that made it possible for Moses, a man of inspiring leadership, to guide his people out from under Menepthah or Merenptah, the Pharaoh of the Exodus, who died about 1235.

The journey incidents are recorded as we

shall see, not for their general historical importance, but on account of their great religious worth. They show how Jehovah deals with his people, now unbelieving and rebellious, now trustful and obedient. Whether after crossing the Red Sea Moses led the people southward toward the southern end of the peninsula lying between the gulfs of Suez and Akabah; or eastward to a district in a southeasterly direction from the southern part of Canaan toward Edom, is uncertain. But the following words of Cornill from the Hastings' Dictionary of the Bible, Article "Moses", are of infinitely greater importance than problems of exactness in geography or chronology, however interesting these may be: "Moses, a Hebrew of the tribe of Levi, had by favorable providence had access to the learning and civilization of Egypt, and led the Israelites out of Egypt. They were overtaken by the Egyptians at the Red Sea, but a mighty north-east wind lays dry the shallow strait, and they go through on the bottom of the sea, into the desert, into freedom. . . . In Sinai . . . tradition locates the capital achievement of Moses, his religious reorganization of the people. It is one of the most remarkable moments in the history of mankind, the birth-hour of the religion of the spirit. In the thunderstorms of Sinai the God of revelation Himself comes down upon the earth; here we have the dawn of the day which was to break upon the whole human race, and among the greatest mortals who ever walked this earth Moses will always remain one of the greatest."

Peoples need now, and Israel needed then, as a basis of national and world unity, a common worship of Jehovah God, and a common obedience to his religious, social, and moral laws. By the power of his unique personality and in the power of the Divine Spirit Moses laid Foundations for Amos, Hosea, Isaiah, Micah, and other great prophets from the eighth century B. C. on. After their experiences at Sinai the people were unsettled wanderers for many years with Kadesh as a kind of center.

At length they moved on round the southern end of the Dead Sea to the plains of Moab east of the southern Jordan.

We need the books of Judges and Samuel to correct an impression we might get from the almost romantic books of Joshua, that the conquest of Canaan was swift, brilliant,

and complete. "Canaan" became the "Holy Land" by the gradual processes of conquest and settlement.

Joshua a great soldier succeeded Moses, as a "servant of Jehovah", in the leadership of Israel. His wars and the work of locating the several tribes east and west of the Jordan were followed by the period of the "Judges".

The extent of territory occupied by the invading and conquering Israelites increased from year to year. Between them and the Canaanites and other nearby tribes there were more or less friendly relations; inter-marriages; all too often, sad to say, the common and sin-causing worship of false gods; and not infrequently wars. There was no central government; and conditions were not unlike our own early Colonial period.

In times of war the tribes most involved would welcome and follow some man of commanding power and bravery who placed himself at their head. And naturally successful leaders in war against their enemies would afterward be recognized as in some very real sense judges and rulers.

The principle of social solidarity and of nationalism was slowly developing; but on the surface of things one can see but little historical continuity. The period of the Judges is a fine field for sociology study, that is a study of how families, clans, tribes and we now may add nations, might live together in peace, unity, and prosperity, if they would.

Again and again the record is that the children of Israel did evil in the sight of Jehovah the God of their fathers, their promise-keeping Deliverer, and served Baal and Ashtaroah, gods of the people round about them. Religious, moral, and social backslidings weakened Israel before invading tribes; but, when sore distressed, Jehovah raised up judges who saved them. Yet again and again they hearkened not to the voice of truth, purity, justice, and goodness.

Interesting and sometimes thrilling narratives, to be studied more in detail later, center round such names as Othniel, Moab, Ehud, Deborah, Barak, Sisera, Midianite, Gideon, Abimelech, Jotham, Jephthah, Philistine, Samson, and others.

After, at the longest, about 200 years, the people were aware of their firmer foothold

in the land, and had been growing out of shepherd life into more settled and civilized conditions; and they came to think that, like other nations, they should have a ruling and soldier king. To satisfy this desire was the task of the great Samuel, prophet and judge, not far from 1000 B. C.

Samuel stood high among the people as a "seer"; and when Saul, a fine appearing young man of Benjamin, came to him to inquire concerning some lost asses, Samuel felt sure that he was the man to receive the kingship of Israel. The prophet anointed him in a quiet way in the name of Jehovah to be prince over his inheritance; and then awaited an opportunity for a public recognition.

The people were intent on having a king; and Samuel called them together at Mizpah. Lots were cast; Saul was chosen; and the enthusiastic people shouted, God save the king!

King and people returned home; but when messengers came with the news that the Ammonites were encamped against Jabesh-Gilead the Spirit of God came mightily upon Saul and he summoned all Israel to follow him and Samuel in a war of defense. The new leader won a victory over the invaders and at Gilgal the people made him king "before Jehovah", that is as a matter of religion as well as of state.

(To be continued)

"What will save the new world is not economic determinism, but spiritual determination. And who is to restore to so tremulous and hesitating a world its spiritual momentum except those interpreters of God who shall reiterate and enforce the perennial message, 'Seek ye first his kingdom and his righteousness, and all these things shall be added unto you?' The last of times to depreciate theology is a time like this, when the world is crying for a living God. A demobilized world is in grave danger of becoming a despiritualized world; and it is for the theologian to become, as he has often been, the Prophet, who shall revive the spirit of the humble and revive the heart of the contrite. In a word, the new world must have a simplified, a unified, and a spiritualized religion, or in large areas of its life and thought it is very likely to have no religion at all."—Dr. Francis G. Peabody.

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.

MEETINGS AT LEONARDSVILLE

By vote of Conference, upon the recommendation of the Commission, the month of October is given very largely to the work of promoting the annual canvass in the churches. To this end we have been making use of the columns of the SABBATH RECORDER.

The "every-member canvass" to be made November 5, has been the theme of every article appearing from the pen of the Forward Movement director, and has been the subject of every item of news furnished by him for these pages within the last several weeks.

The editor of the SABBATH RECORDER has given his co-operation in every possible way, and the secretary of the Missionary Society, and the secretary of the Tract Society have made their contributions.

I have heard from several pastors who are falling into line with a new enthusiasm, a few having done splendid work outside their own parishes.

It would be impossible for the director to visit very many of the churches in a given month were he to give all his time to such visitation. Even fewer meetings can be held

by him if meanwhile he is promoting the canvass through correspondence and through the one weekly recurrent medium of communication, the SABBATH RECORDER.

However, through the most hearty co-operation of the pastors directly concerned it was his privilege and pleasure to speak to a large congregation at Leonardsville, N. Y., Sabbath morning, October 14, representing the three churches in that section, First Brookfield, Second Brookfield, and West Edmeston. Dinner was served at the church, and a conference of the Forward Movement was held in the afternoon. The director led the prayer meeting at Leonardsville on Sabbath eve, and on Sunday morning he met with the Forward Movement committee at Leonardsville, and Sunday evening with the group of people at the Brookfield parsonage.

The theme for Sabbath morning was the Sabbath, and from the comments which it called forth I was led to believe that it was a welcome message. I believe there is a feeling which is pretty general throughout the denomination that we need tuning up in the matter of Sabbath-keeping. This was my purpose in the Sabbath morning address at Leonardsville, and I was encouraged to feel that in the minds of some, at least, I had succeeded in some measure.

Some of the specific results of our visit to these churches, as that visit was related to the approaching annual canvass, are as follows:

WEST EDMESTON

Mrs. Crofoot who made the canvass of the church alone last year, will have the assistance of others this year. They will be on the job right away, and I have no doubt they will do *better* this year than they did last year.

While the three churches of this group taken together raised just sixty per cent of their combined quotas, which was the average for all the churches of the denomination, West Edmeston fell a little short of that. We are expecting that this church will not only come up to the average for last year, but that she will average with the present year's denominational percentage, which we feel sure will be *better*.

FIRST BROOKFIELD

The First Brookfield Church was above the average last year in the amount of money

raised for the Forward Movement. But in the application of our motto for the present year, which is "*better*", we are not comparing ourselves with others but with our own record as an individual church.

In order to make good on that basis this church, too, is planning to get on the job at once. The regular canvass is made early in January, and it was not thought wise to change the date at present. But steps were taken to fall in line to a certain extent with the new program. The committee, headed by Mrs. F. M. Croop, was enlarged to eight members, and during the week of the every-member canvass this committee will divide up the membership of the church for the purpose of collecting subscriptions due, or that will become due by the end of their present financial year, which ends with December. They will, also, solicit Forward Movement offerings for the present year from any who may not have subscribed.

This will help the present financial situation with the boards, and will clear the way for the canvass to be made in January.

SECOND BROOKFIELD

At the close of the Sabbath afternoon meeting at Leonardsville, the director was surrounded by five men who seemed to be in a mood to capture him alive. I do not know to this hour whether it was premeditated, and whether these men were acting in conscious concert, or whether each was moved by his own independent impulse. Let that be as it may, the upshot of it was that arrangements were made for me to go to Brookfield the following afternoon to meet with members of that church at the parsonage. The group of men included the pastor of the church and four of the five members of their finance committee.

At the meeting Sunday evening a soliciting committee of twenty was appointed, most of whom were present, to make the annual canvass. It was voted to carry out the program as it has appeared in the SABBATH RECORDER, and D. J. Frair was elected chairman of the committee.

There were between twenty-five and thirty present at the meeting, and it was an inspiration to witness their spirit and earnest purpose.

Since the solicitors were appointed a week earlier than the regular program calls for, the pastor invited the solicitors to meet at

the parsonage again the following Sunday evening for a sort of heart preparation for the whole campaign. It was voted to accept his invitation, and the pastor promised not to hold them later than nine o'clock.

With such a beginning of the work as is planned, with a good chairman, loyally supported by nineteen faithful and interested men and women, Brookfield will do *better*; of this we have no doubt.

I have said that my courage began to rise during the sessions of the Commission at Westerly. Then the hopeful forward-looking sessions of Conference enlarged my hope and increased my courage. With such a tonic to my spirits as I received at Leonardsville and Brookfield, there is no danger of an immediate relapse.

Pastor Peterson with whom I made my home, and his fellow pastors of this group of churches, are faithful under-shepherds, and are loyal to the work of the denomination.

THE NEW FORWARD MOVEMENT, 1923, "BETTER"

REV. WILLARD D. BURDICK

Do not say that our New Forward Movement has been a failure because we have not raised the budget each year. We are realizing many real values from it as the years go by. We now are working with a denominational budget. We are securing more money for our work than we would without the New Forward Movement. The money is more evenly distributed among our various activities than it otherwise would have been. It is broadening our sympathies for other lines of our work than those that we are immediately interested in, for we are giving to all of our work. We are ready to do "Better" in 1923 than we could do had we not gone through the experiences of Forward Movement work. And, best of all, thousands of people and many churches have realized great spiritual blessings in the Forward Movement.

Forward Movement Director Bond has asked me to write this article from the viewpoint of a member of the Board of Directors of the American Sabbath Tract Society in anticipation of the every-member canvass in November.

In our early organized existence we felt the need of literature that we could call our

own,—literature that would build us up in the Faith and make known to others the truths that we love. To realize this we organized in 1835 the Seventh Day Baptist General Tract Society. Later the name was changed to The American Sabbath Tract Society. Its constitution says, "Its object shall be to promote the observance of the Bible Sabbath and the interests of vital godliness and sound morality, and to print and circulate the religious literature of the Seventh Day Baptist denomination of Christians."

Our fathers planned wisely and worked faithfully to realize this "object," and you and I are enjoying unnumbered blessings because of their faithfulness, and a host of people outside our denomination have had their thoughts turned towards Sabbath truth and "vital godliness and sound morality."

And in the New Forward Movement the Tract Society is seeking to more fully realize its mission. A few months ago we moved into our new home. I wish that you all could see how large and convenient and pleasant it is. I hope that our publications will be "Better" for having this better building in which to work.

