

The Sabbath Recorder

ON the Last Day of the General Conference this year, Monday, August 28, there will be an Excursion to

NEWPORT

To Unveil a Tablet in the Old Church Commemorating the

250th Anniversary

of the Organization of the Newport Seventh Day Baptist Church, the First Church of Our Faith in the New World

Be Sure To Attend Conference, and Be Doubly Sure To Attend the Last Session in Newport

The Christian religion is as full of beauty as June is full of flowers; is as full of richness and allurements as August is full of fruit. There is nothing whatever that belongs to music, color, beauty or learning that does not belong to the disciples of Jesus. When God makes the sun set he becomes an artist. He will not make a blade of grass without fluting the blade, and he sees to it that every thorn blooms. Adorn your discipleship. Make your life as lovely as a painting, as beautiful as a landscape, as varied as a picture gallery, as substantial as a cathedral, and then you will approximate the spirit of Jesus. Once the true Christian appears he is the best thing our earth affords. And no man has yet discovered a method of becoming infidel to true discipleship.

The test of discipleship is love toward our brothers. Journeying away from Jesus is traveling toward night and winter. Yonder Neptune lying on the very outskirts of space is like unto a frozen ball of ice. Our earth, clothed in summer with grain and fruit, and perfumed with flowers, has borrowed warmth because it is near to yonder summer-making sun. What is discipleship? Loyalty to Jesus, to the spirit of love. And who is the Christian? The Christian is a man who wants to do Christ's work in Christ's way, in company with Christ's disciples.—Newell Dwight Hillis, D.D.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

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

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

Recording Secretary—J. Nelson Norwood, Alfred, N. Y.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.

Treasurer—Rev. William C. Whitford, Alfred, N. Y.
Director of New Forward Movement—Rev. Ahva J. C. Bond, Salem, W. Va.

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

COMMISSION

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

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

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

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS

President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—Arthur L. Titsworth, Plainfield, N. J.

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

Cor. Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Treasurer—E. J. Hubbard, Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Rev. C. A. Burdick, Westerly, R. I.
Recording Secretary—George B. Utter, Westerly, R. I.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.

Treasurer—S. H. Davis, Westerly, R. I.
The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Rev. W. C. Whitford, Alfred, N. Y.
Recording Secretary and Treasurer—Earl P. Saunders, Alfred, N. Y.
Corresponding Secretary—Prof. Paul E. Titsworth, Alfred, N. Y.

The regular meetings of the Board are held in February, May, August and November, at the call of the President.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. A. B. West, Milton Junction, Wis.
Recording Secretary—Mrs. Edgar D. Van Horn, Milton Junction, Wis.
Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.

Treasurer—Mrs. A. E. Whitford, Milton, Wis.
Editor of Woman's Work, SABBATH RECORDER—Mrs. George E. Crosley, Milton, Wis.

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. Edwin Shaw, Plainfield, N. J.
Southeastern—Mrs. M. Wardner Davis, Salem, W. Va.
Central—Mrs. Adelaide C. Brown, West Edmeston, N. Y.
Western—Mrs. Walter J. Greene, Andover, N. Y.
Southwestern—Mrs. R. J. Mills, Hammond, La.
Northwestern—Miss Phoebe S. Coon, Walworth, Wis.
Pacific Coast—Mrs. N. O. Moore, Riverside, Cal.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—H. M. Maxson, Plainfield, N. J.
Vice-President—William M. Stillman, Plainfield, N. J.
Secretary—W. C. Hubbard, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.
Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

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

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

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.
Advisory Committee—William L. Burdick, Chairman,

SABBATH SCHOOL BOARD

President—Prof. Alfred E. Whitford, Milton, Wis.
Recording Secretary—Dr. A. Lovelle Burdick, Janesville, Wis.

Treasurer—L. A. Babcock, Milton, Wis.
Field Secretary—E. M. Holston, Milton Junction, Wis.

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

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Benjamin F. Johanson, Battle Creek, Mich.
Recording Secretary—Miss Marjorie Willis, Battle Creek, Mich.

Corresponding Secretary—Mrs. Francis F. Babcock, Battle Creek, Mich.

Field Secretary—E. M. Holston, Milton Junction, Wis.
Treasurer—Elvin H. Clarke, Battle Creek, Mich.

Trustee of United Societies—Benjamin F. Johanson, Battle Creek, Mich.

Editor of Young People's Department of SABBATH RECORDER—Mrs. Ruby Coon Babcock, Battle Creek, Mich.

Junior Superintendent—Mrs. W. D. Burdick, Dunellen, N. J.

Intermediate Superintendent—Miss Mary Lou Ogden, Salem, W. Va.

ASSOCIATIONAL SECRETARIES

Eastern—Marjorie Burdick, Dunellen, N. J.
Central—Hazel Langworthy, Adams Center, N. Y.
Western—Clara Lewis, Alfred, N. Y.
Northwestern—Doris Holston, Milton Junction, Wis.
Southeastern—Mrs. Isabella Allen, North Loup, Neb.
Southwestern—Alberta Davis, Salem, W. Va.
Pacific Coast—Maleta Osborn, Riverside, Cal.

CONFERENCE AUXILIARY FOR LONE SABBATH-KEEPERS

General Field Secretary—G. M. Cottrell, Topeka, Kan.
Assistant Field Secretary—Mrs. Angeline Abbey, 1601 3rd Ave., S., Minneapolis, Minn.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Chairman—Lucian D. Lowther, Salem, W. Va.; Earl W. Davis, Salem, W. Va.; Orla A. Davis, Salem, W. Va.; E. M. Randolph, Salem, W. Va.; D. Nelson Inglis, Milton, Wis.; Paul E. Titsworth, Alfred, N. Y.; Orra S. Rogers, Plainfield, N. J.

THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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

The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

VOL. 93, NO. 5

PLAINFIELD, N. J., JULY 31, 1922

WHOLE NO. 4,039

He Carried Their Griefs and Bore Their Sorrows

We are told of a teacher who went out to an island of the sea hoping to win a race of slaves for Christ. Upon finding that the slaves would not believe that he really loved them he was greatly troubled and sought a way to win their confidence. He knew he could do nothing toward saving them until they were convinced of his love.

He therefore managed to have himself sold as a slave, and went forth to toil with slaves from morning till evening. In this way he took his place beside them; went over into their estate; bore their griefs and carried their sorrows, as one of them. Then indeed, did he begin to speak to them as one having authority. Then they listened to him and he was enabled to work a wonderful transformation in their lives.

Such love is worth more than the gun, the whip, and the club—more than the lash of the law to uplift and help this sin-cursed world. It is through such love, manifested by the Christ who came over into our lost estate, took upon himself our infirmities, and trod life's weary burdensome way with men, that the world is to be won to God. The lash of the civil law will never make men love or respect the preacher who clamors for it. Sinners can never be made to believe that the man who uses it loves them.

Country Life Leadership A Book Well Worth Having

We are glad to know that people beyond our borders are speaking well of President Davis' book on "Country Life Leadership," and we are sure it would be a helpful book for our own people, so many of whom are particularly concerned with country life.

It is a book of ten baccalaureate sermons preached before graduating classes of the New York State School of Agriculture, at Alfred, N. Y. They have given help to young people who are being educated for country life.

The hope of the author was to widen the scope of their helpful influence beyond the limits of college halls; thus giving to all

dwellers in country homes who would become leaders in society, some light upon living problems confronting people of the countryside.

But few of these good books have been sold. They lie as dead stock upon the publishing house shelves. If our friends from far and near would only buy these books, they would be helping the people in farming communities on the one hand and the finances of the Tract Board on the other.

The subjects of these sermons are: Country Life Leadership; The Conditions of Country Life Success; Country Life Emancipation; God's Law of Growth; God's Plan for Our Lives; The Stout Heart; The Large Vision; God's Measure of Duty; The Influence of Ideals Upon Character; The Good Fight of Faith.

The book contains 158 pages. Price prepaid, \$1.50.

THE YEAR BOOK

In the preparation of written reports or other documents to be presented to the General Conference by boards, committees, and individuals, to be printed in the *Year Book*, the President of the General Conference, the Recording Secretary, and the Chairman of the Committee on engrossing the Minutes, all unite in the earnest plea that the following be carefully observed, viz.:

1. That particular care be exercised to make these reports and documents entirely clear to the reader; not merely the reader of today who may be otherwise familiar with the subjects with which they deal, but the reader of ten years hence who may never have heard of them until he reads the report.

2. That all names of individuals and places shall be given in full, and that they be spelled correctly. As to individuals, at least the first name should be given as well as the surname; as, for example, John R. Smith, not J. R. Smith.

3. That all financial reports be presented in form such as is approved by the rules of simple accurate bookkeeping, making sure that all footings are correct; and bearing in

mind that as printed in the *Year Book* but one color of ink can be used.

4. That all reports of any and all kinds be typewritten upon a good grade of paper of what is usually known as letter size, with wide margins of approximately one inch at the sides and bottom and an inch and a half at the top; and all, including financial reports, to be *double* space and not *single*.

5. That *three* copies of all reports or other documents presented for record be prepared and given to the recording secretary. Two of these may be carbon copies, but it is requested that black record typewriter ribbons and black carbon paper be used.

The careful observance of the foregoing will facilitate the speed with which these documents can be prepared for the printer after the close of the General Conference, and the ease and speed with which the printer can do his work; all of which means earlier publication of the *Year Book*, and less time and labor for the recording secretary, and smaller printer's bills.

CORLISS F. RANDOLPH,
Chairman of Committee
on Engrossing Minutes.

THE COUNTRY CHURCH

THE SEXTON'S STORY—A PARABLE

After riding for something like fifty miles or more over somewhat hilly roads, through a picturesque country section, we came to a very pretty vine covered church on the outskirts of a prosperous looking little village. A broad cement walk led from the highway to the door of the church; flowers bloomed on either side of the walk and thrifty young shade trees surrounded the church and adjoining sheds. A well of water, within a rustic arbor sheltered with vines, was located in a convenient corner, accessible to the cemetery in the rear of the church. The place looked so restful and inviting, that we parked our car in a convenient shed and gladly relieved our weary muscles by strolling about the grounds. A pleasant faced sexton was working among the flowers and we asked him if we might see the inside of this pretty building. He gave a cordial assent to our inquiry and led the way into the church.

We found it very much in harmony with the attractive surroundings on the outside.

The walls were a soft grey, the window and door casings ivory white and the pulpit and pews light oak. We inquired what denomination worshiped there and were told they were Seventh Day Baptists.