Another advance under the Forward Movement is the securing of a man to take up Sabbath reform work. The General Conference in 1921 advised, almost unanimously, that the Tract Society secure some one for this work, and this year agreed to the plan that Rev. A. J. C. Bond divide his time between the Forward Movement work for the denomination and Sabbath reform work under the American Sabbath Tract Society. Brother Bond has entered upon this joint work, and in November he will move to Plainfield where he can better prepare for and carry on work in the interests of Sabbath reform.

And it seems to me that the possibilities for good in the printed message were never greater than at present. Our people believe this and are demanding that we have our own Sabbath school helps, more and a greater variety of tracts, more denominational books, and the support of the SABBATH RECORDER. For thirty years I have personally known that our missionary corresponding secretary, Rev. William L. Burdick, carefully considers his statements before he has them printed. Three years ago he said of the SABBATH RECORDER, "It has been an

indispensable means of accomplishing our work; we could not have maintained an existence without it as the years have surged by with their temptations and problems. It was never more indispensable than now."

The realization of the possibilities for doing good on the part of the Tract Society depends in a large way upon the moral and financial support given by the denomination. Make it even "Better" in 1923 than it has ever been.

I am confident that if we were to have a great experience meeting many hundreds of people would gladly tell of the joy and blessings they have realized in raising and giving their \$10.00 a year in helping forward the New Forward Movement. If you have deprived yourself of such joy and blessing in the past do not deny yourself in the future, but join with us in helping to make 1923 "Better."

Dunellen, N. J.

ON BEING A MINISTER'S WIFE

The position of the minister's wife may be looked upon as almost a career in itself, or even a profession with well-defined duties and obligations. She is sometimes admired and beloved, but more often pitied. From the loud protestations heard from some quarters—by the young woman who "would never marry a minister," and by the mother who "would never allow her daughter to marry a minister"—one might conclude that the position is one persistently shunned and filled with difficulty. This, of course, is not the case.

In the opinion of the writer, who has occupied this position in life for more than a quarter of a century, it should not be regarded as a profession. And yet, in spite of theories to the contrary, the minister's wife holds a position in relation to her husband's work that is different from that held by the wives of other professional men.

She receives no salary it is true; theoretically she has no greater obligations resting upon her in relation to the work of the church than has the wife of any lay member; but in practice this theory does not hold as a working principle.

Let us remember that the minister's wife must not be robbed of her God-given privilege of being mother, wife and home-maker. When the home is blessed with children

there should be no question where her first duty lies during the early and formative period of their lives. In ministering to her children she can have the sweet consciousness that she is doing the very best possible work for her Lord. But after her full responsibility has been discharged in this sphere the work of the church must be regarded by her as having a stronger claim upon her time and talents than upon the other women members.

The success of her husband's work depends largely upon the efforts and co-operation of the women of the congregation, many of whom give their time and their sacrificial service to the work of the church. Why should not she do likewise? If she is not a moving spirit in each of the varied organizations, the leaders will come to feel that her interest in the work is lacking, to ask why they should put forth their best efforts in furthering enterprises in which the pastor's wife seems to take but an indifferent interest?

If the minister's wife is to measure up, therefore, to her possibilities as a helpmeet to her husband, she will be found having some part in the work of each organization of the church. However it is her privilege, as well as her obligation, to give her best efforts where the need is greatest and where her talents can be used to the best advantage.

It is possible for the wife of the minister to share the responsibilities and help solve the problems of his calling in life, as it is not given to the wives of many others. The wife of a doctor or lawyer may realize, to some extent, the problems of her husband's profession, but because of the nature of his work, it is impossible for her to share in them in a very definite way. In no other sphere of life can the wife share so intimately her husband's work. Her life is of more than usual activity, because she is most sensitive to the needs of the parish and realizes more keenly than others its weak places. This leads her sometimes to undertake more than she can do well, and more than her strength will allow.

Being a minister's wife offers many opportunities for service, but perhaps no other phase of her work affords her so much delight and satisfaction as that of visiting among the people of the parish, especially the sick and the "shut-ins." They need most her cheer and comfort and they are often the ones whose appreciation is her greatest

recompense. Here she will find brave souls teaching lessons of courage, patience and forbearance not found in the busy world. Wise is that minister's wife who will plan systematically to give some time each week to this important ministry.

The strongest reason for her life of activity is the love she has for the work to which she and her husband have consecrated their lives. She does not engage in this labor of love from any sense of compulsion. It is love for the work and for the Lord that makes it a delightful if not an easy task.

Only that minister's wife is to be pitied who has no love for her husband's work. Such wives, we like to believe are rare. A minister's wife can not be separated from care and responsibilities. She will have hard work and strenuous duties, but because of its opportunities for real service to others and because of even its present rewards, she has a calling that affords deep content and lasting joy.—*The Continent, by permission.*

"WORLDLINESS IN THE PRESENT DAY CHURCH"

"While we realize that we are living in the age of apostasy prophesied by the Scriptures, we should try to acquaint ourselves with its various forms in order that we may better battle against it. We have now come to a new era, in which there is a manifestation of worldliness in the church such as has never been known before. Rationalism in the pulpit is resulting in worldliness in the pew.

"The spirit of worldliness has all but paralyzed the Christian Church of today. Many churches have great influence and fine buildings, but no power. They do not know what it is to see a soul converted to Christ. The church is honeycombed with the dry rot of rationalism. We have reached the place in New York where prize fights are being witnessed by church people of national and international fame. The whole movement toward worldliness is in the name of charity, and now this has been applied to prize fights. There is too much churchianity and too little Christianity today, too much reliance on man made plans and too little reliance on the plan of the Holy Ghost, too much action and too little power."—*John R. Straton, D.D., Pastor Calvary Baptist Church, New York City.*

MISSIONS

REV. WILLIAM L. BURDICK, ASHAWAY, R. I.
Contributing Editor

WHY THE MISSIONARY BOARD IS IN DEBT

The question is being asked, Why is the Missionary Board so heavily in debt? and it is fair to the people that they should know. There are several reasons, but some stand out more prominently than others.

The first year of the Forward Movement the board did not enlarge its work very much. The appropriations made at the October meeting after the Forward Movement was launched in August were about the same as the year before, the board was conservatively waiting to see that funds were coming to justify an increased appropriation.

During that year many urged the board to launch out; the writer, deeply interested in the Forward Movement was among this number. We said, "The people under the Forward Movement are giving as never before and there must be some marked advance in the work or the churches will be discouraged." All of which was too true.

At its October meeting, 1920, the board commenced to launch out; it tried to put into operation some, not all, things proposed in the Forward Movement. This it did along two particular lines. First, the salaries of the workers on the field were moderately increased. They were on a pre-war basis and meager at that; but when prices increased two hundred fifty per cent, as they had, the salaries of missionaries and missionary pastors became unbearably small.

The increase of the salaries of pastors and missionaries was the first recommendation of the Forward Movement, in point of time; for the thing which stood out the plainest when the first Commission took under consideration the denominational outlook was that salaries must be increased or our ministry become extinct. Hence the item recommended at the Commission's first meeting was a better support of pastors and missionaries, a support that would at least give the workers their board and clothing, though plain the fare, and coarse the clothes.

The board advanced in another way. In

keeping with the Forward Movement and at the cry of the people for evidence that their increased liberality was producing results, the board employed three or four additional workers. It is worthy of note in this connection that this increase in the working force did not make the number equal to what it has been sometimes in the past, not what it was when the board was employing two, three or four evangelists all the time. Nevertheless there was a substantial increase in the field force with the consequent increase in expense.

These two moves resulted in producing a deficit. The very first year they were launched (1920-1921) the board came up to Conference with a deficit of nearly \$3,000, and with the prospect that it would be much larger unless the board immediately retrenched. The cry now was to retrench, while one year before it was to enlarge.

What was to be done? Were the salaries to be reduced to a starvation basis again? Were workers so recently sent onto needy fields to be recalled before they had fairly commenced? Were fields already white for the harvest to be left destitute? If they were, what ones?

These were not the most distressing things in connection with the situation. There was the question of a fair deal that came to the front. The board's honor was at stake, and the honor of the denomination also. It is no more honorable for a missionary board not to give its employees a fair wage and a fair deal than it is for any other corporation not to treat its workers in a humanitarian way. The board had called additional workers and sent them to distant fields at the workers' expense. For the board to have dismissed these workers in less than one year would have been an injustice, and it would have been little or no more honorable for the board to cut the salaries already too small.

Take a concrete illustration. One man who was sent onto a new field that year (1920-1921) said to the writer not long since, "If my salary is reduced, I can not live here; I must return to my home and take up something else by which to earn a living. It cost me \$300 to come here and it will cost me as much more to return, \$600 in all, but I must do it, as much as I dislike to leave the work." Where is the square deal in asking a man to go to a field at an expense to himself of \$300 and then

drop him in six months, one year or two years, forcing him to return home at the expense of another \$300?

The board one year ago did not see how it could retrench under these circumstances; it still hoped the people would respond before the year went by; but it came to the end of the Conference year (June 30, 1922) nearly \$9,000 in debt.

This can not continue. A point has been reached where drastic measures, as in case of war or other emergencies, must be applied, unless the people respond with additional gifts and do it speedily.

If the churches would raise the full amount of the Forward Movement budget there would be sufficient money to carry on the work without retrenchment. Why not do it and do it now?

This brings us to another reason why the board is in debt. A prosperous farmer who practices tithing, said to the secretary not long since, "Our denomination can just as well raise the full amount of the budget; it is not an unreasonable or a difficult thing if the people only had a mind to do it." Was not his estimate of the situation correct? Here is the need, the needy, waiting fields; God has given us the means to supply the need and he is asking us to do it, to use what he has given us in trust as just stewards.

One thing more, we have not done our duty as individual disciples when we have subscribed as much as we are able; we have not done our duty till we have done what we can to get others to subscribe as God has prospered them.

STUDY ON THE MISSING LINK

REV. E. S. BALLENGER

The conditions in which the young people are placed in our educational centers, from the high school up, is most lamentable.

The Bible is barred from practically all of our schools by legislation. If not by legislation, by neglect and indifference on the part of the teachers. This is not only true in our state institutions, but is becoming largely true in most of the denominational schools.

Only too frequently is the Bible belittled, sneered at, or openly repudiated, while the theories of men are lauded and taught as established facts. The theory of evolution

is taught by word of mouth, by textbooks and reference books as an established fact.

That parents may realize the seriousness of the question, let me cite a particular example.

A boy, taught by Christian parents to believe that man was created by God and came from the hands of his Maker, pure and free from sin, also that man was tempted to sin, and as a result of his transgression, fell from his Edenic purity, on entering high school is taught that man is not the product of an original creation, but has gradually developed from the lower animals, springing from his nearest relatives, the anthropoid apes.

In his purity and simplicity, he disputes with the teacher and declares that it is out of harmony with established facts, and states that there is a wide gap between man and the lower animals. He asserts that this gap has never been abridged by all the research of scientists.

The professor, with a sarcastic smile, declares that the boy is ignorant of science or he would never make such a statement. He is instructed to consult the leading reference books in the library and told that he will be convinced that the missing link between man and the lower animals has been found.

With all confidence in his parental teaching and the Bible he goes first to Nelson's Encyclopedia and under the topic "Pithecanthropus Erectus" finds, "It is probable that the two bones belong to the same skeleton, and indicate an animal which must have belonged to a very primitive group of the human race. They resemble the Neanderthal, Engis and Spy skulls in very many respects."

Again in the same encyclopedia, under Ape, he finds, "A fossil anthropoid of great interest as standing, in an intermediate position between the great apes and human beings, and pointing toward the unknown common ancestor whence each line has divergently developed is the Pithecanthropus Erectus whose fragmentary remains were discovered in 1894 (1891-2) in Java, by Professor Eugene Duboise. . . . They indicate a creature which must have stood, when erect, about five and a half feet tall, and whose cranial capacity was about 40 per cent greater than that of the gorilla, and equal to that of some female Australians and Veddahs. The profile of the skull comes

between that of the chimpanzee and the oldest human remains of the cave-man (Neanderthal). It is still a mooted point whether this creature should be classified as simian or human."