Not being familiar with that sect, we made further inquiries and were told by the sexton, that they finished their secular work for the week on Friday night, at sunset, and did not renew their work until after sunset Saturday evening, observing the interim as their Sabbath. We suggested to the amiable sexton, that they must be very prosperous to maintain such a fine place of worship. He seemed greatly pleased at our interest in the matter and proceeded to give us a somewhat detailed account of the struggles the church had encountered in attaining its present flourishing condition. He said, A few years ago we were in a very discouraging state. We had a pastor who was a very good man, but somewhat exclusive and austere.

Outside his ministrations on the Sabbath and the Friday evening prayer meeting, he did little for the church. He was dignified, constitutionally unsociable, out of touch with the younger portion of the community and very delinquent in visiting his parishioners. The church was always short of funds; the church building became greatly out of repair and the grounds given over to weeds, brush and briars. The attendance at the regular Sabbath services was constantly growing less and the Sabbath school seemed to have no attraction for the young people and children.

The outlook was very disheartening and it began to look as if we should have to give up. A little over three years ago a new pastor came to us. He was a young man who had never before held a pastorate and his coming did not, at first, mean anything special to us. But both he and his young wife at once made themselves a part of the community life, and tried to get acquainted with everybody whether they belonged to this or any other church or to no church at all. He was especially anxious to improve the church building and its surroundings.

The first Sabbath that he preached, after the service, he called for volunteers, both men and women, to come on Wednesday morning, to do all that they could to clean and renovate the church and improve the surrounding grounds. The response to his invitation was surprising. He pulled off his

coat and led in the work, as well with his hands as by his timely suggestions, and with him was his young wife as enthusiastic in the work as he.

She showed that she was not above cleaning windows and scrubbing floors. Mr. Brown, the pastor, did most of the inside painting. Their example was infectious and there came many willing, interested workers for several weeks until this place wore a much better and brighter look, the young people especially vying with each other in the work of renovation and improvement.

From this time on, the attendance at the Sabbath services, including the Sabbath school, rapidly increased and the people who came hardly seemed the same; they were so much more cheerful and friendly. Before he had been here very long, Pastor Brown, one Sabbath after service, outlined some of his plans for work to the congregation. The first two days of the week he wished to devote to the preparation of his sermon for the following Sabbath, thus allowing time to provide against interruptions which might interfere with this work and thus prevent his giving them his best thoughts and obliging him to hurriedly prepare sermons that would be unsatisfactory, both to himself and to his hearers.

Tuesdays he would devote, so far as possible, to making calls, not only on his own flock, but on other families in the community, especially wherever there might be illness, distress or affliction.

Wednesdays he would give over to all who might be anxious or willing to call upon him, at his home, for advice, counsel, consolation or merely friendly and fraternal greetings.

Thursday evenings he would meet the Sabbath school teachers and older pupils, at his home, for the study of the Bible and Sabbath school lessons. Mrs. Brown organized a Woman's Aid Society which prepared a plan for food sales, rummage sales and church suppers for the purpose of raising funds for continuing the improvements to the church buildings and grounds and promoting cordial feelings and good-will in the community. The good conditions improved rapidly; all the old members who had lost their interest came back, and many new members were received into the church—a considerable number from First-day denominations.

Every three months we have a get-together

supper for the whole community, each family contributing something toward the food supply. It has been a wonderful help in promoting good feeling and neighborliness in this little out-of-the-way place.

Pastor Brown started a reading room and library for the young people, in a small way at first, by asking those who could to contribute a few books, magazines and papers they did not care to keep. The suggestion met with a very generous response and today we have a large library which is kept open three evenings in the week by volunteer assistants. It helps to keep the young people off the streets and provides a convenient and congenial place for older persons to spend their evenings and meet friends.

We have a curfew bell which calls in all under sixteen, at nine o'clock in the winter and at ten o'clock in the summer.

We think we have a rather model town and credit most of its recent improvement to the work of the church under the guidance of the parson and his amiable, ever-busy wife.

As the hour was getting late and we had a considerable distance to travel, we thanked the genial sexton for his interesting story, bade him good-bye and started on our homeward way, wishing there were more pastors of the Brown type with helpful wives.

N. C. L.

A sceptic met a poor, unlettered, old woman one morning and said to her: "Well, Betty, so you are one of the saints; are you? Pray, what sort of folks are they? and what do you know about religion, eh?" "Well, well," replied the woman, "you know, sir, I'm no scholar, so can't say much for the meaning of it; I only know I am 'saved by grace', and that's enough to make me happy here, and I expect to go to heaven by and by." "Oh! that's all, is it? But surely you can tell us something nearer than that. What does being saved feel like?" "Why, it feels to me," said the Spirit-taught one, "just as if the Lord stood in my shoes, and I stood in his."

Dear old, happy, unlettered Betty! Poor you may be in this world's goods, but you have that which could not be purchased by the riches of earth and ocean,—perfect companionship with the Son of God.—*Record of Christian Work.*

THE COMMISSION'S PAGE

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



EVERY CHURCH IN LINE
EVERY MEMBER SUPPORTING

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

THE SECRETARY

The *Christian Century* is a virile, outspoken magazine of religion. While one may not agree with everything that appears on its pages, it always contains something that is timely and thought-provoking. Readers of the *SABBATH RECORDER* will find reproduced on this page excerpts from an article taken from a recent issue of that journal entitled "The Psychology of the Secretary."

I trust others will find it as stimulating as did the present writer. This is a timely topic for the consideration of Seventh Day Baptists, especially since Rev. Edwin Shaw has resigned four or five secretaryships, and since these places will have to be filled, or at least the work taken care of in some way.

The Tract Board has taken some steps to carry out its program, and has asked the cooperation of the Commission in working the matter out. This seems to be in line with the ideals of this article, by which the workers are more directly responsible to the churches. The boards become servants of the Conference, rather than independent agencies. Doubtless the Missionary Board is laboring with this same question. We may not agree with all that appears in the

following article, and not every condition or situation therein described finds a parallel in our own denomination. But it is suggestive, to say the least, and will be found stimulating I have no doubt.

If our organization needs readjustment, now is a good time to study the situation with that in mind. May we be in the spirit of prayer, and with self-seeking put aside, seek to know the will of our Father for each of us individually, and for the Denomination.

THE PSYCHOLOGY OF THE SECRETARY

JOHN R. SCOTFORD

The evangelical churches have inherited an ancient antipathy to overhead ecclesiastical organizations. Certain of our forefathers were attracted to this land because the soil had never been desecrated by the toe of a bishop. We have believed and practiced the equality of both churches and ministers. But present necessities require overhead organizations in at least three aspects of our common work. We must have religious promoters to organize and finance our missionary and benevolent work. We must have administrators to direct these enterprises in a statesmanlike fashion. We must have experts to study the problems of the church in the fields of education, evangelism, and social service that policies and programs may be intelligently formed.

In the episcopally organized churches such tasks have commonly been laid upon the bishops. The Roman church has oftentimes made of her bishops true ecclesiastical statesmen. They wear gorgeous robes, sit on thrones, and go at the common tasks of the church with energy and authority. The bishops of the Anglican church are gentlemen rather than generals, but they have made a respectable contribution to the thought and life of the world. Formerly Methodist bishops were little more than ornamental examples of piety, but they are now being hitched up to the task of church administration. From the point of view of church organization, the virtue of a bishop is that he represents the entire life of a church within a given area. He is the responsible leader of the church.

By getting rid of the title of bishop our less highly organized churches have not gotten rid of the work of the bishop. Rather have they let out the work of bishops to an

unimposing group of men upon whom they have conferred the rather silly title of "secretary." Let us consider for a moment the apostolic succession of the secretary.

SOCIETIES AND THE CHURCHES

A hundred years ago, more or less, the churches came to feel the necessity of doing certain work in common, such as sending missionaries to foreign parts and establishing churches in the new settlements of the frontier. Having a horror of ecclesiastical organization, the churches did not undertake this work directly, but delegated it to certain self-constituted and self-perpetuating societies organized for that purpose. Originally the missionaries were the only employees of these societies, but soon they found it necessary to pay some one to write letters, keep books, and remit money. Naturally the person so employed was called a secretary, and the title has persisted ever since. As there was always need for more money than naturally found its way into the treasury, it was not long before the secretary was sent forth to find the money. Until quite recently the major charge of missionary secretaries was to bring in the money. The financial success of the societies rested squarely on their shoulders.

Through the years the organization of these societies has been modified in the direction of a larger degree of control by the churches. Originally they were run by benevolent gentlemen pretty much to suit their own pleasure. But this utter independence on the part of the societies led to abuses. Sometimes a society would run amuck theologically and misrepresent the churches. More often financial mismanagement would plunge a society into debt—and the churches would have to pay the bill. Slowly have we learned the lesson that independent churches may be a blessing, but that independent societies are a nuisance and a menace. In one way or another the churches have assumed a pretty complete control of the benevolent organizations which they finance.

As a result, the financial methods of the secretary have changed. No longer does he go among the churches taking collections. Most of our denominations have one budget for benevolences covering the work of all the societies. This is commonly apportioned by the national body to the state bodies and

by them to the individual churches. The entire machinery of the denomination is used to raise this money. Though the secretaries keep in the background, the ultimate responsibility is largely theirs. In proportion as the missionary enterprise is presented in a large and statesmanlike fashion will the churches respond to the appeal in a generous manner. The task of the secretary today is not to play up picturesque bits of work in order to attract reluctant dollars, but to convince the churches that his organization is rendering real service towards the realization of the kingdom of God among men. It is vision and statesmanship which our secretaries need for their task.

SECRETARIAL LIMITATIONS

But the traditions of the secretarial office are not such as to develop these qualities. Rarely is the secretary taken seriously. The pastors do not ponder long over his letters, nor do the people wait upon his words. Usually he does not get as close to the large minded layman as does the pastor. The secretary easily surrounds himself with an unreal atmosphere. He works in a secluded office. He does not rub up against life in the raw. Too often he loses the point of view of the man who does the actual work of evangelization. He is dealing continually with professional representatives of the real people most involved.

In this environment of spiritual isolation and institutional activity there easily develops an occupational disease which we will call the secretarial mind. The thoughts of the secretary come to revolve about three ideas—the society, the denomination, and money—until his judgment on these matters tends to become constitutionally twisted.

The average secretary is tempted to see his society large and the church small. He thinks of himself as a "faithful servant of the society" rather than as a statesman of the church. Many times has this led to a silly secretarial rivalry. Our secretaries have not all discovered that the society is only a legal fiction for the church, and in consequence they take a partial view of the church and its work. Protestantism has produced able Bible school leaders, effective debt raisers, industrial superintendents of church extension, sagacious foreign mission administrators, but we have not developed many real leaders of the whole church. The agen-

cies through which the churches work have stood in the way of an effective church consciousness.