Next he consults the Americana and under Pithecanthropus Erectus he finds, "Pithecanthropus Erectus, the name given by Professor Eugene Dubois to the fossilized remains found by him in Java, 1891-2. These . . . indicate an animal midway between man and the higher apes and of Pleistocene age. Much doubt and discussion was aroused at first in regard to it, but the weight of scientific opinion is now in agreement with the opinion of the discoverer."

After that, he consults Webster's unabridged dictionary, latest edition, and finds this same Pithecanthropus Erectus described as follows: "A genus consisting of an extinct primate (P. Erectus) apparently intermediate between man and the existing anthropoid apes, known from the bones of a single individual found in Java."

He consults another dictionary, the Standard, and reads: "Pithecanthropus Erectus. An extinct animal, remains of which were found in the Pliocene of Java. . . . When living it apparently resembled the human type more closely than the anthropoid apes."

He next consults some reference textbooks on zoology. In the textbook of zoology by Professors Parker and Haswell, 1910, he reads: "Pithecanthropus, found in beds of late Pliocene or early pleistocene age in Java, was perhaps a connecting link between the older anthropoids and man." (One of these men is professor in the University of New Zealand and the other in the University of Australia.)

Again he refers to Professor Cockerell's Zoology, 1920, on page 438 he reads: "In 1894 the Dutch naturalist, Dubois, described the remains of an animal which he discovered in the island of Java, and which seemed to possess the characters of the long sought 'missing link' . . . The brain must have been intermediate in size between that of the highest monkey and the living man." Professor Cockerell is professor of zoology in the University of Colorado.

Once more he turns to page 331 of Introduction to Zoology by Charles B. Davenport, assistant professor of zoology in the University of Chicago, and he reads: "There

is no reason to doubt that man's species came off from the anthropoid apes; the recent discovery, in Java, of a fossil form (Pithecanthropus Erectus) intermediate between man and the man-like apes, is a strong additional piece of evidence. The differentiation of man's species probably began in late tertiary times."

Still unsatisfied, he takes down one of the most popular books on the subject, "The Riddle of the Universe," by Haeckle, which puts it in the following positive language:

"The most famous and most interesting of these discoveries is the fossil ape-man of Java, the much-talked-of pithecanthropus erectus, found by a Dutch military doctor, Eugen Dubois, in 1894 (1891). It is, in truth, the much-sought 'missing link,' supposed to be wanted in the chain of primates, which stretches unbroken from the lowest catarrhinae (monkeys of the old world) to the highest-developed man. . . . Thus, by the discovery of this fossil man-monkey of Java, the descent of man from the ape has become just as clear and certain from the palaeontological (description of fossils) side as it was previously from the evidence of comparative anatomy and ontogeny (the development of the individual). We now have all the principal documents which tell the history of our race." Page 87.

As a last resort he turns to current literature. In the April number of the *Atlantic Monthly* he finds a lengthy article by G. Eliot Smith in which he discusses several examples of so-called primitive ape-like men. He speaks of pithecanthropus erectus as a scientific example of the "missing link."

When the boy returns to his class and is asked by his professor to report the results of his research what can he do? The dictionaries, the encyclopedias, the textbooks, books of science, the magazines and his teachers are all against him. If he refuses to yield he is branded as a back number, a narrow bigot, a fool. How many boys are able to stand up under such pressure? He, like the other ninety and nine casts his Bible to the moles and the bats and will have nothing more to do with it or the religion of his godly father or mother.

We can't blame the young people for throwing aside the good Book under these conditions, especially when there isn't one parent out of a hundred that is able to render the youth any scientific help. He reasons rightly when he says, "If man has developed from the lower animals then there is no such thing as the fall of man. And if

man never fell then there is no need of a savior. The whole story of the cross is only a fable, and therefore to doubt it is a mark of culture."

Now follow me while I turn the search light of fact on this most popular example of the "missing link".

In September, 1891, Eugene Dubois, a Dutch army physician, found a tooth about forty-five feet below the surface near Trinil on the island of Java. A month later he found the roof of a skull three feet from where he found the tooth. The following year, in August, he found a thigh bone nearly fifty feet away and a little later he discovered another tooth.

In the same stratum were found many bones of various animals, both large and small.

The femur, or thigh bone, had an abnormal growth on one side which indicated a diseased or injured condition during life. The skull cap was so wasted that there was hardly enough left to make an ordinary saucer.

The discoverer first estimated the brain capacity at 540 ccm. He later estimated it at 1,000 ccm and then reduced his estimate to 900 ccm. The capacity of the largest living anthropoid apes is about 600 ccm. His first guess was too low to be a missing link, for it was about the same as that of the apes. His next guess was too high as it came too near that of the average human brain. Don't criticise me for calling his estimates mere guesses for any estimate that varies from 540 to 1,000 is nothing more than a guess, and a poor one at that.

There are but two casts of these specimens in the United States, and no more can be secured. The discoverer declines to furnish any more casts though he still has the originals in his possession. Dr. A. Hrdlicka, curator of the Division of Physical Anthropology, U. S. National Museum, complains that "no reproductions can be had . . . and not only the study but even a view of the originals, which are still in the care of their discoverer, are denied to scientific men," "particularly after twenty years have elapsed since the discovery of the originals."

Dr. Dubois exercises good judgment in keeping his specimens from examination for he is wise enough to know that they lose all their value to his cause when they are submitted to the light of investigation.

These are the facts upon which the evolutionist builds his agnostic faith. These are the facts that are doled out to our young college students as scientific (?) evidence that the "story of Adam is only a myth."

The opinion of men of science regarding this Java cranium will throw some light on the importance of this "missing link."

Dr. Dubois himself in a paper read to a congress of scientific men in Berlin in 1896 said:

"It is well known that a not inconsiderable number of anatomists and zoologists hold diametrically opposite views regarding the significance of these remains. . . . It is remarkable that only a few have believed . . . that we have before us here a transition from between apes and men that is neither man nor ape."

He then gives the names of five scientists who considered the skull cap to be that of an ape; seven who considered it the remains of a man; and six besides himself who classed it as an intermediate form, or "missing link."

Before quoting further, permit me to call your attention to the high standing of Dr. Rudolph Virchow as a scientist. No higher authority has ever been recognized in pathology, comparative anatomy and kindred subjects than he held in his day and still holds today.

I will now quote further from the Berlin address of Dr. Dubois:

"Virchow has also, after a personal examination of the skull cap, very clearly adjudged it, in Leyden and Berlin, as the skull of an ape. So experienced a craniologist as Hamy, in Paris, said, after examining the same, that he never would have supposed it to be human."

Sir John Evans, president of the anthropological society of Great Britain, in his presidential address in 1898 said: "Even the pithecanthropus erectus of Dr. Dubois from Java meets with some incredulous objectors from both the physiological and the geological sides. . . . With regard to the thigh, you will recollect that at the Liverpool meeting of this section, Dr. Hepburn displayed a remarkable collection of femora (thigh bones) from the anatomical museum of Edinburg University, exhibiting pathological and other conditions similar to those in the femur of Trinil."

Professor D. C. Cunningham, one of the highest authorities in Great Britain on comparative anatomy, affirms that these bones do not belong to the same animal; that some

of them are the remains of an ape, while others are those of a man.

But why multiply words? These facts are sufficient to convince any one who is capable of weighing evidence that the "missing link" is still missing.

We can confidently affirm with Professor Virchow that "The attempt to find the transition from animal to man has ended in a total failure. The missing link has not been found, and will not be found. Man is not descended from the ape."

When, as a child, I read the story of how the world was carried on the back of a giant and he in turn rode on the back of a turtle, I looked on the poor heathen with pity and wondered how they could ever be led to believe such nonsense. But which is the greater piece of nonsense, the giant and the turtle or the pithecanthropus erectus?

Could more fitting language be found than the words of Paul, "Professing themselves to be wise they became fools?"

The fact that evolutionists will exhibit such specimens as the above to patch up the gaps that exist in their theory, only proves that they recognize that the gaps are still unbridged, and hence their theory is without truth or foundation. It is still "a product of the imagination" and nothing but "imagination."

Here we have recorded in dictionaries, encyclopedias, textbooks and scientific magazines the positive declaration that there no longer exists a gap between man and the lower animals, and therefore the evolution of man from the monkey is established by an unbroken line of scientific evidence. Arrayed in this boasted armor of scientific jargon the haters of God sally forth together with a certain class of professors and preachers to demolish the Mosaic record of man's origin and with haughty contempt they brand all who refuse to bow the knees to their arrogant boastings as superstitious, ignorant, stupid.

And this boasted scientific evidence (?) consists of a piece of the skull of an ape, a few teeth and the thigh bone of a man found buried fifty feet apart, with many bones of various animals in graves forty-five feet deep. And this is the best that has ever been produced in support of the theory of evolution. There is a standing offer in Riverside of \$100 for a single fact in support of evolution.

What more convincing evidence need we of the utter hopelessness of a theory that has to be bolstered up with such unreasonable cant.

How long must our young people be submitted to burning ridicule for refusing to accept such double extracted essence of boiled nothingness as scientific evidence that Moses was unscientific?

Is it not time that Christian parents register their protests with no uncertain sound against such teaching in the schools of the land? While we slept the enemy sowed tares which have taken such root that they can not be uprooted by an evening lullaby.

In all the realm of nature, in spite of the untiring efforts of men of great learning to produce a new species or to discover a transmutation from one to the other among the living or the dead, the fiat of God still remains unaltered, "Let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth after his kind; and it was so." And it is still so and always will remain so.

Am I to be considered a subject of pity or must I be classed with the ignorant and superstitious because I decline to abandon my faith in those majestic words recorded by Moses, "God created man in his own image, in the image of God created he him," and build a new faith on the thigh bone from Java or the crumbling crown of the skull of an ape?

My confidence in my father's God and my faith in mother's Book; my God-given reason, my knowledge of the living world about me and of the fossil world of yore, together with the weakness of the "other side," unitedly cry against it.

Riverside, Cal.

"The New Testament must be taken away from all special pleaders and given back to the humble-minded man of God who seeks in it nothing but the way of childhood and brotherhood, childhood toward God and brotherhood toward man."—*Christian Century*.

"True religion works as a leaven in society. It fruits in finer homes, fewer poor, less sobbing and sighing and loneliness. Have you that sort of religion? Is it working?"

EDUCATION SOCIETY'S PAGE

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

THE SINE QUA NON OF A CHRISTIAN COLLEGE

(Conference Address of President S. Orestes Bond, Salem College)

Essentials and nonessentials exist together. All materials have their primary and secondary elements. The corn has its husks, the wheat, its chaff.

It is the duty of institutions and of individuals to determine essentials and set them in bold relief. Jesus came to earth in human form to emphasize the essentials of a good life. Many things which we consider chief among the values of life, were to him matters of secondary importance. How much store we lay by the home, yet, "He had not where to lay his head." How we strive for our millions, but he was buried in a borrowed sepulchre. He did not say that he came to give us better homes, but such was the result of his life. When we understand the meaning of the home not built with hands, eternal in the heavens, we use it as a model for one here. When we understand the real meaning of the heavenly treasures, we have a basis for judging earthly values. While Jesus was interested in the accessories of life, he was more interested in life itself. He said, "I am come that they might have life and that they might have it more abundantly." Doubtless the life about which he spoke was complex, yet there must have been a vital element, a *sine qua non*. The clothes we wear, the houses we possess, the automobiles we own, the dividends we receive, are not of greatest importance for, "Is not the life more than meat, and the body more than raiment?" Perhaps the Master's, "Take no thought" was but the negative way of saying, "Take heed to essentials, put first things first."

If we can determine the essential elements in human life, we may hope to find the principal purpose in education. The chief business of all schools, from the kindergarten to the graduate school, of all teachers, from the one who interprets the

simplest Mother Goose stories to the one who fathoms the mysteries of the Fourth Dimension, is the perfecting of human life. The Christian college is no exception in this statement of true purpose. But human life is complex. We look for some statement or example of it in perfected form. We bring in review the scientists, the law givers, the royalty of church and state of all ages, but no perfect model is found until through historical revelation, through faith-inspired imagination and through personal acceptance and realization, we behold the Christ of the ages.