The protection and development of the secretary's office is one of the problems of Protestantism. These men ought to be put in a position where they can render constructive and statesmanly service to the kingdom of God.—*The Christian Century*.

QUARTERLY MEETING OF THE BOARD OF TRUSTEES OF THE SEVENTH DAY BAPTIST MEMORIAL FUND

The Board of Trustees of the Seventh Day Baptist Memorial Fund met for their quarterly meeting in the church parlors, Sunday, July 9, 1922, at 10 a. m.

Present: William M. Stillman, Frank J. Hubbard, Orra S. Rogers, Edward E. Whitford, Asa F. Randolph, Clarence W. Spicer and William C. Hubbard.

Visitor: Forward Movement Director, Rev. Ahva J. C. Bond.

Minutes of the last quarterly meeting were read.

The Treasurer reported that he was submitting his quarterly and annual reports for the period ending May 31, but that neither of the reports had as yet been audited.

The Treasurer further reported:

(a) Correspondence with the State Department of Banking and Insurance re Mutual Insurance Companies, expecting a list of authorized companies, now in the hands of the printer.

(b) Security of the loan to the Plainfield Ice and Supply Company as being very good, with the prospect of its being paid off in the near future.

(c) The receipt from the estate of the late Mary E. Tomlinson of \$1,000 for the Ministerial Relief Fund. Also the pro rata of the residue of the estate of the late Celia Hiscòx, also for Ministerial Relief, the total of the bequest being \$568.90.

(d) An appended report from Milton College, as of May 31, showing a deficit of \$2,534 for the eleven months. This Board having sent them since then, \$2,694.40, this deficit will be more than taken care of.

(e) Correspondence regarding the sale of the Hornell church, the offer being for \$4,000 cash, or \$5,000 on the basis of \$2,000 in cash and \$3,000 mortgage.

(f) Recommendation from Guy M. Walker and Glenn K. Carver that the Board proceed with the foreclosure of the Frank R. Rix mortgage, his heirs expecting to sell the property at an early date.

(g) All interest due the Board as of May 1, with the exception of the Rix mortgage and the interest due from E. E. Morehouse has been received.

Re the request of Lester W. Osborne, who desires to study at the Torrey Institute, Los Angeles, Cal., for the Seventh Day Baptist ministry,—it was voted to refer this application to the Committee on Scholarship and Fellowship, with power.

Joe Rhea, of Attalla, Ala., having paid \$150 on his \$700 mortgage, with interest, and asking that the mortgage be continued for one year, it was voted that this action be approved.

Re the Rix Mortgage, now in arrears, it was voted that this be referred to the Finance Committee with power to take whatever action seemed necessary to protect the Board's interest.

It was voted that the bill for \$100.09 from the American Sabbath Tract Society for publishing the Manual of the Board of Trustees of the Seventh Day Baptist Memorial Fund be paid from the George H. Babcock Discretionary Fund, it not being deemed an administrative expense.

The Treasurer then read his quarterly and annual reports which were, on motion, referred to the Auditing Committee. The Finance Committee's report was read, showing changes in securities for the quarter, and was approved and ordered placed on file.

The Auditing Committee reported that they had decided to employ Mr. H. G. Whipple as auditor to check up the accounts of the Treasurer and Auditor.

Forward Movement Director, Rev. Ahva J. C. Bond, was present and spoke of the work of this Board in the past. He brought to our attention, Mr. Hurley S. Warren, of Salem, W. Va., who has nearly completed his college course. Brother Bond recommended Mr. Warren to the favorable financial consideration of the Board. It was voted that the Scholarship and Fellowship Committee recommend that \$100 be sent to Hurley S. Warren to help him in his studies this summer while preparing to go to Alfred Theological Seminary in the fall.

Mr. Bond also suggested the value of hav-

ing all the ministers of our denomination brought together at one time, in one place for a Conference, and to have ten days or more of instruction and inspiration, and an opportunity to exchange their views and ideas. The Board listened sympathetically to this plea, and asked Brother Bond to look into the matter further, and submit plans and a tentative cost of such a meeting.

It was voted that 100 copies of the Annual Report of this Board be printed for distribution at the General Conference.

The Discretionary Funds were, by vote, divided as follows: The D. C. Burdick bequest, \$478.78, to be equally divided between the American Sabbath Tract Society and Seventh Day Baptist Missionary Society. The Charity L. Burdick bequest, \$17.50, to be divided between these two societies. The income from the Penelope R. Harbert bequest divided equally between the Seventh Day Baptist Missionary Society and the American Sabbath Tract Society—\$56.59. Income from the George H. Babcock Discretionary Fund was voted to Salem College—\$958.91. The Henry W. Stillman Discretionary Fund income was given to Milton College—\$680.29.

The Secretary read his Annual Report, which was approved and ordered presented to Conference, as follows:

FIFTIETH ANNUAL REPORT OF THE TRUSTEES OF THE SEVENTH DAY BAPTIST MEMORIAL FUND

To the Seventh Day Baptist General Conference assembled at Ashaway, R. I. Greeting.

For half a century the Trustees of this Fund have given constant, careful and conscientious attention to the proper investing of the principal, and the securing of the greatest return consistent with safety. The Fund has grown from a very small amount to over \$570,000, and the income from this corpus is of untold benefit to the various denominational agencies who are recipients.

The rigid rules and regulations by which your Trustees govern themselves are practically those which the State lays down for the handling of Trust Funds by banks and trustees.

The Board looks hopefully to the future and to the great increase of this Fund so that its mission of help may be greatly extended and continued to generations yet unborn.

The total amount of the endowment now amounts to \$570,850.43, and the income from the same for the year ending May 31, 1922, was \$33,280.80.

No change in the personnel of the Board has occurred during the year. The terms of Messrs. Asa F. Randolph, Henry M. Maxson, of Plainfield, N. J., and of Edward E. Whitford, of New York City, expire this year. The other members of the Board are William M. Stillman, Vice

President; Frank J. Hubbard, Treasurer; William C. Hubbard, Secretary; and Orra S. Rogers, Clarence W. Spicer and Holly W. Maxson, Trustees.

The Act of Incorporation and By-Laws, and a suggested Form of Bequest follow the Treasurer's Annual Report.

Respectfully submitted on behalf of the Board and approved by them, this ninth day of July, 1922.

WILLIAM C. HUBBARD,
Secretary.

Minutes read and approved. Board adjourned.

WILLIAM C. HUBBARD,
Secretary.

DISBURSEMENTS

Alfred University	\$4,335 43
Milton College	3,400 37
Salem College	1,145 46
American Sabbath Tract Society	1,552 55
Seventh Day Baptist Missionary Society	561 59
Seventh Day Baptist Education Society	75 51

"MEMORIES OF LONG AGO"

MISS CLARA AUGLUR

When the shades of night are falling,
And the fire light gently gleams,
Old memories crowd around me,
And turn my thoughts to dreams.

My memory goes back to a homestead;
Far away in a distant land.
And I seem to feel again
The clasp of vanished hands.

I seem to hear the voices which
Have long been stilled in death,
And then I see the faces of
The "Ones that I loved best."

Me thinks that I can see them,
As the daily toil we share.
And again I hear their voices,
As they kneel for "Family prayer."

Of course these are but fancies,
For time has intervened;
And many a year has vanished,
Since I've their faces seen.

But when I think of the home folks
The tears will dim my eyes;
Although I know I shall meet them
In the "Home beyond the skies."

Rattan, Okla.

I say not that we must forsake other and distant fields of duty. I only say there can be no other duty at all comparable to the duty of saving our country; none that God so manifestly imposes.—*Horace Bushnell*.

MISSIONS AND THE SABBATH

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

BENJAMIN AND RUTH

(With apologies to Benjamin)

Benjamin and Ruth were in attendance upon a convention of their people, in the Taconic Valley of the Berkshire hill country. Benjamin had often been to the place on similar occasions, but it was Ruth's first visit, and it pleased him to introduce her to the people there whom she had not met in other places, and to walk with her about the hamlet, to show her the rich gifts that Mother Nature had bestowed upon her children who dwelt in that goodly land.

Ruth saw much to admire, and she spake thus to Benjamin, Thou hast shown me many things pleasing to mine eye, but why wander farther? This view from the door step of the manse delighteth me exceedingly. I shall be here but a short season; let me feast my soul on this scene of brook, and trees, meadows and hills. And though I tarried long, the purling of the brook would always be music to my ears.

And with the perversity of her sex, she proceeded to make herself comfortable where she was to enjoy the landscape.

But Benjamin was not satisfied. Thy conduct, said he, is like unto that of many Christians who are content with lowly, ordinary experiences of life, when they might have those of the mountain tops?

As the Sabbath day was drawing to a close, he spake further, Dost thou not see that lone tree on the far hill top? Well, our small son climbed to that point with me when I brought him hither long ago. Canst not thou do as well? From there we can get a wonderful view of the country that will give thee many pleasant memories for the days after thou hast returned to our home in the city. Come Ruth, where is thy adventurous spirit? Let us walk.

And Ruth obediently went. They walked forth even as Benjamin desired, and Ruth exclaimed at the beauty of the wild flowers that grew in rank profusion, a riot of color on the hillsides.

And she said, Many of them are common to me, but I know not that red blossom growing so thickly about that adds so much to the beauty of the whole.

And Benjamin answered, That is called devil's paint brush, and it is a menace to all other plants about it. Its beauty is its only value, and that is fleeting, for it soon dies and then its seeds are carried by the winds into the fields of clover and grain where they injure the farmers' crops. It is a veritable highway robber, for it is not good and useful of itself, and it destroys that which is.

Sin, once planted in lives, is persistent until bad habits are formed that destroy souls, just as these tiny seedlings grow into strong, sturdy plants and choke out the good grass.

These showy blossoms remind me of worldly people, who are fair and fine to look upon, but like these weeds, their lives will not bear close inspection into their usefulness. It is not enough to look well; lives and plants should bear useful fruit. Many people are devil's paint brushes, drawing false pictures on life's canvas that ensnare the weak and foolish.

But Ruth, while we are moralizing over these weeds, we are overlooking that which pleaseth me better. Look at nature's gifts hidden away under these leaves, and bearing good fruit, in spite of evil surroundings. Is anything more delectable than wild strawberries, ripened as these have been, on a sunny hillside? If so, I know it not. The feast is spread, let us partake.

But we must not forget our purpose in coming here, the hill top is still far above us.

True, replied Ruth, but we can see the berries better while looking up, they will be quite hidden under the leaves when we are going down. How like life this hillside is, good and bad all mixed, and our opportunity for berries is now.

Thus in friendly converse the upward steps were taken, and Ruth knew not she had gained the height, until Benjamin quietly said, Look behind thee, Ruth, and turning, she came full and suddenly upon the view, in its wonderful glory, that they had climbed to see.

"The Lord is in his holy temple; let all the earth keep silence before him," softly quoted Benjamin. The Sabbath hush was

in the air, and reverently, they bowed their heads.

It was Ruth who broke the silence. List, she said, is not yon church bell ringing a call from those hospitable folk to another delicious meal? Come, their table is set, let us go to supper.

LETTER FROM CHINA

DEAR RECORDER READERS:

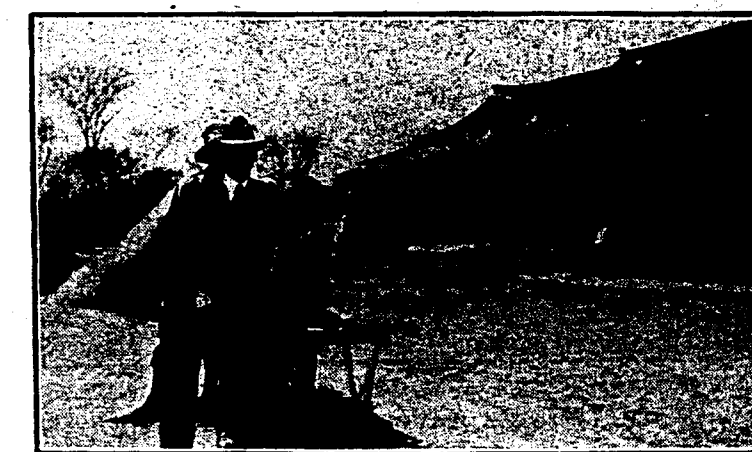
I wish you might come to call on us one of these beautiful spring days and see how lovely China is at this time of year. As you have already heard, China has many beautiful flowers. Just now we are enjoying lovely roses, big red peonies, syringa and a flower which reminds one a little of the orange blossom because of its fragrance and the dark green foliage. Not many weeks ago the wisteria was at its height. We have a lovely big one in the back school yard. Many in the foreign concessions have great huge vines which are a mass of blossoms in the spring. We happened to be going calling just when they were at their height one afternoon. I never saw so many and such pretty ones.

According to the Chinese, summer is here but it is not very hot yet. In fact, the warm weather has not come as early as last year. That is all the better for us. It will doubtless be hot enough by the time school closes the last of June. Our first real spring weather came during our short vacation. Anna has told you about her visit to Wusih so I will tell you about mine to the country in the opposite direction.

According to Chinese custom the seventieth birthday is a very important occasion and a big celebration is expected. Mrs. Dzau, mother of the assistant pastor of our church and teacher in the Girls' School, is to be seventy this fall. The only other living son expected to come home for a short visit this spring. As he comes so seldom, it was thought best to celebrate the birthday this spring so he might be present and the date was set to accord with his plans. A telegram came saying he must wait a few days so the affair was postponed to a time which happened to be during our vacation. As Anna had already planned to go to Wusih, I was the only one of our family to go. I might add that the son from the north was unable to get here at all on account of poor health.

The plans had been made however and were carried out.

You probably remember mother's account of the Dzau wedding held in the country the first winter she was in China. The trip out there was similar but much more enjoyable because it was warmer. I was the only foreigner along but most of the travelers were members of the family whom I know well so it was very pleasant. When within a few miles of the family home, we left the house boat and took a smaller row boat sent to meet us from the farm. This was a large flat boat, much larger than the row boats I have been accustomed to at home. It was well



Rev. Eugene Davis on Wheelbarrow

filled, too, for there was much baggage. We had our bedding, provisions, gasoline for lamps, and besides there were about ten of us as well as the men who rowed. That was the most enjoyable part of the trip. It was just before sunset that we started on. The canals were smooth and the whole scene peaceful. The fragrance of the bean came to us occasionally as we went past the fields on the shore. We met an occasional fisherman returning with the fruits of his day's work in the bottom of his boat. But on the whole we saw but few people. They were doubtless eating their evening meal. At last we turned into a smaller canal and gliding past a small bamboo grove found ourselves right at the back door of the home. No one had heard us coming but soon the back yard was full of those ready to welcome the city members of the family. The foreigner was of much interest to the children. They took it upon themselves to try to teach me some Chinese because they wanted me to talk to them.

As, is the custom, the home of the sons is with the father, so here is the home of several of the grandsons. As I said, only one

other son is living but the sons' families are here. I believe the grandsons themselves are working elsewhere but their wives and children stay in the family home. All seemed to be busy, until midnight, finishing the preparations for the coming day. They were putting up the lanterns, the red banners, and other decorations. The men in the kitchen were preparing the food, a lamb, a pig, chickens, fish, eggs, bamboo, and other vegetables.

The next morning the guests began coming before we were hardly through break-



Mrs. Dzau's Seventieth Birthday

fast. As each new one came in the band announced his arrival. At noon or a little after, Mr. Davis and Mr. Crofoot were seen coming on wheelbarrow. Then we had our feast. Following this was a program of songs, speeches, and bowing to the grandmother. It was a bit strange to me for her to have had no place of honor up to that time. I expected she would sit at the head table during the dinner. Not so, she ate at the table with us in an inside room. At three, the program over and the pictures having been taken, the foreign gentlemen started back on their ten-mile journey. Some of us visited a French Catholic church which was about a mile away. We got back just in time to eat the "birthday" noodles which are cooked with chicken, bamboo and such good things. I suppose it signifies long life. Most of the guests from the country places left after this. Some from Shanghai went back to the city when I did the next morning. I hated to leave the beautiful country but unfinished school papers needed my attention.

Since vacation we have been working on plans for the closing days of school. The girls want to give a play, two in fact, to raise money for their Building Fund. They have

decided to give "Little Women" in Chinese and "Sleeping Beauty" in English. "Little Women" has first to be written in English and then they translate it, so it is no small task to begin to get ready, you see. The girls have their English essays well under way. They have chosen such topics as "The Women of China Should Join the W. C. T. U.," "The Need of Chinese Doctors and Nurses," "The Right Kind of Independence for Women." For eighth grade essays they have some good ideas.

The girls worked hard in raising money for the Russian Famine Relief Fund. They went out one whole day asking for money. As the other children had been out the day before, Sabbath Day, our girls were at a disadvantage, but even so they turned in over two hundred dollars from what they got that day, from their own and teachers' contributions and from the City School. This included what a couple of the Lieu-oo girls collected during vacation. The girls have also sung in the Community Chorus for the China Christian Conference delegates. They repeated some of the program given at Christmas time. I think it was even better done this spring.

Besides these outside activities they are entering into the plans to help the government in buying the Shantung Railroad by lending money for that purpose. I believe the plan is for each pupil to put a certain sum in the banks which are to receive such and they to receive interest. It is something like the "War Saving Stamp" plan we were advocating during and just after the war to help our own country.

Yesterday, Mr. Crofoot gave a report of "Impression of the China Christian Conference," to which he and Mr. Dzau were delegates. Doubtless you will hear more about the Conference from Mr. Crofoot.

Dr. Crandall was in from Lieu-oo this week. She reports a busy time since the opening of the automobile road. We plan to have our next mission meeting out there if the weather is favorable. We can go in the forenoon and come back before supper. That is quite different from a two days' trip or even eight hours. It takes almost as long to go from here to the station or starting point as all the rest of the distance. At the other end of the line we are right there so to speak.

Yesterday two more girls wrote their names as probationers and at least one more will do so soon. We trust that many of the older girls who have not yet been baptized will take that step before school closes. We ask your prayers for this and that we may be guided in our relation with them.

Yours sincerely,

MABEL L. WEST.

Shanghai, China,

May 14, 1922.

P. S.—I am enclosing a picture Mr. Crofoot took at the Dzau's. Back of Mrs. Dzau is the son who lives here in Shanghai. At his right is his daughter and nieces who are in our school. At his left is his older brother's son, (2) his oldest son who now is teaching in the Boys' School, (3) another nephew and, (4) his youngest son.

M. L. W.

PROBLEMS OF COLLEGES

The following interesting and significant presentation of the denominational college question appeared in the *Methodist Christian Advocate* regarding an attempt to change the charter of Goucher College, Baltimore, Md. The article is headed: "Goucher and Other Colleges".

The news letter from Baltimore brings the welcome tidings that the effort to change the charter of Goucher College so as to separate the institution from the church which founded and preserved it has ceased. The signs that the church would not lose the college without a struggle could not be ignored. And it was clear that the legislature would not grant the trustees' request in the face of an aroused public opinion. The powerful influence of Bishop W. F. McDowell, the resident Bishop of the Area, was exerted in conciliation. The result, as now seems assured, will be a minor charter change which will perpetuate the relation of the Methodist Episcopal Church to the college in a form which will be acceptable to both parties.

The incident, so ominous in its possibilities, ought not to be passed over as an isolated affair. The relation of the Methodist Episcopal Church to its schools is one which needs to be re-studied carefully, with a view to reaching a fairly standardized requirement. Such situations as that which has

brought Goucher College before the public should be avoided. And yet we think the church does not desire its schools to be narrowly sectarian in spirit or denominational in any limiting sense.

In the beginning most of the American colleges were eager to be under the nourishing care of the strong denominations. Then came Mr. Carnegie's bounty, with its promise of pensions to underpaid college teachers, but limited in its operation to non-sectarian schools. At this distance it is humiliating to confess that a few schools forthwith sold their birthright for this mess of pottage—which in the end proved to be an indifferent advantage, inasmuch as the Carnegie funds turned out to be inadequate to meet the demands.

Other denominational schools have so expanded that the burden of their endowment and support has been beyond the power of the churches to carry. To facilitate their appeal to the general public for funds some institutions of this class have loosed or cast off the ties which bound them to their denominations.

Is it not time for the General Conference or the Board of Education to investigate the varying forms under which the so-called Methodist schools are related to the denomination, and to recommend a method which will ensure the proper relationship, and place it beyond the possibility of rupture at the wish of one strong man or body of men?

The letters which have recently come to the *Christian Advocate* from widely diverse sources indicate that this is a question in which many persons are interested, and which the Goucher College case has shown to be a point of irritation and serious danger.

The charter of prayer was given by our Lord at the outset of his ministry: "Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." This charter was confirmed again and again through his earthly ministry, until it found its crown in his fullest, deepest teaching on prayer on the eve of the Crucifixion, when . . . he taught his disciples the meaning of prayer, "in my name."—*W. H. Griffith Thomas.*

"Contempt for the law will undermine our very foundations.—*President Harding.*"

EDUCATION SOCIETY'S PAGE

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

**PERTINENT PARAGRAPHS FOR BOYS
AND GIRLS**

When you make yourself bigger and better, you help the U. S. A. to be a better country.