Perfection of body is good, perfection of environmental adjustment is important, but their values seem small when compared with that great fundamental we call character. We know little of the bodily development of Jesus. We know little of his adjustment to his surroundings, except that he had the strongest of friends and the bitterest of enemies. We do know, however, of his matchless character. Isaiah, Matthew, Mark, Luke and John, Paul, and the other inspired writers, have exhausted the vocabularies of men in trying to express his perfections.

The character of Christ is made up of all the virtues raised to the nth power of strength and beauty. The whole gamut of perfected qualities for which men long is combined in him. He is the one flawless diamond; the one supremely beautiful character that has ever appeared among men. Many men have been strong in one virtue but weak and dwarfed in another. To quote from an eminent American teacher of theology, "Christ stands supreme and unique among men as the one perfectly balanced man, having all elements of character blended into harmony, and making a full-rounded personality. Complimentary virtues such as clear, cold reasoning and warm emotionalism, a rich inner life and an active outer life, and apparently contradictory virtues such as justice and mercy, stern integrity and sweet reasonableness, deep personal convictions and patience and charity toward the convictions of others—these and many other complementary graces Jesus combined into balanced harmony and unity, and thus he is the one perfect pattern of humanity 'the fairest among ten thousand and the one altogether lovely'."

A Christian college, as the name implies,

should look to Christ, the only perfect example of the product to which it should aspire. The development of Christian character is the highest possible aim for every school. The greatest service any institution can render this or any age is in the generation of the Christlike spirit. This is pre-eminently the work of the Christian college. It may vary its methods of work in a thousand ways, but there must be no variance in the product; this must be genuinely Christian. There is room in our great country for many forms of activity, but, among those who would be citizens, there is room for loyalty to only one flag. There is room for varied forms of religious belief in the output of a Christian college, but the sign of the Cross must be evidenced both in the work and the words of its graduates.

The late Justice Brewer said that Christianity was part and parcel of English law. This and many other like statements mean that Christianity is at the basis of our civilization. Since not only Rhode-Island, but practically all of the thirteen original colonies were founded to meet, directly or indirectly, some religious end, and since an overwhelming majority of those most intimately connected with the formation of a government of the people, by the people, and for the people were also profoundly religious, it seems eminently fitting that our schools and colleges, the instruments for handing down the accumulated experiences of the past, be kept Christian. Schools have been the vehicles for carrying into the future the great achievements of all the centuries. When our schools of higher learning cease to be the exponents of a truly Christian civilization; yea, when they begin to undermine it, as many of them are already doing, we may well cry for the rocks and the mountains to fall on us for the arch-enemy of our boasted glory is at the gates; the armless hand is already writing its fateful message on the walls of our institutions. But keep these schools actively, earnestly Christian, and the gates of hell shall not now, or in all the ages to come, prevail against us. The civilization which will thus be perfected in America will be made to cover the whole earth as the waters cover the sea.

If the problem is now clear, it may be profitable to turn our minds to a brief study of the status quo in our colleges. The

separation of church and state was meant to be but a division of labor. It was not intended to divorce religion from the state or the state from religion. It has tended, however in many places to have just such effect. Many schools entirely under state control ignore all religious training and instruction. This is disastrous, since these secondary and higher schools have young people under almost exclusive control during the determining period of their lives. Neglect religious influences at this time and the loss will never be retrieved. A merely cursory investigation shows a loosening of the safeguards of faith. Emphasis that was formerly put on religious attitudes is now being placed on new developments in scientific theory, or on the enthusiasm coming from the bleachers on the side lines of our athletic fields.

So great has been the loss in moral standards as well as in spiritual life and activity, that thoughtful men, solicitous for the future of the church and state alike, have set out to find the cause. The reports of these findings often remind one of the story of "The Blind Men and the Elephant". The investigator finds a condition that is true enough within the limits of his investigation, but he, either falsely or wrongly, tries to apply it to all situations. Bryanism versus Darwinism is perhaps the most illustrious example. Mr. Bryan, along with many other thoughtful people, was moved to seek an explanation for a very patent fact, viz., the lessened belief in revealed religion. Many scientists are not content to dissect, weigh and measure all creation, including the human soul, but they must seek out God and attempt to place him in their own small crucibles. If he fails to submit himself in terms which they have preconceived, they cast him aside from their thoughts and seek man-made explanations.

Whether Mr. Bryan is right or wrong in his diagnosis of the difficulty is neither here nor there. The fact remains that the Christian world wants an explanation of the loss of religious faith on the part of college students during their years of scientific study. Had the colleges and universities been deepening the religious faith of those who went to them with faith, and had they so taught as to incline to faith, others who had it not, there would never have been a question about Darwin's theories or the

theories of any other scientific investigator. "By their fruits ye shall know them." If our higher schools do not produce better fruit, other Bryans will search out the hypotheses of other Darwins and they will be submitted to worse ignominies than an onslaught by a Kentucky legislature.

Should our army show signs of impotence, we would investigate West Point; it is the chief source of our military power. When the army of the Lord weakens, we may better first investigate our religious West Points. The privates and the non-commissioned officers will continue to come from all schools and no schools, but the generals who order the battle will more and more come from colleges and schools of theology. Leaders dressed in camels hair and living on locusts and wild honey will doubtless grow fewer, while those trained in all the learning of the Egyptians will more abound. But there is a *sine qua non* here also. Both classes must behold "The Lamb of God that taketh away the sin of the world."

I tremble sometimes at the thought of the effectiveness of teaching, yet I know that in it lies the most adequate help of the world.

In a country in which the institutions are avowedly Christian, there should be no apology for seeking Christian teachers. The teacher is the fountain head, the source of influence. Subjects, courses, books, associations, all become sources of power and light, or of weakness and despair in the hands of a teacher. Jesus came as a teacher. But can we teach religion? Jesus did. We teach men to play ball and to analyze the elements of matter, certainly we can state many of the elements of Christian living in as simple terms as the forward pass in a football game or the division into elements of the compound, air. The experimental or laboratory methods is as useful in the teaching of religion as in the teaching of science, and vastly more important.

In all our colleges we have certain courses which we compel all candidates for degrees to take. Can we compel people to be religious? Jesus did not; he persuaded them. Even his persuasion sometimes failed. The Rich Young Ruler came to enroll but decided the tuition was too high. Persuasion, however, usually works.

Perhaps next to the influence of a teacher

is the influence of young people on each other. Practically every youth is led to his first lark by those of his own age. If he is thus susceptible to the influence of the leader of his own gang in things mischievous or wrong, may he not also be impressed to follow the strong leader of righteousness?

The world needs a revival of religion. What should be the form of that revival in a college? Do college students differ from other folk in their spiritual needs? Jesus points the way to an answer when he says, "Except ye become as little children." This statement may seem a little severe to a college student but it is as specific and as true as the passage "For there is none other name—whereby we must be saved." "Repent" may be a difficult word for a betting, baseball umpire to interpret; "believe" may seem quite impossible to the self-centered scientist, but these terms show the necessary attitude in which one must come to Christ for his acceptance. The problem of becoming a Christian may vary less in form in a group of students than in a more heterogeneous company, but the real action is the same. Whether student in college halls or dweller in the slums, he who tries to climb up some other way will find the door barred.

Intellectual autocrats have frequently seized religion and tried to wrest it from those who believe in it as a revelation from God. Usually dissension has arisen among themselves in time to save the faith to the simpler ones. To me, one of the special beauties of the Book is its simplicity; a way-faring man need not err in the interpretation of its fundamental truths. At the same time, the profoundest thinkers of all the ages have not been able to sound the depths of its teachings.

At present, strange to say, there seems to be not a very high correlation between learning and religious devotion.

Paraphrasing Lincoln's immortal words, one might say that the Lord must get peculiar pleasure out of the worship of the common people because he made so many of them to follow him.

Religion is doubtless a matter of reason, but not that alone. It is a matter of feeling as well; the deepest springs of the soul gush forth at its bidding. Reason ought to lead a worthy man to care for the aged mother who brought him into the world, nursed him through infancy and childhood, counseled

with him wisely through youth, and brought him to manhood's estate, sound in body and mind. But a touch of emotion expressed in love would suggest many little acts of kindness that would otherwise be undone if left to cold reason.

Inward enthusiasm and the outward expression of it are not barred from athletic and intellectual contests when letters, medals and loving cups are at stake. Why should religious enthusiasm be barred when eternal life and Jesus Christ are at stake? We are told that the angels in heaven shout a hallelujah chorus when a poor halfback makes a spiritual touchdown, or some foul striker makes a home run in the contest with sin. If the Christian college would make a little more *sane* noise in its religious activities it might help to drown some of the *insane* noise of its social activities.

Experimental religion is soul-stirring. Religious work is not irksome if entered into with spirit and enthusiasm. Doubtless college boards and faculties would be surprised at the results if they would hire a Religious Coach at a salary of from \$2,000 to \$10,000 per year plus the pocket change he might pick up in refereeing a prayer meeting here or an evangelistic effort there. Especially would he have opportunity for a large showing the second year, if he were given from \$2,000 to \$80,000 per year to finance his projects. It might even be thought wise to hire a player or two for this Gospel Team if the Coach could justify such expenditures by signal victories over some hitherto undefeated team of darkness.

The time has come when it will pay the Christian college to invest more in that department whose chief aim is to develop and round out Christian character. For what doth it profit a school if it gain the whole world of athletic, social and intellectual glory, and lose the souls of its students? Or what shall it give of knowledge or social prestige in exchange for their souls?

Hosts of people, today, are looking for colleges truly and actively religious. Last year the *Christian Herald* sent a questionnaire to all professedly Christian colleges making specific inquiry as to their facilities for and successes in developing the religious life.

The war-ridden, strike-weary world is looking for some unshakable foundation on which it may base all human relationships,

so that confidence may be restored again. It turns once more to Christianity.

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.

If Christian colleges shall again give to the world leaders, devoutly and actively religious, not only in church, but in state, in business, and in all lines of endeavor, they will be meeting the supreme need of this very critical age.

WHERE THE REVIVAL SHOULD BEGIN

Only a revival of religion can save us from the dangers that beset civilization. Any man with a little coaching can manufacture a bomb that will destroy what a thousand men have built. An unscrupulous gang can manipulate the forms of democracy to obtain the most dangerous power. Selfishness may completely disrupt our industrial organization. No laws and no enforcement of law can preserve us against those who sacrifice the good of all to the interests of their own group. Only the great religious motive can save us.

The religious revival must begin with the children. It needs no great tabernacles, brass bands or special campaigns. The church must be about its normal business of religious education. We need kindergartens in sunny rooms, under religious leaders. We must multiply our boys' and girls' clubs under earnest religious direction. These movements today are full of religious implication, but the religious motives must become explicit. The churches must open up to our youth the meaning of the great social enterprise of righteousness inspired by the religious ideal. (From an address by Theodore G. Soares, Pres. Rel. Educ. Ass'n.)—*The Baptist*.

The inertia and coldness in the churches of the present hour are due to the doubt and uncertainty that have been cast abroad by preachers and teachers who have departed from the simple, childlike trust they once had in the Word of God. It is as true now as in the days of Jesus when he said, "Except ye become converted and become as a little child ye shall in no wise enter into the Kingdom of Heaven."—*M. P. Boynton*.

WOMAN'S WORK

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

"THE BRIGHTEST OLD COUNTRY OF ALL"

Ain't it a mighty good country—spite of its troubles an' all,
From the red o' the blooms in the Maytime
to the crimsonin' fruits o' the fall!
Then ho, for a song—
As we're trugin' along—
For the brightest old country of all!

Ain't it a mighty good country—answerin' quick
to your call,
From the fields that are heavy with harvest
to the clustering vines on the wall!
Then ho, for a song
All the bright way along—
For the brightest old country of all!

Ain't it a mighty good country—from cottage
to garlanded hall,
With room in the hills an' the valleys for the
hearts and the homes of us all!
Then it's ho, for a song
All the glad way along—
For the brightest old country of all!