Solomon asked for the gift of wisdom; and honor, wealth, and power came with it. The culture and wisdom of the ages is within your reach if you will make education your chief purpose up to the age of twenty-five.

The day you graduate from a high school your prospects of success will be many times greater than if you go out into the world from the grammar school.

Unlike the beasts that perish, man has a lasting heritage of ideas and ideals, embodied in prose and verse, in statue and painting, in cathedral and university, in tradition and invention, and above all in society. Education can open these to you.

Are you going to be a self-starter, or are you going to have to be cranked? Education helps make men self-starters.

This is the age of chemistry in industry. It affects everything from the color of your clothes to poison gas. Better learn something about it in high school.

Don't spend the rest of you life looking up to other people because they have more education than you have. Education is your free right as an American. Go to it!

Only half of your time will be spent in your vocation. You need training not only for the vocation by which you earn your living but for all the duties and relationships of life. For these you need a good general education such as the high school and college can offer.

If you don't want a "blind alley" job, don't let yourself become a "blind alley" boy or girl. Make character and education your prime objects.

The last generation has been called "the generation of self-made men," but you are not going to live in it. This is the generation of trained men. Are you going to be one?

A person who does not know where he is going may travel a long way, but it may be in the wrong direction. Education is a necessary compass for your voyage in life.

No skilled trade is open to you until you are at least sixteen years of age. Don't waste your time in the meanwhile.

Some men have achieved success in spite of a meager education, but why start the race with a serious handicap? With an education you can go faster and farther.

Besides increasing your earning power, an education enables you to get more real happiness out of life.

One of the greatest advantages of being an American is that you can choose your own occupation and obtain free education to fit yourself for it.

Do not go through life explaining why you did not get an education and telling other people how foolish you were. It always creates a poor impression.

Don't be in a hurry to grow up; it will stunt your growth. "You can grow a mushroom in a night, but it takes sixty years to grow an oak tree."

A man from his neck up can be worth \$10,000 a year, but from his neck down he is worth scarcely \$2 a day.

Education is a high-power telescope which can show you earth and man and heaven and the wonders thereof. Why, then, choose to be blind or short-sighted?

The great Teacher came not to be ministered unto but to minister. Head culture and heart culture will make you eager and able to do your share of His work in the present-day world.

The soul of education is the education of the soul.

[Note to the interested reader. The foregoing paragraphs have been picked up here, there, and everywhere. Many of them, however, were taken over bodily, or adapted,

from a series of educational advertisements used by the administration of the Providence, R. I., school system and designed to "sell" education, not only to boys and girls, but to indifferent parents and citizens.]

SEVENTH DAY BAPTIST EDUCATION SOCIETY—EXECUTIVE BOARD MEETING

The Executive Board of the Seventh Day Baptist Education Society met in Alfred, N. Y., July 9, 1922.

Members present: William C. Whitford, Arthur E. Main, Alpheus B. Kenyon, Samuel B. Bond and Earl P. Saunders.

Prayer was offered by Arthur E. Main.

The Treasurer presented both quarterly and annual reports, which were adopted, and the annual report was designated as a part of the annual report of this Board to the Education Society and to the General Conference.

The following figures taken from these reports may be of interest:

Interest received during quarter	\$ 566 78
Interest received during year	3,093 86
Forward Movement funds received during quarter	3,572 06
Forward Movement funds received during year	9,037 21
Contributions during year	212 75
Paid to Alfred University during year	4,026 86
Paid to Theological Seminary during year	2,150 44
Paid to Milton College during year	2,778 34
Paid to Salem College during year	2,831 73
Amount of endowment	52,900 58
Increase of endowment	1,007 05

The President and Corresponding Secretary were appointed to receive the reports from the several schools and to embody them in the report of this Board to the Education Society and to the General Conference.

E. P. SAUNDERS,
Recording Secretary.

THE ONLY CONSISTENT COURSE

I was conversing with a Congregationalist clergyman some months ago on the change to Sunday observance. He admitted there was no authority to be found in the Bible for the change, but inasmuch as the change had been made and had become the established custom for many centuries, he could not see what benefit was to be derived from a return to the observance of the old Jewish Sabbath (as he called it). He said Christ kept the

Jewish Sabbath because he was a Jew and therefore conformed to the Jewish custom, but sought to take it out of its strictly legal character, by performing acts of mercy both to man and beast on that day; that the Sabbath was made for man and not man for the Sabbath. He further said, he saw nothing to be gained by disturbing the present order of things. We Sunday-keepers are conforming to all the requirements of the command except that we are doing them on another day of the week. We rest from labor, we have public worship and do all that you Sabbatarians do. Let well enough alone.

Now from a practical, economic and business point of view this seems a plausible position to take. But Protestantism professes to take the Bible as its only standard of faith and practice, yet on the Sabbath question, as well as other questions, Protestants reject its plain teachings. Roman Catholicism is more consistent. It bases its faith and practice on the authority of the church solely. This church has established Sunday as a day of rest. In this respect Protestants are pro-Catholic. On other matters they conform to Roman Catholic practices,—infant baptism by sprinkling, belief in apostolic succession, for examples. Protestants professing to found their belief on the authority and teachings of a certain Book, which is susceptible of a great variety of interpretations, consequently are divided into numerous sects, yet all claiming to be following an infallible guide. Roman Catholics have one head who interprets the authority of the church, from which there can be no appeal or dissent—hence Catholicism is a unit and therefore a most powerful institution.

The Protestant churches will never come back to the observance of the true and only Sabbath until they are willing to accept the binding force of the Ten Commandments as originally given through Moses not only to the Jewish nation, but to all the nations of the world. They must acknowledge that God's laws are immutable and unchangeable, that the Sabbath law, with all the rest has never been abrogated, or annulled, that they continue as the bed rock on which rests the whole Christian religion. The saying of Christ—"I came not to destroy the law or the prophets, but to fulfill," will forever remain true.

WOMAN'S WORK

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

"HIGHER THAN YOUR WAYS"

Mrs. Seaver tapped lightly at the door of her husband's study. Then, without waiting for an answer, she pushed it wide and entered.

"I'm sorry to disturb you, John," she apologized, "but the groceries are here, and I haven't a solitary cent."

Absently dipping into his pocket, the minister brought forth a handful of loose coins. "How much, Ellen?" he inquired mechanically.

"A dollar fifteen." Leaning forward, she picked out the change. "Poor dear," she murmured, and for an instant her lips touched his graying hair. "I've told Hannah she could go at the end of the week. That'll help quite a bit."

"You're looking tired," he frowned. Then his shoulders lifted, and straightened. "When you've settled that bill," he said, "I wish you'd come back. I've something to talk over with you."

"All right, dear." Turning, she hurried from the room.

Disposing of the groceries, she pulled a kettle farther back on the stove and took a hurried look into the oven. Then she hastened to the sitting-room and dusted tables, shelf and piano; for morning callers were by no means unknown. "I wonder," she mused, shaking the duster, "what John has on his mind now."

In a corner of the yard Dorothy was sitting under an old tree, chatting with Elizabeth Graves. Dorothy was seventeen, and reveling in summer vacation. Esther, home from her first year of teaching, was busily sewing nearby on a new gown. Between them Donald, aged twelve, blissfully happy in the arrival of the last "American Boy," was stretched full length on the grass, lost to all sense of sight or sound.

Turning, Mrs. Seaver made her way to the study.

"I knew you'd have to see to the affairs of the nation," the minister announced as she entered; "so I got in a ten-minute nap."

He yawned: then his glance strayed across the yard and over the open space ahead, out to where the edge of sky dipped to meet hills and trees beyond. "Ellen," he confessed thoughtfully, "I'm beset with anxiety. You need Hannah, now, if you ever did. You're looking worn. I noticed half a dozen gray hairs this morning when I was standing beside your chair; and maybe—" he was trying to introduce a touch of humor—"it was a dozen. I didn't count. But, seriously, it isn't right. How can I help? You were always better at figures than I. We ought to live and—grow, in some way, it appears to me."

Ellen Seaver drew a long breath. Then she, too, looked across at the trees, and the hills, and the sky. "I used to think," she mused—a strange catch in her throat—"that all one had to do was just go on, until they found the pot of gold at the rainbow's edge. And the rainbow, as I looked at it, was Life; and there were all sorts of edges along the way. One came to the edge of this beauty—that achievement—every little while, and kept gathering gold from them all, until arms and heart and life were full. But life's been rather too full of work to get very far along toward any of the edges, hasn't it, let alone reaching them?"

John Seaver's eyes softened: "You should have done better than a poor minister," he observed wistfully. "You should have had a chance to unfold."

She let her eyes meet his: "Is anything better than life, side by side with the partner of one's heart?" she asked gently. "Besides, John, we've three children as fruitage."

"Yes," admitted John Seaver drily, "and I've always supposed they would be some sort of help when they got on. Instead, they seemed to be more of a care. Where it used to be little fol-de-rols and a picnic, at ten and fifteen, now it's luxuries, week-ends, and a steady consulting of their whims and pleasure instead of yours. God has been good to them. He gave them a wonderful mother—a passable father—and life. But bless you, they don't realize it. Why can't Esther take a part of Hannah's work and Dorothy a part? Don, even, could have a share. It isn't right to you; and, Ellen, it isn't right to them."

Mrs. Seaver's worn face flushed; her eyes looked almost frightened. "No, no, John," she remonstrated. "It wouldn't do. They

need their summer's rest and play. They'll not be young but once. Let them gather as much joy of life as they may."

Leaning forward, Seaver met her anxious eyes with steady, determined ones. "Ellen," he urged, "God's plan includes you, as much as your children. There are upper chambers in life for every soul to dwell in, and when they're there the joy of life beats for them full measure. But they don't get there by shirking; they don't get there by assuming the real duties of others, as you have been doing. I wish you would think about it, Ellen." With a twisted sort of smile he resumed his work.

"John's right," she acknowledged, turning to the kitchen. "But, dear me! he doesn't realize how impossible it is to begin."

With a snap the screen door opened and Dorothy stepped inside. "Motherie," she said coaxingly, "Elizabeth and I are planning a tramp to Fairmount Heights this afternoon. Can I bring her home to supper? And will you have hot muffins, and boiled corn, and strawberries? We'll be starved, you know. And, besides, Esther has invited Dora Wayne over, I just heard her. That'll make you do something rather extra nice, anyhow, won't it?"