—Frank L. Stanton.

CHILDHOOD DREAMS COMING TRUE IN OLD AGE

MARY E. FILLYAW

When I was a little child my father brought home a new and beautifully bound book, which he permitted me to read. The heroine of the story, with her father, left the shores of England to travel over various other parts of Europe, and her descriptions of mountain scenery made me want to visit mountains; later on, stories of ocean travel caused a desire to sail on the seas; then on the first Sunday in May, 1867, holding my breath and closing my eyes as in death, I was buried out of sight to rise again in newness of life; then on the third Sunday of the same month I was permitted to take and eat of the broken bread and drink the wine that are to show forth the Lord's death till he come.

Following these new experiences came the desire to attend an association that was to meet at a church not many miles away. I was disappointed, years passed, and four tracts, published by the American Sabbath

Tract Society, were left with me by one who had received them but cared nothing for them. I read and studied them turning to my Bible for every text quoted to see if those things were so, and being overcome by the truth, I immediately became a believer in keeping sacred God's holy day, the seventh day, and with that experience came a desire to meet with those who early in life had been trained in "the good way." Of these I saw only a few, less than a score, until I set foot on the Conference grounds at Ashaway, R. I., on Tuesday morning, the first day of the Conference in August, 1922. At the association in Salemville, Pa., I met others who from childhood had been Sabbath-keepers. And so my dreams as they came in childhood, in youth, and in middle life, have come true to the letter, as the result of walking by faith in the over-ruling of all things by our heavenly Father, whose

"Boundless love and arching sky,
Above us when we wake or sleep,
Above us when we smile or weep,
Above us when we live or die,"

is our guarantee of protection through the changing scenes of this life, through "the valley of the shadow of death," and into the Paradise of God.

Going back to January last, when I passed out of the house that had sheltered me almost forty-one years to become an inmate of a family in a new and untried neighborhood; not long after I was located there, I received a letter from Sister Angeline Abbey urging all of us lone Sabbath-keepers to try to be at the General Conference when it should convene in August at Ashaway, R. I., and also to meet with whatever Seventh Day Baptist association should be nearest our different homes. About that time came a letter from a daughter whose home is in Altoona, Pa., asking me to come and stay with her a month or two during the heat of summer, and I agreed to do so if she would come after me. Then I prayed to our heavenly Father that if he wanted me at either the Conference at Ashaway or the association at Salemville to open the way ahead of me, to the one or to the other or to both if he had anything there for me to do. The first gate was opened when my daughter came to me in May bringing money for my railway expenses to Altoona. The second gate was opened when it was decided for me to stay with her till in November instead of return-

ing in July or August; the third was opened when her husband secured a railroad pass for her as his wife and for me as her mother and his mother-in-law, to secure our passage to Westerly and back. But still street car fare and meals had to be provided for and expenses to Newport and back to Ashaway, and then to Westerly on our way back to Altona. Then money commenced coming in from one source and another until we had enough for Conference at Ashaway, the excursion to Newport, and enough remaining to pay our expenses to Salemville and back.

On my way here last May I came between mountains, along the sides of mountains, through cuts in hills that seemed mountain-like to me, and through tunnels dark as midnight; at Morris Point I received my first glimpse of the ocean and going to Newport had my first ride on the waters of the ocean. At Ashaway and Salemville I realized my youthful dreams of meeting with the people of God "in council assembled," and the later dream of meeting with those who had been lifelong Sabbath-keepers. Now I am hoping to see the fulfilment of another dream which I have been dreaming for years, and collecting material for its realization, that of seeing a hymnal for the use of Seventh Day Baptists containing real Seventh Day Baptist doctrinal hymns, with the best that I have been able to find in many hymn and tune books which have passed through my hands as time passed over my head; the hymnal to contain a sufficient number of tunes for every requirement; mainly tunes of recognized merit and a few that have been written within the last half-century.

Shall my dream of such a hymnal come true while I am yet alive and able to assist in the preparation needed, or shall I, having finished the work assigned me, commit my spirit to God, and from the city that "lieth foursquare" watch you, my fellow Sabbath-keepers, carrying on this work to completion and fruition in the years to come?

If prayer is communion with God, as many are saying, it can never cease, but continue on and on, and my spirit will pray and pray until the day when earthly hymnals will be exchanged for harps of gold, and still pray on when carried from one story in the heavens to another higher still. See Amos 9:6.

A Seventh Day Baptist hymnal belongs as

much to the Sabbath reform movement as any other one thing of no greater size or cost, because it belongs to that part of the movement which looks toward the Sabbatic training of our own young people in their highest efforts toward worshipping in spirit and in truth; because devotional hymns contain prayer, praise and thanksgiving to be rendered with "the voice of melody", and "with the timbrel and pipe," and "with stringed instruments and organs." See Isa. 51:3; Psa. 150:4; Eph. 5:19.

OUR ACTIVITIES

METTA P. BABCOCK

If we are loyal Seventh Day Baptists our purpose must be: First, The evangelization of the world and this includes both home and foreign missions, Matthew 28:18-20: "Go ye into all the world and preach the gospel"; second, The promotion of the cause of Sabbath reform, Exodus 20:8-11: "The seventh day is the sabbath of the Lord thy God."

These are fundamental principles of our faith, and doctrine. We may not always consider the fact, but these principles lie back, or should, of all our activities as our sheet-anchor, our sure dependence as a means of strength and union in all our methods of work. The covenant of each church also has a tendency toward the same end. We should study our church covenant more carefully and thoughtfully.

As women of the denomination we are widely separated by distance, and while we strive to do our part to advance our common cause our work must be somewhat varied owing to local conditions, and possibilities. But what can women do? Frances Willard once said, "Woman like man should be freely permitted to do whatever she can do well." We need only to *look* at the work that Dr. Palmberg, Dr. Crandall and Dr. Sinclair are doing to prove they are doing their work *well*.

We have all been touched by the unassuming, yet determined efforts under great difficulties, with which Miss Marie Jansz has carried on her work for the poor people in Java. Not many of us would be as patient and faithful under similar conditions as she has been. Nor is self-sacrifice confined to foreign fields.

In our small and isolated churches, perhaps more than in the larger and more prosperous ones, is the pastor's wife his helpmate and co-worker.

The Woman's Board stands for concentration, and co-operation of effort among our organized societies of women. To help to create interest in specific objects of the work of the Missionary and Tract societies and to raise funds toward their maintenance. Some fields of missionary work are: The Netherlands, Latin America, British Guiana, China, Kiangu, Oceana Java, and other points of the non-Christian world.

The pledges our women raise from year to year are familiar to all of you, and require brief mention only. Salaries of Miss Burdick and Miss West, missionary teachers in Shanghai, something toward Dr. Sinclair's salary at Lieu-oo hospital; a small amount every year to Miss Jansz in Java; evangelistic work in the Southwestern Association, Georgetown Chapel and Fouke, Ark., School, a stated sum. The Boys' and Girls' schools in Shanghai are given a small amount yearly. Then there is the Twentieth Century Endowment Fund to remember, and the much needed Retired Ministers' Fund is not forgotten. These are all toward the support of the work of the Missionary Society. Secretary E. B. Saunders once said of the assistance to the work the women contribute, "I do not know how we could get along without it." The Tract Society has a special pledge, and by this financial service we feel that we are helping on the cause of Sabbath reform that this society is doing. We may also help spread the gospel of the Bible Sabbath by becoming better acquainted with the doctrine ourselves, and by our own individual love for the SABBATH RECORDERS and tracts and by an example of loyalty to its proper observance show to the world the blessedness of obedience to God's law.

Thus we see that though we may not be able to cross the ocean nor be called into special fields for definite work among our women, we may by our efforts help to send and support those who are fitted and can go. While money is needful to the work of advancing God's kingdom, it is not *all* that women can do to help make the world a better place in which to live.

No one questions the fact that woman's first duty is in her home, but while not neg-

lecting her home duties she may be better able to do her work at home if her mind is kept fresh, and bright from contact with some of the great outside interests. A great specialist said recently that a majority of the cases of nervous prostration, and some cases of insanity among women are due solely to the deadly monotony of household routine, and so to us as Seventh Day Baptist women there comes this opportunity to help in our church and denomination work, and opportunity means responsibility.

In our daily living there is always the ministry of kindly deeds and loving thoughtfulness of the comfort and happiness of the needy about us. The cup of cold water in his name is still an impelling factor toward bringing the love of Jesus into a despairing heart, and how the many we meet daily need him! Perhaps we are too indifferent to these opportunities. If we could put as much enthusiasm into our work as the boys do into a game of ball or barnyard golf we might get better results. Why not try it?

Not until recently have women been given the duty to which I now refer, hoping it will not be thought out of place in the connection. Women were instrumental in some measure in bringing about the passing of the Eighteenth Amendment. It is for women, now, by the ballot that has been granted them to so use that privilege that men who will uphold the law, and protect the interests of our homes from the fiend of strong drink and its attendant evils, shall be elected to offices of trust. This is a solemn duty that no woman should shirk. Never mind a bit of ridicule. The baby is no more liable to fall out of bed, nor your bread to burn while you spend a few minutes at the polls than would be the case while you spend a half hour talking with your back-door neighbor about the latest fashion plate, or a recipe for a new salad. Plan your work for it and you will have the time, for our time is given us in trust. We must give an account to God for the way we use it in our activities, also for the time we spend and call it leisure. The tendency of these hurrying, rushing times of today is toward the over-crowding of duties into days already seemingly too short, and we grow weary and impatient. We must put first things first. We need to spend much time in earnest study of God's word, and in persevering prayer. When will we learn not

to be troubled about much serving, but rather choosing of "that good part?"

"Whatever the fever, his touch can heal it;
Whatever the tempest, his voice can still.
There is only joy as we seek his pleasure,
There is only rest as we do his will.
Ah, Lord, thou knowest us altogether
Each heart's sore sickness, whatever it be;
Touch thou our hands! Let the fever leave us
And so shall we minister unto thee."

**AMERICAN SABBATH TRACT SOCIETY
TREASURER'S REPORT**

For the Quarter ending September 30, 1922

F. J. Hubbard, Treasurer,
In account with
American Sabbath Tract Society
Dr.

To balance on hand July 1, 1922:
Cash, General Fund\$1,006 36
Cash, Denominational Building Fund 1,509 16
Cash, Equipment Account... 2,300 90
Cash, Maintenance Account 306 13
Reserved for Marie Jansz.. 50 00

To cash received since as follows:
Contributions to General Fund:
July 501 38
August 46 16
September 362 33

Loan to General Fund 1,500 00
Collections:
July 15 71
August 9 00
September 143 61

Income from Invested Funds:
July 1,553 55
Publishing House Receipts:
"Recorder" 526 85
"Recorder," stock sold... 73 14
"Visitor" 3 75
"Helping Hand" 249 35

Intermediate Graded Lessons 51 00
Junior Graded Lessons... 70 10
Outside Sabbath School Board Publications 9 58
Tract Depository 5 55
B. C. Davis' "Country Life Leadership" 54 13

Denominational Building Fund:
Contributions:
July 50 00
August 87 36
September 594 87
Income:
July 9 21

Rebate on insurance 49 52
Equipment Fund:
July, Sale of Equipment Notes 300 00
August, Sale of Proof Press 20 00

Maintenance Fund:
Rent from Printing Plant 700 00
Contributions to Marie Jansz:
July 10 00
September 33 33

Contributions to Rev. T. L. M. Spencer:
September 33 33
Contributions to Dr. Rosa W. Palmborg:
September 33 34

\$12,268 70

Cr.
By cash paid out as follows:
Sabbath Reform Work:
G. Velthuysen, Holland, "De Boodschapper" ...\$ 150 00
T. L. M. Spencer, Georgetown, printing 25 00
Home Field Sabbath Evangelist:
W. D. Burdick:
Salary to September 15, 1922 62 50
Traveling expenses ... 60 00
Pacific Coast Association:
George W. Hills, traveling expenses (Appropriation 1921-22) 50 00
Vacation Religious Day Schools:
H. May Dixon, traveling expenses 35 34
Mary Lou Ogden, traveling expenses 80 06
Mary Lou Ogden, salary 45 00
Marjorie Burdick, traveling expenses 38 15

Publishing House Expenses:
"Recorder"\$2,961 73
"Visitor" 456 93
"Helping Hand" 345 80
Intermediate Graded Lessons 245 87
Junior Graded Lessons... 365 05
Outside Sabbath School Board Publications 5 70
Tract Depository 459 00
Tract Society Printing: Report to Conference... 80 95
Specimen Annuity Bonds 1 15

Missionary Work, joint with Missionary Society:
J. G. Burdick for Italian Mission, A. Savarese 87 50
Dr. T. L. Gardner, traveling expenses, to Conference and associations... 96 58

President's Expenses:
Traveling expenses\$ 63 94
Stationery and printing.. 10 58
Stenographic work 13 80

Secretary:
Edwin Shaw:
Salary to September 15..\$ 187 50
Traveling expenses 10 50
Stationery 1 05

W. D. Burdick—Salary, half month 15 63
Treasurer's expenses:
Stationery and postage..... 16 75
Edward Bauer, Register of Deeds, Recording fees, assignment of mortgages 3 45

First National Bank, Rent to June 30, 1923, Safe Deposit Box..... 10 00
Clerical work for Secretary 108 00
Denominational Files, filing cards... 1 10
Life Annuity payments 80 84
I. V. Smalley, moving expenses, A. Savarese 30 00

Rev. W. L. Burdick, traveling expenses in re Annuity Gift 19 92
City National Bank, Interest and Stamps, note 60 80
Denominational Building Fund:
Levering and Garrigues Company, account contract\$2,000 00

W. R. Townsend, Collector, balance 1921 taxes 143 60
George B. Staats, balance account grading 50 00
F. A. Kirch Company, lawn seed 1 90

Equipment Account:
American-La France Fire Engine Co., Safety Fire Tanks\$ 38 25
F. A. Kirch Co., lawn mower, etc. 12 70

F. G. Wikoff, awnings... 312 50
H. E. Gayle Hardware Company, ash cans 18 90

Maintenance Account:
Boice-Runyon Company, coal\$ 422 83
Genisman Coal Yards, coal 364 00
Charles A. Borman, cleaning leaders 1 50

Contributions to Marie Jansz, preceding quarter 50 00
By balance on hand:
Cash, Denominational Building Fund\$ 104 62
Cash, Equipment Account.. 2,238 55
Cash, Maintenance Account. 217 80
Reserved for Marie Jansz.. 43 33
Reserved for Rev. T. L. M. Spencer 38 33
Reserved for Dr. Rosa W. Palmborg 33 34

Less overdraft, General Fund 104 62 2,566 35
\$12,268 70

E. & O. E. Plainfield, N. J., October 4, 1922.
F. J. Hubbard, Treasurer.

Total indebtedness (loans) General Fund\$ 5,500 00
Examined and compared with books and vouchers, and found correct.
October 8, 1922. O. B. Whitford, Auditor.

**Denominational Building Fund
September 30, 1922**

Dr.
To total contributions and income to July 1, 1922 (\$42,559.20, less \$1.92 shown below)\$42,557 28
To contributions and income, first quarter 741 44

Less net loss on sale of Liberty Bonds, (\$371.40 less \$1.92 gain) 369 48
To loan from Permanent Fund..... 18,500 00

\$61,429 24

Cr.
By Liberty Bonds contributed at par\$ 3,400 00
Expenses to date account building:
Site 18,500 00
Architects' plans and specifications, and test pit 524 66
Survey, map, staking lot, grades 87 00
Legal services and expenses in re title to site 114 11
Amount paid contractors to date 35,270 19
Miscellaneous building expenses, floor hardware, etc. 933 20
Installation of electric power 275 00
Elevator 460 00
Grading, walks, shrubbery, etc. 732 47
Insurance (\$148.30 less rebate \$49.52) 98 78
Interest on loan, Permanent Fund 504 54

Taxes and paving assessment\$309 42
Storm vestibule 115 25

By balance on hand, cash 104 62
\$61,429 24

**Denominational Building—Equipment Account
September 30, 1922**

Dr.
To Sale Five Year Equipment Notes..\$11,500 00
Transferred from Sinking Fund... 1,500 00
Sale of old machinery 170 00
Rebate account hardware bills..... 2 85

\$13,172 85

Cr.
By cash paid out as follows:
Moving expenses\$ 1,002 19
Equipment, shop 980 63
Equipment, offices 160 80
General Building Equipment 1,029 06
Equipment—Printing Plant 7,752 50
Printing of Equipment Notes 9 12

By balance on hand 2,238 55
\$13,172 85

Denominational Building—Maintenance Account

Dr.
To balance on hand July 1, 1922.....\$ 306 13
Rent from Printing Plant 700 00

\$ 1,006 13

Cr.
By coal\$ 786 83
By cleaning leaders on building 1 50

By balance on hand 217 80
\$ 1,006 13

RELIEF MEASURES IN SMYRNA

In the relief of distress and suffering attendant upon the defeat of the Greek army in Anatolia, American agencies are playing an important part.

In the city of Smyrna, now in the hands of the victorious Kemalists, thousands of refugees are seeking protection and are wholly dependent upon outside aid for means of subsistence.

Among other organizations which are active in relief work is the American Y. M. C. A., which, during nearly eleven years of war, blockade, famine, and financial depression, has kept on working and demonstrating its right to permanency in a city where five languages are spoken and racial lines are closely drawn. The General Secretary and Boys' Work Director of the Smyrna "Y" are directing sub-committees of relief and aiding in the establishment of food kitchens and otherwise arresting starvation and disease among the unfortunates of war.

YOUNG PEOPLE'S WORK

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

CHURCH MEMBERSHIP

REV. GEORGE B. SHAW

Christian Endeavor Topic for Sabbath Day,
November 11, 1922

DAILY READINGS

Sunday—Joining the church (Acts 4:1-4)
Monday—Belonging to Christ (1 Cor. 3:18-23)
Tuesday—Changed lives (Tit. 3:1-7)
Wednesday—Following Jesus (Col. 3:1-4)
Thursday—Serving one another (Eph. 4:1-16)
Friday—Serving the world (Luke 24:46-53)
Sabbath Day—Topic, The meaning of church membership (Matt. 10:32, 33)

The meaning of church membership that is suggested by the Scripture lesson is a public confession of Jesus Christ. It is this and very much more than this. Like the sacraments of the church it is an outward sign of an inward reality. It is doubtless possible to have the inward reality without the outward sign; and to have the sign without the reality, but this is not usual or proper.

It is possible to be a Christian and not a church member, but there is something wrong with such a Christian. It is possible to be a church member and not a Christian, but there is much wrong in such a church member.

The beginning of church membership is usually associated with baptism. Baptism is a confession not repeated. Church membership is a confession that never ends.

The best confession of Christ is a confession in deeds. But those who would have their acts speak for Christ must not fail to remember that their words, in public and in private, are an important part of their acts.

Church membership carries with it responsibility for the honor of the church, for the property of the church, for the welfare of the membership of the church, for every task and every burden of the church. But church membership also implies a life "hid with Christ in God" which will give wisdom and power for every responsibility and every burden.

Church membership marks one as the ambassador and special representative from the

court of the King of kings, with tremendous responsibilities and with splendid honors.

Church membership should also have, and does have, a helpful influence on our spiritual lives when we think of ourselves as living organic members of the body and spirit of Christ.

The Christian Endeavor prayer meeting is in danger, as the church prayer meeting is in danger. Let church members not feel that they *have* to attend and *have* to take part, but let them rejoice in the high privilege of doing so.

A LETTER FROM MR. HOLSTON

DEAR ENDEAVORERS:

At the recent General Conference the reports of our corresponding secretary, Mrs. Frances F. Babcock, and the information from the local societies upon which the banners were awarded, was ample evidence to me that our Endeavor societies, in the main, are carrying out the purposes of the organization. But as I travel about and observe, I am reminded of a man I know who spent years training for the medical profession, then spent most of his life pattering round with small farming and other odd jobs and scarcely making a success of any of them. His training didn't "carry over." Courtland Davis gave a most excellent paper on this point at Conference. I want to quote a little of it to you.

"The church needs trained men and women in its laity as well as in its clergy. It needs men and women trained in church organization so that the functions of the various parts of the church may be seen in their proper relation to each other, and an intelligent appraisal of proposed measures be made, a training that is a prime essential in churches governed in the democratic manner of our own denomination. The church needs men and women trained in true Sabbath-keeping, Sabbath-keeping that makes the Sabbath not a day of prohibitions, of 'thou shalt not's,' but a welcomed day, a day of glorious service to God, a seventh of our time as fully consecrated and as carefully spent as is a tenth of our income. The church needs men and women trained in leadership that it may go forward with its goals clearly seen and its ideals unbefogged, men and women trained in prayer, for the prayer of one who has been much in prayer

is a prayer of power, men and women trained in the technique of the one great business of the church, the winning of souls to Christ."

After commending our Endeavor societies for their good work and telling us of a school teacher who, after years of normal training, forgot her training and just settled down and "kept school" in the easiest and laziest possible way, he wonders if anything of that sort ever happened to a product of the training school of the church. Let me quote some more.

"How many of those who never missed a business meeting of the Endeavor society never miss a business meeting of the church? How many of those who always had a testimony or a prayer to offer in the Christian Endeavor prayer meeting always have a testimony or a prayer to offer in the church prayer meeting? How many of those who tithed their small incomes in the Christian Endeavor days have too large an income to bother about figuring out a tenth now? How many of those who were always eager for the Quiet Hour now find time every day for quiet communion with the Giver of all Good? Or is that all 'perfectly fine training for the young people, but hardly practicable in the workaday world?' Let's make our Christian Endeavor training carry over. We will find it worth our while, and the church will get the trained members that the purpose of Christian Endeavor has promised it."

Mr. Davis suggests that goals be set and banners be awarded on the basis of the "carry over." What do you think about it? Yours for "Carry on" then "Carrying over",

EDWARD M. HOLSTON.
Milton Junction, Wis.,
October 1, 1922.

WHAT WOULD YOU LIKE ON THE YOUNG PEOPLE'S PAGE?

The letter following was sent to all the Christian Endeavor societies some weeks ago. So far only two societies have responded. Please do not neglect to send in your opinion about the questions asked. The editor hopes to hear from every society, and from many individuals. Every one reading this letter is welcome to make suggestions.

DEAR ENDEAVORERS:

Will you please think about the questions and suggestions in this letter during the week, then discuss them thoroughly at your

next meeting and have your corresponding secretary report the discussion to me.

The chief question is, "How can we make the Young People's department in the SABBATH RECORDER of the greatest value to all Seventh Day Baptist young people?"

What would you like to have in that department?

Are the comments on the lesson of value to you?

Would you like news notes from other societies, or reports of their special meetings and socials? If you would, then won't you appoint some one to watch for and write up those same interesting things from your own society?

Would you like suggestions that will help you in your committee work? Would it not be valuable if your society and all the others would report their successful committee plans?

Would you like some sort of an essay writing contest in which you and others can express your opinions on vital denominational topics?

Please tell me just what you would like to have in our department, and I will try to get it for you.

Yours sincerely,

RUBY C. BABCOCK.

Battle Creek, Mich., R. 5, Box 94.

JUNIOR MEETING AT CONFERENCE

The meeting of the Junior Society of Christian Endeavor was held Sabbath afternoon at 2 o'clock, in the hall of the Ashaway high school building. It was in charge of Miss Marjorie Burdick of Dunellen, N. J. The Scripture reading, Col. 3:23, 24, was given by Miss Elisabeth Kenyon, of Ashaway, R. I., and was followed by a short talk on the topic. Prayer was offered by Mrs. Frances Ferrill Babcock, of Battle Creek, Mich.

Miss Burdick gave a talk on the topic, "Enthusiasm," and conducted a game of Bible verses in which she gave the first few words of a verse and the boys and girls completed them.