"Why, yes. I suppose so." Mrs. Seaver's mind was running rapidly over supplies. She had planned rather closely, and had none too much on hand.

On her way to the door Dorothy stopped to fluff her shining locks before the mirror. "It'd be dandy if we could have ice-cream," she wheedled. "And sugar's not very scarce now. Couldn't you coax Dad to turn the freezer?" Without stopping for a reply, she was off.

A moment later Esther, cool, and wrapped about with the new mantle of her teacher's dignity, entered. "You're frightfully hot in here," she remarked rather aggressively. "Why don't you let Hannah do this?"

"It's wash-day." Her mother's voice was lifeless. "Hannah can't be in two places at once, my dear. Besides, Hannah is going at the end of the week. I'll be out here all the time, then."

"Going!" Her eldest daughter's voice was indicative of dismay. "And you'll have to teach a green hand, in hot weather! I'm truly sorry, mother. What is the reason?"

Can't she be induced to stay, perhaps by a little extra pay through the summer?"

Said Mrs. Seaver, lifting a steaming kettle from the stove, "No, I'll not be teaching a green hand. To tell the truth, Esther, expenses have been going higher and higher until it seems hopeless attempting to make both ends meet without some sacrifice, so I told Hannah, this morning, she could go. Five dollars a week will be a real help."

Dismay deepened the brown of Esther's eyes to sudden black. "And I've invited Hope Darrow for three weeks," she announced ruefully. "She's going home from the mountains, so Dora Wayne told me, and I skipped right down and sent a letter. Whatever'll we do? She's used to everything. They've all kinds of money. I knew her in college."

"We'll get along somehow. We'll do the best we can." Her mother sighed unconsciously. "We can't have extras, though; and there's one comfort—being war time, she won't expect it."

Esther spoke quickly. "Of course not," she agreed. "I'd be ashamed to have or give extras while Uncle Sam needs them. But I do want things nice. And if Hannah's going, I don't see how they can be. Why not keep her, just until Hope has been and gone?"

"I'll manage." It struck Esther, all at once, that her mother seemed to be growing old very fast. "Don't fret, child. At least, we'll not get into debt."

Esther turned: "And by the way," she announced carelessly, "Dora Wayne is coming to tea."

"Very well."

As the door closed, Mrs. Seaver brought one hand wearily to her head. The weight of twenty extra years seemed suddenly to have descended upon her. "I'm thinking," she said grimly, "John's answer is close at hand."

Next moment, with startling suddenness, the words of yesterday's text seemed to stand out clearly before her: "For as the heavens are higher than the earth, so are my ways higher than your ways." And as she sensed them, something of quiet touched the nerves of the over-burdened and sorely troubled woman. Pausing for a second, she was only half conscious of a quickly uttered "In thy way, O Lord, deliver us!"

and at the dinner table, a few moments later, she spoke of the expected guest with an almost appealing glance at her husband: "Esther's invited company for the last of the week," she said casually. "It will be pleasant to have a new face among us for a bit."

The minister smiled, but said nothing; and when the telephone rang a few moments later he went into the hall to answer it. When he returned, he was smiling like a boy. "Who'd you say was coming?" he demanded.

"Hope Darrow. Why?" Esther's voice was defiant.

"Your informant appears to have got things twisted. John Darrow's her father, and they're at the hotel now. He and I used to be the greatest chums in the world. Do you suppose, Ellen, you could—" He stopped, and sat weakly down. "If I didn't go and invite them both for a visit," he declared blankly. "Oh, Ellen!"

"Never mind. We'll—" Hannah appeared. "If ye plaze, mum," she interrupted, "I'll be afther lavin' the night. Ye said as I could go whenever I liked, an' I've a grand place fer sthartin' the morrow."

Supper was rather a gala affair. The table linen was spotless; the glass and china shone. Soft blush roses graced the table and sideboard, and the talk was animated and gay among the young people, while the minister and John Darrow lost themselves in reviewing college days. But a specter crowded close to Mrs. Seaver's side, whispering incessantly betwixt the gay chatter, "Three weeks! three weeks!" until she was at times on the verge of crying aloud from pure nervousness.

She arose next morning with a dull headache, and heavy circles beneath her eyes. Her movements were lifeless, for she had spent the greater part of the night trying to plan some method of getting through the coming weeks, and as she dressed with nervous haste she did not note the clearness of the morning air or the song of the birds. Her mind was on the work of the day. But as she descended the stairs Hope Darrow pushed back the screen door and stepped inside. "I was out glorifying," she beckoned gleefully. "Come, for just a moment. Do!"

"I'm afraid I haven't time, my dear."

The girl's quick glance took in the circles beneath the heavy eyes—the drawn look about the tired mouth—and she spoke softly.

"You've a headache, I know," she said. "The air may do it good. Then we'll get breakfast together. It'll seem almost like having—mother again." Reaching for Mrs. Seaver's hand, she drew her into the fresh day. A moment they stood silently, then the girl drew a step closer.

"I love to come into the clean, new morning," she said impulsively, "and say, 'Thank you, God, for the fresh day.'"

The elder woman laid a worn hand on her arm, her eyes suddenly dim. "Thank you, my dear," she said. "After all, one doesn't have to search too far or too long to find a rainbow's edge. I'd forgotten they were so close. I haven't heard the birds this summer before, or really seen God's morning sky."

Again there was silence. The girl, sensing a force she did not understand, watched the swiftly changing face of the minister's wife as the early morning wrapped its healing touch about her until at length, a soft, new peace in her eyes, she turned. "Thank you, my dear," she said again. "How little one knows just when, or where the message from God is needed. You brought me one just now."

"I was half afraid," faltered Hope Darrow, "yet I knew he—wanted me—to—speak."

After breakfast the minister and his guests wandered into the yard: but when the rest of the family would have followed, Mrs. Seaver motioned them to wait. Sitting down, she glanced quietly from one to the other.

"We'll have to work hand in hand after this," she said. "Your part, Esther, will be looking after the sweeping, dusting and chamber work. I shall expect you, Dorothy, to set the table, do the dishes, answer the bell and telephone and assist about meals. Don will sweep the piazza, steps and walk each morning, and keep the yard neat, as well as the woodbox filled. I will do the cooking and planning, and fit in for all the other odds and ends. We'll all try and live in upper chambers after this. Now, I'm going to lie down for an hour. I've a headache."

PROPOSED BUDGET, 1922-23

Sabbath Reform Work	
Holland, <i>De Boodschapper</i> , Rev. G. Velthuysen	\$ 600 00
Mill Yard Church, England	100 00
British Guiana, the <i>Gospel Herald</i> , Rev. T. L. M. Spencer	100 00
Pacific Coast Association, traveling expenses	50 00
Committee on Revision of Literature, books, supplies, etc.	100 00
Home Field Sabbath Evangelist, etc., salary and expenses	110 00
Vacation Religious Day Schools	500 00
	\$ 1,560 00
Appropriations for Publications (in excess of income):	
<i>Sabbath Recorder</i>	\$5,200 00
<i>Visitor</i>	500 00
<i>Helping Hand</i>	400 00
<i>Junior Graded Lessons</i>	500 00
<i>Intermediate Graded Lessons</i>	300 00
Tracts and general printing	700 00
	7,600 00
Interest on Equipment Notes	690 00
Missionary Work, joint with Missionary Society:	
Italian Mission	125 00
Miscellaneous:	
Payment on Indebtedness	\$ 500 00
Traveling expenses of representatives to Conference and Associations, and incidental expenses	200 00
President's Expenses	200 00
Legal expenses, Treasurer's expenses, etc.	200 00
Clerical assistance	350 00
Secretary, salary and expenses	500 00
Denominational Files Committee	50 00
Life Annuity Payments	125 00
Interest on Loan	240 00
	2,365 00
	\$12,340 00

Sources of Income

Income from Permanent Funds, Memorial Board	\$ 3,900 00
Income from Permanent Funds, Treasurer	2,800 00
Collections, General Conference, Associations, etc.	150 00
Woman's Executive Board	600 00
Forward Movement (60 per cent of \$7,010)	4,200 00
Publishing House Earnings and payment of interest on Equipment Notes	690 00
	\$12,340 00

Voted that the Treasurer be empowered to continue the salary of J. J. Kovats for the next three months, subject to the approval of Secretary Edwin Shaw.

Quietly the door closed behind her. How simple it had been, after all!

In the dining room, the three looked dubiously at each other. "We have been selfish," acknowledged Dorothy contritely. "And I never so much as dreamed it," amended Esther.

"Bully for Ma!" said Don.

The minister glanced ruefully from the rose bush to the house, his wife's face flitting reproachfully before him. He had prayed long and earnestly for a solution of the problem. He could not understand how that invitation had slipped so unthinkingly from his tongue! But in her room the minister's wife closed her eyes with a blissful sense of peace. Surely, God had sent their guests!

"For as the heavens are high above the earth, so are my ways higher than your ways," she whispered, remembering her swiftly uttered prayer of yesterday; and a moment later—"Thank you, God," she murmured in her sleep.—*L. D. Stearns in the Christian Herald.*

TRACT SOCIETY—MEETING OF BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist Church, Plainfield, N. J., on Sunday, July 9, 1922, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Clarence W. Spicer, Alexander W. Vars, Edwin Shaw, Asa F. Randolph, Frank J. Hubbard, William M. Stillman, Theodore L. Gardiner, Orra S. Rogers, Marcus L. Clawson, Jesse G. Burdick, Irving A. Hunting, Jacob Bakker, Edward E. Whitford, Arthur L. Titsworth and Business Manager Lucius P. Burch.

Visitors: Forward Movement Director Rev. Ahva J. C. Bond, Henry D. Babcock, Abert Whitford, Mrs. David E. Titsworth, Mrs. William Seward.

Prayer was offered by Rev. Ahva J. C. Bond. Minutes of last meeting were read.

The Committee on Denominational Files reported an expense of \$48.00 for binding recent volumes of the SABBATH RECORDER, which has been paid by the Treasurer.

The Budget Committee presented the following report, which was adopted:

The report of the Business Manager of the Publishing House for the year was presented and adopted, and will be incorporated in the annual statement to Conference.

The Treasurer presented his report for the fourth quarter, duly audited. Report adopted.

The Treasurer also presented his report for the year ending June 30, which was received and by vote referred to the Auditing Committee.

Voted that the Supervisory Committee be requested to have an official appraisal made of the Publishing House equipment for the purpose of adjusting re-insurance.

Voted that the Treasurer be instructed to insure the printing plant for \$26,000 subject to adjustment after the official appraisal.