The Juniors learned the Junior Rally song which was composed by Mrs. Willard D. Burdick, of Dunellen, N. J. Miss Margaret Davis, of Ashaway, R. I., was pianist for the meeting.

There were seven boys and four girls present.

C. E. NEWS NOTES

ROCKVILLE, R. I.—One thing our society did some time ago, which seemed to be very much appreciated, was the visiting in the homes of aged and shut-ins, and holding a short prayer meeting. We have heard more words of thanks for this than for anything our society has done. We realize that we ought to do more of this sort of thing.

We worked together with the whole community in the building of a parish house a few years ago, and this has been a great help to us, for we have had many sociable times together in it.

It is hoped that as a community, we may get together more often, and include more and more of the neighborhood in our good times.

Twice recently, members of our society have gone to the chapel at Canionchet to assist in starting meetings there. One of these times, our society took complete charge of the program. We understand that the people there will continue these meetings as they have held them in the past.

We enjoy the news from other societies, and approve the idea of making the Young People's department in the RECORDER more interesting and full of practical suggestions for work.

EXELAND, WIS.—Just a word from the Exeland Christian Endeavor Society. We were unable to send a delegate to Conference, but we want you to know that we are alive. We have our Christian Endeavor meeting the evening after the Sabbath and the attendance is good.

Our society is so small we can do but little. But to advance the cause of Christ is our motive.

CORRESPONDING SECRETARY.

FROM SUNDAY TO SABBATH

REV. JOHN P. KLOTZBACH

As surely as the Seventh Day is still the Sabbath, as surely as the day has not been changed by the authority of Christ from the seventh day to the first day of the week in the New Testament Covenant, so surely the time must come when the true church must return from the error of Sunday-keeping to the keeping of the true Sabbath. The Sabbath of God was created by God at the beginning, and was established permanently by

his unchangeable law. The observance of the first day of the week as the "Lord's Day" was established by the decrees of church councils and the enactments of Roman law under the influence of the bishops of Rome and the emperors of Rome. This observance was inflicted thus upon the whole Roman Church after the church of local Rome had turned from Sabbath to Sunday through hatred of the Jews and of their Sabbath, and because of the veneration of Sunday which by their former religion had been dedicated to their chief god, the sun.

The time will come when all true Christians and all true churches must choose between Christ and Baal (the sun god of paganism). The time will come when they must choose between taking the day established by the authority of God or that established by the worshipers of Baal. They must recognize the authority of God as supreme and to be obeyed, or they must reject the supreme authority of God in favor of papal authority, and the authority of all those powers which try to establish Sunday as the holy day for Christian observance. They must choose between Christ and the anti-Christ.

It is the duty and mission of that part of the church which recognizes the supreme authority of God by keeping his laws, including the Sabbath, to bring the truth of God to that part of the church which does not accept the true and supreme authority of God as against that of the pope or any church organization, or to any civil authority opposed to God's authority and law. It is our duty to call the churches back to the true way of life. It is our duty to show them that the Sabbath is the right day to keep, and to persuade them to accept it.

How may we accomplish this great task? In the first place, individually and as a church, our life must bear evidence that we are right with God more than are those who hold error. We must have the old apostolic love, fervor, power, spirit, and holiness of life. Having that, our claim to holding the truth can not be honestly denied. And such evidence will convince and win the honest members of the churches which now hold error, as well as non-Christians. Failing in these qualifications we will fail in convincing and winning them to our way.

In the second place, we must spread the knowledge of the truth to every human be-

ing throughout the earth. And we must do this in the quickest possible time. Whether we can persuade men one by one, or not, to accept our way, we must inform them of the truth; and of how the truth came to be forsaken for error; and of how great importance it is to forsake error for the truth; and why it should be done in these days. Having done this we have prepared the way for the next step.

Third, therefore, we must endeavor to win the people to the practice of the truth, by action of the church organizations. Many people who still hold Sunday today, are convinced that the seventh day is still the Sabbath that should be kept by Christians. But they are loath to leave the church in which they have been brought up; or to change to the keeping of the Sabbath when the rest of the members of their families, or their relatives, friends, associates, or neighbors keep Sunday, or hold to the churches which keep Sunday. And while the rest of the world keeps Sunday the individual who turns to Sabbath-keeping must often lose his present employment and search for another job where he can earn a living. These are the chief ties which bind Christians and other individuals to error. But if the churches as a whole could be moved to take action as organizations to change from error to truth, so that whole congregations, families, communities, denominations, and nations could change at about the same time, there would be little difficulty in getting the great mass of laymen to make the change. But the average layman is not strong enough to make the change individually by breaking all the ties just mentioned. Having made the change from Sunday to Sabbath under those conditions myself, I know something about the pressure which one must resist and overcome. Therefore we must get the ministers and the churches to take official action on the Sabbath question. We must get the councils and conferences of the denominations to take action changing their creeds and practices throughout the whole world.

If we succeed in getting only a few scattered individuals to forsake their mother churches and join us, it will make bad feelings; it will create bitterness that will prejudice the masses against the Sabbath, and will erect an impassable barrier against their heeding or accepting the truth. Of course we must win men individually as long as we

can not do otherwise. But if we can not eventually win the churches as a whole, it will mean that the majority of professing Christians will reject the truth and the Lord of truth, and be eternally lost. It is therefore imperative that we begin a campaign of education to inform every living person concerning the truth. Having done this, we can expect to see the churches as a whole take action to swing their entire membership to the keeping of the true Sabbath.

Now what are the means or channels that we may use in this campaign of education and persuasion? First, we may use all the channels of commerce, labor, and the professions. These reach out to the uttermost parts of the earth. Men, in their associations, and in their pursuits of commerce, labor, fraternity, social and political life, and professional duty, must carry this truth along with themselves and must send it by the hand of mankind engaged in all human activities.

We have also our local, national and international journals of all sorts. Can we not state the essentials of our truth so concisely that it can be put into reasonable advertising space that will catch the public eye and win their attention? We have not done this as we should. Herein lies one cause of failure.

And last, but greatest of all, let us who personally hold the truth become messengers of the gospel, to fervently carry it to every person whom we can reach. Let us also spread tracts, magazines, leaflets and books, which are made for that very purpose, to our neighbors, acquaintances, relatives, friends and associates and others throughout the earth. It is not money that we are needing so much as it is open eyes, keen minds and fervent hearts to meet opportunities already open. As a denomination we have made one important step in advance by acquiring a publishing plant of our own. Let us build it larger and keep it busy turning out literature needed for Sabbath reform throughout the earth. As sure as we are right we will win the victory.

Hold fast to the Bible as the sheet-anchor of your liberties; write its precepts in your hearts and practice them in your lives. To the influence of this Book we are indebted for all progress made in our true civilization and to this we must look for our guide in the future.—Grant.

CHILDREN'S PAGE

HUCKLEBERRIES

RUTH MARION CARPENTER

H U Huckle
B U Buckle
C U Cuckle Y
Huckleberry Pie

It was huckleberry time, or more strictly speaking, blueberry time. The broad uncultivated fields surrounding the old abandoned farm were abounding in the low sweet blueberries that make such delicious, juicy, deep, blue huckleberry pies.

The Moore family spend every summer on this abandoned farm, two miles from a neighbor, five miles from town and a hundred miles from home. For more than a week the twins, Kenneth and Marion, had been watching these broad fields with unusual interest.

"Mother," called Marion running from the fields, "the berries are only red now, do you think they will be ripe in time?"

"Yes, I think they will be ripe in time; ten more days of this hot sun and a few nice thunder showers will ripen them into big, rich, blue, juicy berries. But you must help daddy now, he is waiting for you," and the children ran down into a near-by grove where their father was preparing for the big occasion.

Daddy Moore was not only pastor of a large church in the city but he was the teacher of a class of fifteen boys in the Bible school. These boys were about fourteen years old, or just the age when camping is the very most desirable thing in all the world. In fact, every subject of conversation or discussion that their teacher could suggest would inevitably be twisted to include "camping."

"Can't we go camping this summer?" the boys had asked very early in the spring and the request had been repeated day by day ever since.

Now, Pastor Moore had been giving his boys a series of mission lessons in the hope of inspiring in them a keener interest in the missionary work of his church. His efforts

had brought results far beyond his expectations and the boys had come to the point where they wanted to do something definite in the way of raising funds for the Missionary Society. Of course, this was just what Pastor Moore had been striving for and when the boys proposed camping, he saw his opportunity to clinch his teaching with actual service.

The following Sabbath after the close of the study hour he remarked, "Boys, have I heard you say anything about wanting to go camping?" His words were like a lighted match before a fuse and the resultant exploding was typical of boys.

"Yes, yes, oh, joy! oh boy! Gee, when can we go?" "Where are we going?" "Who is going with us?" "Jiminy Crickets!" etc., etc., burst from the boys all at once. The dignity of the lesson hour was gone, but Mr. Moore was equal to it.

"Just a minute, boys; hold on, we won't jump on the train just yet! I have been thinking how we could turn our summer's fun toward our missionary work."

"How, how, tell us," clamored the boys.

"Come to my home tomorrow evening at seven and we will make plans," answered Mr. Moore, dismissing a whooping gang of youngsters. The next evening every boy was on hand before the appointed hour and when they left a couple of hours later, all plans were laid satisfactorily for two weeks of camping fun and missionary work.

And now it only lacked ten days of the time for the boys to arrive and Kenneth and Marion found many things to do to help dad get the grove ready. There were two sleeping tents to be erected, the ground to be cleared of its debris, shelves and benches to be made and the big out-of-doors fire-place to be built. And every day the twins inspected the berry fields to make sure that they would be ripe in time. The day before the big day Kenneth pronounced the fields almost ready.

"Hurrah, we're here!" "Three cheers for Camp Huckleberry," shouted the boys as they clambered out of the big truck that had brought them the five miles from the depot. With vigorous enthusiasm, showing that the boys were in for the thing all over, they greeted Mrs. Moore and the twins with their camp yell, which Mr. Moore had taught them on the way up from the city.

H U Huckle
B U Buckle
C U Cuckle Y
Huckleberry Pie

It took a couple of days for the boys to get the camp into running order, with duties assigned to each boy and their schedule of campaign mapped out, but on the third day work began in earnest.

The picking was really wonderful but to the city boys it was a rare treat. About three o'clock each afternoon the boys came in from the fields to look over their day's crop and prepare it for the market. The berries had to be sorted and packed into baskets and crates. Four fruit-store men in their home city had agreed to take all the berries the boys would send in, *fresh*. After the evening meal, certain boys were appointed to drive the five miles to the depot to ship the berries to the city, so that they would be in the markets the next morning, fresh and juicy.

Thus the two weeks passed quickly so full of work and fun were they; and it is safe to say that there was plenty of real fun sandwiched in.

Besides the many crates of berries shipped to the city, there was a plenty for the boys to eat. Mrs. Moore helped out their commissary department sometimes by making great dripping pans of blueberry cake. She also fried dozens of blueberry johnnie-cakes and made blueberry pies until she lost all count. As a special treat for suppers, they sometimes had blueberries in bread and milk.

It was a wonderful experience for the city-bred youngsters and when the day before the last came, they were mourning because it was all over and at the same time they were joyous over the financial success of their adventure. Pastor Moore insisted that the whole plan be carried on in a business-like manner and after their expenses for crates, baskets and shipping were paid, they found they had made \$83.65. The class voted to give \$75.00 to the Missionary Society and retain for their own treasury the balance of \$8.65.

Mrs. Moore and Marion and Kenneth planned a little celebration for the last night in camp. It was a huckleberry pie treat. Marion and her mother had made six large, deep, juicy blueberry pies and two heaping pans of doughnuts. Around the big campfire the boys sat munching doughnuts and

eating blueberry pie and over and over the hills echoed their camp yell—

H U Huckle
B U Buckle
C U Cuckle Y
Huckleberry Pie

MILLIONS FACE STARVATION

The latest news from Russia is heart breaking.

Col. William N. Haskell, American Relief Administration Director, in a cable from Moscow, September 21, says: "I believe the Russian Government will be unable to handle the situation. The situation of the needy will be worse this year because they have less personal possessions to exchange for food than they did last year."