Secretary Shaw presented the following:

To the Board of Directors of the American Sabbath Tract Society:

This is the fourteenth year in which I have endeavored, to the best of my judgment and ability, to serve as Corresponding Secretary of the Tract Society and its Board of Directors.

For reasons which seem to me wise, for the best interests of the denominational work of Seventh Day Baptists, I have decided not to be a candidate for this position at the annual meeting of the Tract Society, September 17, 1922, and I have thus notified the Nominating Committee of the Society, and have accepted an appointment as a member of the faculty of Milton College, Milton, Wis., to begin with the ensuing academic year.

Because of work connected with moving to Milton, I feel that I shall not be able to be of any service to the Society and to the Board after the close of the coming session of the General Conference. Therefore I hereby offer my resignation, as Corresponding Secretary, to take effect on September 1, 1922.

The Board of Directors has the authority to appoint some one to fill this vacancy, from September 1 to September 17, the date of the annual meeting for the election of officers and members of the Board.

Sincerely yours,

EDWIN SHAW,
Secretary.

Plainfield, N. J.
July 9, 1922.

The resignation was accepted with deep feelings of regret, and an expression of the great loss to our denominational work, by Secretary Shaw's withdrawal.

Voted that the Committee on Nominations present a suitable resolution at the August meeting relating to Secretary Shaw's resignation.

Secretary Shaw presented the annual state-

ment to Conference, which was unanimously adopted.

Further reference to the Budget in the report was referred to Secretary Shaw and Treasurer Hubbard with power.

The Auditing Committee reported they had audited and signed the quarterly reports, and will audit the annual report at an early date.

The Committee on Distribution of Literature reported the distribution of 2,684 tracts of 25,615 pages from June 16 to July 7.

Forward Movement Director Ahva J. C. Bond spoke interestingly and encouragingly of the general work of the denomination and of the Boards, urging that the unity be continued that now prevails, and commending the attitude of this Board as related to the work of the Commission.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

AND WHY NOT?

ELDER ROBERT B. ST. CLAIR

There are quite a number of Seventh Day Baptists in the United States, Canada, England, British West Indies, South America and elsewhere who would doubtless be glad to offer an up-to-date Seventh Day Baptist quarterly for sale. And there are many more who should be glad of this privilege and who, we trust, would eventually do their share in advancing the cause of truth in this particular way.

The writer has heretofore advocated the publication of books and periodicals by our people to be placed on sale by our many young people who are endeavoring to make a living and at the same time observe the Sabbath of Jehovah and Christ. He pointed out that certain other Sabbath-keepers were thus doing and that their young people were selling their monthly and quarterly publications in Detroit, clearing often as high as \$10 per day, or \$50 for five days' work. He also said that these young people were in no sense superior to Seventh Day Baptist young people and that no reason existed to prevent our young people making records equally as good.

Now that we have an up-to-date publishing house located on City Hall Square,

Plainfield, N. J., there appears to be no valid reason why we should not give this proposition a try-out.

If there is one subject upon which all Seventh Day Baptists are thoroughly united, it is that of religious freedom. No matter what may be our differences as to interpretation of certain verses in the Bible, we are at agreement upon the question of civil and religious liberty. It is therefore suggested that we begin our activities in this campaign by publishing a quarterly dealing with the general principles of liberty, with especial application to the question of Sunday laws and their enforcement. A quarterly, with attractive cover, and containing illustrated articles, would sell well, especially at a time when the Sunday law subject is being so thoroughly agitated. Illustrations, such as Independence Hall, the Mayflower, Plymouth Rock, Statue of Liberty, George Washington, etc., etc., could be had without much expense. "Cuts" applying to other countries could easily be obtained, and appropriate articles written in order that the appeal would be to the citizens resident in those countries as well as to those in the United States.

As Seventh Day Baptists, pioneer Sabbath-keepers and early exponents of Liberty, we ought to be doing far more for the cause of freedom than we are. We should, of course, have one or more men constantly on the field, as has been advocated by General Conference resolution. We can have, the writer believes, a quarterly such as the above, which would reach the thousands while any one man was reaching the hundreds. Such a periodical could be placed on sale at any meeting conducted by representatives of the Tract Society, be said representatives either general or special.

We have a great supply of talent to maintain the literary end of this enterprise. Editor Gardiner's stirring articles are deserving of a far wider reading than they receive in the SABBATH RECORDER. Director Bond and a host of others could give us just the food needed. We know of no one connected with the ministry who would be unqualified to write for such a periodical. There are many in the laity who could submit contributions of great excellence. Thus, in union we would have strength.

One Sabbath-keeping denomination publishes a quarterly called "Liberty" and, with

them, it is a paying proposition. All kinds of business, professional and literary men purchase the periodical. Many of these are unbelievers, some are atheists, yet they approve of civil and religious liberty, and they gladly support such a publication. Their money aids materially in making the proposition a profitable one.

We have a noble army of young people who have pledged themselves as willing to do part-time service for the Master. Why can not they devote some of their time and energies in helping the Tract Society make this undertaking a successful one, spiritually and financially. The experience they would have would go far toward developing a strong Christian character, and in conversations which would arise, an opportunity to witness for their Master and Truth would present itself many, many times.

Not by any means do we advocate the exclusion of the older people from participation in the blessings of this enterprise. We have two men, over fifty years of age, in Detroit, who are ready to start out right away and sell the quarterly. Many ladies of mature years would find this both a pleasant and profitable undertaking.

The quarterly would stay "fresh" for three months and would give those who had an extended route much time to dispose of same. It would also reduce the publishing expenses to a corresponding degree.

"Freedom," it occurs to the writer, would be a good name for the quarterly. This title would have a world-wide appeal.

3446 Mack Avenue,
Detroit, Michigan.

We can not escape history. Gold is good in its place, but living, brave, patriotic men are better than gold.

There is no grievance that is a fit object of redress by mob law.

This country, with its institutions, belongs to the people who inhabit it.

The training received in our free institutions of learning has developed the powers and improved the conditions of the whole people beyond any example in the world.

It has been said of the world's history hitherto that Might makes right; it is for us and for our times to reverse the maxim and to show that Right makes might.—
Abraham Lincoln.

YOUNG PEOPLE'S WORK

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

PRIDE AND HUMILITY

Christian Endeavor Topic for Sabbath Day,
August 12, 1922

DAILY READINGS

Sunday—Pride of prosperity (Deut. 8: 11-20)
Monday—Humility of Christ (Phil 2: 1-11)
Tuesday—Pride of position (Matt. 23: 1-12)
Wednesday—Humility of heart (Ps. 131: 1-3)
Thursday—Spiritual pride (Rev. 3: 17-22)
Friday—Humility in practice (Luke 22: 24-30)
Sabbath Day—Topic, Pride and humility (James 4: 6-10)

MY PRIDE

"Not only does a haughty spirit go before a fall; a haughty spirit is a fall. Pride is ruin. It prevents increase of wisdom, and is in itself a folly. For what have I that has not been given me?"

"Because my heart was lifted up, therefore it was struck down. Because my vanity was inflated, therefore it was pierced. Because I raised myself in foolish conceit above my fellows, therefore I am placed beneath their feet, and men trample upon me. There is a vice that punishes itself. That vice is pride."

"I have dwelt in the clefts of the rock, and have asked, 'Who shall bring me down to the ground?' And the Lord has laid me low. I have mounted on high with the eagle, and made my nest with the stars, and the Lord has reached and taken me. No pride is safe from Jehovah; but all humility is his delight."

MY HUMILITY

"Surely the heavens so lordly high, shall abase by pride. Surely in all space, reaching out endlessly, there is room for all things save one,—the self conceit of man! Thy name, thy glory, Lord, my God; and let me have done with even the thought of my name and my glory!"

"It is well for me to know that affairs are too great for me. It is well for me not to attempt a man's part in matters where I

am but a child. They only become men who are willing to be children. And the noblest men never lose the heart of a child."

—From "The Living Bible," Amos R. Wells.

CHRISTIAN ENDEAVOR NEWS NOTES

At the request of our pastor, I am sending the following for publication.

We do not have a very large attendance in our Y. P. S. C. E. but those who do attend are earnest workers as is shown by the following report of the Look Out Committee:

The average attendance for the month of June was 11, the average of the ones who offered prayer was 11, the average of the ones who testified or took some part other than singing was 11.

The average attendance for the last quarter was 13, the average of those who offered prayer was 12, the average of those who testified or took some part in the meeting other than singing was 12.

Our last consecration meeting was an original one. Instead of giving a Bible verse in response to our name we gave the title of our favorite song. As each title was given, one verse of the song was sung by the society, and the person who selected the song was marked as being present. It was very interesting and I am sure we all enjoyed the meeting.

Our C. E. society is prowling better all the time. We have just had our business meeting and some of the different committees have their work planned for the next six months. I am sure our work will all be done earnestly.

Yours for better Christian service,
MILDRED PARKER,
Corresponding Secretary.

Adams Center, N. Y.,
July 6, 1922.

True, alas, too true, into every life trials come, upon every shoulder crosses are laid! Each heart knoweth its own bitterness. To bear our daily burdens, to fight our daily battles, few things will help more than to get a vision of the patient Christ, and inspired by such an example, strengthened by his grace, we too will be the better enabled to "run with patience the race that is set before us."—J. R. Davies.

BRETHREN IN BRITISH GUIANA

W. H. MORSE, M.D.

I wonder if the SABBATH RECORDER exchanges with the *Gospel Herald*. I wonder if it is generally known that there is a magazine of that name published at Georgetown, British Guiana. I wonder if it is as fully understood as it should be, that the Seventh Day Baptists in the United States have brethren in that distant country. I admit that I am licensing myself to wonder, but it is because it is a wonderful matter.

The *Gospel Herald* is a nice little magazine, bright and refreshing. Its editor is Rev. T. L. M. Spencer, and he evidently understands how to make a readable periodical. The office is at 86 Upper Robb Street, Georgetown, and the issue, once in every two months, is from the press of the Georgetown *Tribune*. Plain is the sub-title:—"A Seventh Day Baptist Magazine. An Exponent of Bible Truth."

There are familiar names in its pages. Here, for instance, is an article on "God's Love," and the writer is W. C. Daland. Here are items concerning the pastorate of Rev. W. D. Burdick, B.D., at New Market, N. J.; a call extended to Rev. H. L. Cottrell; and a pleasant reference to Rev. G. B. Shaw, B.D.

Yes, I think the RECORDER must exchange with the *Herald*, for under the head of "Denominational News" there is a quotation credited to Rev. W. A. Vroegrop, "given in the SABBATH RECORDER." And it strikes me that Dr. Daland's article first saw the light in the same pages.