Robert Dunn, a director of the Quaker Famine Unit, says: "A new famine is now a fact. Feeding on a famine scale will have to continue throughout the coming winter. There is no other way of saving the population. It will be worse for them this winter than last. For they have sold, or as they say "eaten," all their linen, their household reserves, the clothes off their back and everything else that could be exchanged for food."

Dorothy North, a member of the Quaker Relief Forces, in a private letter to her mother, says: "In spite of the great promise of the spring the harvest has again failed. Little is said for the peasants are plucky and they have seen death face to face. But they tell us quietly that it will be even worse than last year. They are already planning where they will dig the pits to bury the dead."

Karl Borders, a member of this committee and director of the Quaker Field Forces in the famine area, says: "Starvation stares every peasant in the face. Practically every possible ounce of meat in the district has been eaten."

Eight million perished from starvation in Russia last winter.

Will you not send a contribution today to save other millions from perishing this winter?

Our work of distribution in Russia is carried on through the Friends (Quakers) who will make your gift render quick and effective aid.

AMERICAN RELIEF FOR RUSSIAN WOMEN AND CHILDREN,

1514 Kimball Building, Chicago, Ill.

DEATHS

CRANDALL.—Izora C. Crandall was born on February 29, 1852, and died September 22, 1922, aged 70 years.

She was the daughter of Charles and Sarah Crandall. On August 20, 1872, she married J. Arthur Crandall. They were blessed with three children, two daughters and a son. Her husband died March 29, 1911, and both her daughters, Grace and Ethel, died in early womanhood. She leaves to mourn her loss her son, James A. Crandall, his wife and six grandchildren, four boys and one girl, the children of James; and one granddaughter, the child of Mrs. Ethel Baumler, now deceased.

Mrs. Crandall has been in feeble health for two years, but the end came quite suddenly from acute peritonitis. Since the death of her husband she has not been able to attend church, and very seldom left the home of her son. But she performed labors of love there that were witnessed to by grief stricken members of her son's family, who will greatly miss her.

Mrs. Crandall was one of fourteen baptized at Brookfield by that prince of pastors, Rev. J. M. Todd, on May 23, 1868, and united with the Seventh Day Baptist Church on that day. Three of those who were baptized with her are still living. She was of a quiet, retiring, unselfish nature. She was faithful and active in the church and Aid society until the death of her husband. She and her family regularly occupied the family pew each Sabbath. All her ac-

quaintances remember her as a generous helper of the needy, one whose hands ministered to the sick, and lightened the burdens of those among whom she lived. Exemplifying the spirit of her Master, she goes to her reward. And those who knew her look forward expectantly to a heavenly reunion on that great day.

The funeral was conducted by Pastor Klotzbach.

J. P. K.

HOUSTON.—James Harvey Houston was born at Piqua, Ohio, September 10, 1850, and died at Riverside, Cal., October 4, 1922, at the age of 72.

His early childhood was divided between the States of Ohio, Indiana and Illinois. The family resided at Dansville, Ill., while the father served in the Civil War. His father having lost his health in the service of his country was laid to rest at Marion, Ia., while enroute to Minnesota in an effort to improve his health. This threw the major portion of the support of a mother and four small children on young James, then a boy of sixteen. This responsibility he most cheerfully accepted and faithfully performed.

In 1874 Mr. Houston was united in marriage to Ida Soper while residing in Sibley County, Minn. Three children were born to them, two of whom, Roy and Mrs. Flora Chapman, together with their mother, attended him in his last sickness. One boy died in early childhood. The family left Minnesota for California in 1897, locating in Riverside County, where they have since resided.

In early manhood he accepted Christ as his personal Savior and was convinced of the binding obligation of the Fourth Commandment, which he at once embraced and united with the

Seventh Day Baptist company which is now known as the New Auburn Church of Minnesota, having been immersed by Bro. Hiram Babcock. After a period of discouragement he had a fresh experience with the Lord, and having renewed his covenant with his Redeemer, united with the Riverside Seventh Day Baptist Church within the past year.

During the last eighteen months he has been a very careful and diligent reader of the Bible, having nearly completed it the second time.

Besides a wife and two children he is survived by a brother, Amasa, who was present at the funeral. After a prolonged period of sickness during which time he was a very patient sufferer, he quietly went to sleep without a struggle at noonday, October 4. This is the first time the family has been called to mourn in twenty-six years.

We lay him to rest, not without hope, but with the full assurance that he will come forth with immortal youth at the first resurrection.

E. S. B.

BEE.—Near Berea, W. Va., September 10, 1922, Arthur G. Bee, aged 80 years, 9 months and 22 days.

He was the son of Ezekiel and Mariah Johnston Bee, and resided in Doddridge County, West Virginia, all his life.

In 1857 he professed religion and joined the old Pine Grove Seventh Day Baptist Church. In 1862 he enlisted in the Union Army, Company G, Fourteenth Regiment volunteers, and served his country until given an honorable discharge.

He was one of seven children, of whom two brothers and two half brothers are still living.

In 1867 he married Mary C. Watson. To them were born seven children: E. J. Bee, Auburn, W. Va.; Emma H. Costelow, Fairmont, W. Va.; F. H. Bee, Berea, W. Va.; M. Alice Smith, Akron, Ohio; Lillian L. Criss, Eldorado, Kan.; J. D. Bee in Pennsylvania, and W. Ezra Bee still in the home, who with his wife tenderly cared for the father during his last illness.

He leaves an aged wife, seven children, twenty-five grandchildren, and eleven great-grandchildren to mourn his loss.

Mr. Bee was loved and respected by a large company of friends. Funeral services were conducted by Samuel A. Ford, and his body was laid to rest in the Pine Grove Cemetery.

S. A. F.

BABCOCK.—Caroline Maxson Babcock was born in West Edmeston, N. Y., on March 13, 1833, and died on October 18, 1922, aged 89 years, 7 months and 5 days.

Mrs. Babcock was the daughter of David and Laura Coon Maxson. She was married to Joseph C. Babcock on November 15, 1875. Her husband passed on many years ago and for fifteen years she had been cared for in the home of Mr. and Mrs. Clinton Stone, where she died.

On November 17, 1906, during the pastorate of Dr. A. C. Davis, she united with the West Edmeston Seventh Day Baptist Church, of which she remained a faithful member to the end.

Funeral services were conducted by her pastor, at the home, and she was laid to rest in the old family lot on the hillside beside her loved ones.

L. G. C.

Annuity Bonds

OF THE

AMERICAN SABBATH TRACT SOCIETY

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HOME NEWS

LEONARDSVILLE, N. Y.—At the morning service last Sabbath, at which there was a large congregation made up from the three Brookfield churches, a masterly address was delivered by the Forward Movement director, Rev. A. J. C. Bond, D. D., of Plainfield, N. J. His subject was the Sabbath and the present God. Much interest was aroused by the discourse, and a great impetus has been given the Forward Movement cause in this section of the Central Association. On Sabbath afternoon there was also a good attendance, and much interest was shown by the questions and general discussion of the general program and methods of prosecuting the work. On Sunday morning at Leonardsville and at Brookfield in the evening, Mr. Bond held consultation meetings with the Forward Movement committees of the churches in which plans were made for the coming year. Altogether, these meetings have been of great value to these three churches, and words of commendation and of encouragement are heard on every hand.—*Brookfield Courier.*

Sabbath School. Lesson VII.—Nov. 11, 1922

JESUS THE GREAT TEACHER. LUKE 6: 1-49
Golden Text.—"As ye would that men should do to you, do ye also to them likewise." Luke 6: 31.

DAILY READINGS

- Nov. 5—Luke 6: 27-38. Jesus the Great Teacher
- Nov. 6—Matt. 5: 1-12. Jesus Teaches about Happiness.
- Nov. 7—Matt. 5: 13-16. Jesus Teaches about Influence.
- Nov. 8—Matt. 5: 43-48. Jesus Teaches about Love
- Nov. 9—Matt. 6: 5-15. Jesus Teaches about Prayer.
- Nov. 10—Matt. 7: 13-23. Jesus Teaches about True Religion.
- Nov. 11—Psalm 119: 9-16. The Great Teacher's Text-Book.

(For Lesson Notes, see *Helping Hand*)

GOD IN HISTORY

At the foot of every page in the annals of nations may be written, "God reigns." Events as they pass away proclaim their original; and if you will but listen reverently, you may hear the receding centuries, as they roll into the dim distances of departed time, perpetually chanting, "Te Deum Laudamus", with all the choral voices of the countless congregations of the ages.—*Bancroft.*

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Theodore L. Gardiner, D.D., Editor
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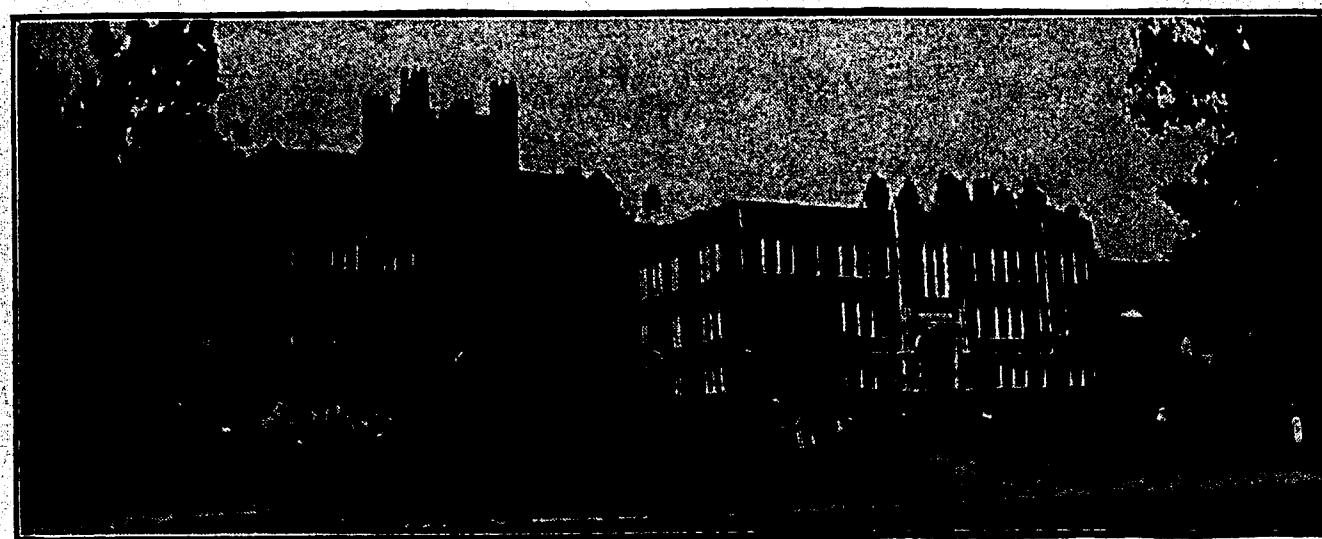
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Seventh Day Baptist
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NOVEMBER 5th

“Better”

HOW do these virtues (faith, hope, love) affect our denominational attitude? Do we have faith in our mission, faith in the cause for which our fathers lived and died? Do we have faith in our boards, in the men who give of their means and time and strength to plan for and lead us in our God-given tasks? Do we, like Paul, know our history and experience a thrill of hope as we see how God has led us up to this present moment? Can we not face the future with hope and courage, and with our strength renewed? Has there been any lack of co-operation this year, as our church has tried to go over the top in goals of the New Forward Movement? Have we been out of joint with those ideals and those goals? Have we given of our time, our means, our prayers, our strength to make our church one hundred per cent? Or have we felt like criticising, finding fault, holding back, shirking our part? If so, I fear we have been lacking in this one grace, the greatest of all—love.

“Faith of our fathers we will love
Both friend and foe in all our strife,
And preach thee too, as love knows how,
By kindly word and virtuous life;
Faith of our fathers, holy faith,
We will be true to thee till death.”

—Rev. Edgar D. Van Horn, in Conference Sermon.

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