Editor Spencer is pastor of the Seventh Day Baptist church, at 115 Upper Regent Street, Georgetown. By its card in the *Herald* we find that it has its Sabbath services as follows: Sabbath school at 10.15 a. m., preaching, 11.30 a. m.; Bible study, 4 p. m. Also, on Sunday at 7.30 p. m. are evangelistic services, and on Monday at the same hour there is the weekly Christian Endeavor meeting.

Among the notices we find that in May there was held at this church a "Quarterly Meeting and Ordinances" on one Sabbath and a Sabbath Rally on another. We also learn that Pastor Spencer, not content with his regular services and the editorship of the *Herald*, is diligent in distribution of tracts. He states that during three months he has

distributed 1,412 pages, and lists sixteen tracts which he is handling, and which he considers quite rightly as of convincing value.

In the number of the *Herald* which lies before me are several excellent articles, with such titles as "The Way of Life," "The Two Laws," "The Testimony of Jesus: What is it?," "The Sabbath in the New Testament," "He is Risen," "God's Creation Marred by Sin," "The Devil at the Back Door."

There is an article entitled "Why I am a Seventh Day Baptist," which is excellent:

Because the Bible teaches baptism by immersion, and there is no authority for infant sprinkling.

Because the Bible teaches that the Sabbath is the seventh day, and not Sunday.

Because Christ and his apostles kept the Sabbath.

Because Seventh Day Baptists have no other authority but the Bible, which is sufficient for our only guide and statute-book.

Because the introduction of Sunday observance into the Christian church is man-made.

Because a blessing is promised upon those who keep the commandments of God.

Because I am a child of God.

Because I desire to walk in the old paths made by Jehovah. "Thus saith Jehovah, Stand ye in the ways, and see, and ask for the old paths where is the good way; and walk therein, and ye shall find rest for your souls."

Let the brethren in the United States give a thought to these brethren in the prettiest town of that part of the world, where churches and houses are richly embosomed by palms, and where there is an immigration from Italy and Greece of people who are hungry for the living Word of which they have been deprived at home. These and others from European countries are crowding into British Guiana, and it is pleasant to know that although the Roman Catholics have a cathedral at Georgetown and endeavor to claim the lion's share, there is an endeavor on the part of the Seventh Day Baptist brethren to hold open the Word before the famishing. Long ago Georgetown was Stabroek, and it was the Dutch Seventh Day Baptists who first opened the Word.

Hartford, Conn.

Don't be whinning about not having a fair chance. Throw a sensible man out of a window and he'll fall on his feet, and ask the nearest way to his work.—C. H. Spurgeon.

SABBATH SCHOOL

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

REPORT OF BATTLE CREEK SABBATH SCHOOL

The Battle Creek Seventh Day Baptist Sabbath School has just completed a very successful although not unusual year, under the leadership of F. E. Tappan. For those who are interested, a few statistics follow:

Total chapel attendance for year4,563
Total Primary attendance for year1,160

Total attendance5,723
Average chapel attendance per week 88
Average Primary attendance per week 22

Total average attendance per week110
Total chapel collection for year\$264 92
Total Primary collection for year 26 55

Total collection\$291 47
Average chapel collection per week\$5 09
Average Primary collection per week 41

Average total collection per week\$5 50

The enrolment at present is about 111. There are now 11 classes in the Sabbath school, 5 adult, 3 Intermediate, and 3 Junior. The Primary enrolment, including the Cradle Roll class, is about 40.

The Sabbath school sent delegates to both county and state conventions and also gave \$25.00 to the County S. S. work; \$73.00 was paid out for missionary work, and \$50.00 toward our own Forward Movement.

It was during this year also that the Home department and the Cradle Roll department were organized and perfected. Our superintendent, F. E. Tappan, was especially interested in these two departments, and it was through his efforts that they have reached their present state of efficiency.

NORMA WILLIS.

July 15, 1922.

Sabbath School. Lesson VII.—August 12, 1922

ESTHER SAVES HER PEOPLE
Book of Esther.

Golden Text.—“The righteous cried, and Jehovah heard,

And delivered them out of all their troubles.” Psalm 34: 17

AVAIL YOURSELVES DAILY READINGS
Aug. 6—Esther 1: 1-8. The Feast of Ahasuerus.
Aug. 7—Esther 1: 9-12. Vashti, the Queen.
Aug. 8—Esther 2: 15-20. Esther Chosen Queen.
Aug. 9—Esther 3: 8-15. Haman's Plot.
Aug. 10—Esther 4: 10-5: 3. Esther's Courage.
Aug. 11—Esther 8: 3-8. Esther's Triumph.
Aug. 12—Psalm 34: 1-8. Guardian Angels.

(For Lesson Notes, see *Helping Hand*)

CHRIST IS ALL

Into the way of peace he alone can lead us. The gate, if strait, stands open wide. As we enter we realize that he is the door. Along it only himself can guide us. The track, though narrow, will always be broad enough for him and his servant to travel side by side. As we move further along it all sense of the roughness and steepness will vanish as it is borne in upon us that he who guides is himself also the way. And at the end of it awaits the last and greatest revelation and thrill of all, when he through whom we entered, by whom and in whose company we have traveled, stands glorious and visible before us as himself the goal! Thou wilt show me the path of life; in thy presence—even while we travel,—“there is fulness of joy; at thy right hand—loveliness for ever!”—*E. A. Burroughs.*

In spite of the church being knocked about badly by slackers and enemies, and being a target for the fellow with a chip on his shoulder and a grouch in his system, it is a mighty force in the nation for keeping people toned up to high levels of thinking and acting.

The church has kept the affairs of moral government before the attention of the people.

The church has been the force behind the building of homes for orphans, unfortunates, deficient, demented and aged.

It has always been the backer and often the starter of philanthropic enterprises.

The church is easy to slam and hard to replace.

Kick it if you like; but you will be wiser and happier to back it.—*Theodore Roosevelt.*

We know that all things work together for good to them that love God, to them who are the called according to his purpose.—*Rom. 8: 28.*

OUR WEEKLY SERMON

THE MEASURING-LINES OF THE AMPLER LIFE

—REV. AHVA J. C. BOND

(Baccalaureate sermon, Salem College, 1922)

“And I lifted up mine eyes, and saw, and behold, a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as villages without walls, by reason of the multitude of men and cattle therein. For I, saith Jehovah, will be unto her a wall of fire round about, and I will be the glory in the midst of her” (Zechariah 2: 1-5).

These are the words of the prophet Zechariah. Many of us have misunderstood the great prophets of Israel, and have misconstrued their message. We have thought of them as men living apart from the world, and receiving their message through some magical means. We have conceived them as prognosticators, only their predictive prophecy having value for us.

The fact is not only did these men live in active relations with the most stirring events of their time, but they lived in the most eventful periods of Israel's history. In almost every instance it was a political crisis that gave them birth.

Their prophecies were messages to their own generation. These messages have value for us because the principles they hold are eternal; and every nation and every generation may safely build thereon.

Zechariah in a series of visions, sought to reveal to his countrymen the ampler bounds and the more spiritual character of the new kingdom which they were about to set up on the foundations of the old. Many of the Jews, exiled and expatriated, had returned to restore the city of Jerusalem, to rebuild the temple, and to re-establish Jehovah worship.

In his vision the prophet sees a man with a measuring line. Upon enquiry as to his

purpose in coming out thus equipped, the man of God is informed that Jerusalem must be measured in order that its walls may be rebuilt on the old foundations. Then the angel that talked with Zechariah sent a messenger to say to the young man with the measuring line: Jerusalem shall be inhabited as villages without walls, not only by reason of her expanding size which may not be compassed by any measurements of past dimensions, but because Jehovah is to be her defense and her glory.

Man has always felt the need of protection. And it is the saddest tragedy of human history that his chief efforts have been put forth to defend himself against his fellow-men. Our hope lies in the fact that in actual experience the protected group has constantly extended; and men of vision, like the holy prophets of old, have looked forward to the time when all mankind would be included in this group of brothers, when the only enemies recognized would be the enemies of humanity, and when the glory of the Father of light would illuminate the world.

There was no safety in Zechariah's day outside a walled city. The human race has been slow to learn that there is no permanent safety in physical force, and that peace comes not through the successful resistance of our enemies. The prophet saw these fallacies, and pictured in graphic manner the better way. And believe me friends, in spite of the dark days through which the world has recently passed, and in spite of the uncertainty of the days ahead, progress is being made.

Careless seems the great avenger.
History's pages but record
One death grapple in the darkness
Twixt old systems and the Word.
Truth forever on the scaffold,
Wrong forever on the throne
Yet the scaffold sways the future,
And behind the dim unknown
Standeth God within the Shadow
Keeping watch above his own.—*Lowell.*

The world must come back to this fundamental truth that God is, and that he is guarding not only, but he is guiding the destinies of men.

How beautifully the description of the future Jerusalem typifies a condition of peace—a village without walls.

But recently I took a journey across the States of the Middle West. Village after

village was passed through in the two days' steady travel westward on a fast train. For a few miles farm houses would be seen dotting the plains, surrounded by a clump of trees, the center of broad and fertile acres of farm land. Then suddenly there were more houses, closer up to the tracks, a grain elevator, a few stores, a school and a church, with homes grouped about. Then a few scattered houses on the outskirts on the other side of the village, and out again into the open country.

The village homes were not built close together for protection, as in the olden days, and one could not quite tell where the village boundaries were, or where the open country began. They were inhabited as villages without walls, for the early settlers had carried the Bible with them into these regions in pioneer days, and the earliest community enterprise was the building of the church and the school. The Lord God was their wall of protection, and his presence their central glory.

The early settlers of the Middle West, like the first inhabitants of this community, and of every community settled by descendants of the religious and freedom-loving first settlers of America, were but carrying out the traditions and the spirit of their fathers.

Twenty years ago now I saw for the first time the Statue of Liberty in New York harbor. It is a thrilling experience for a young American when he looks for the first time upon that suggestive and significant statue. Many times since I have taken the ferry across to New York, and never, whether by day or night, without looking down the bay until I catch sight of that wonderful figure standing with outstretched arm and lighted torch proclaiming liberty to the world.

It was only a year and a half ago that I stood for the first time before the Pilgrim Fathers' Statue at Old Plymouth in Massachusetts. It was late in the evening when we walked out there, going directly from Leyden Street, Burial Hill, and the tomb of Governor Bradford. A searchlight in the bushes trained its rays upon the gigantic figure, done, as far as is possible with marble, in the likeness of the Pilgrim Fathers, looking out over the bay. The arm however was not outstretched toward the waters over whose untried way their vessel

had come, but was lifted high with finger pointing upward in token of their allegiance to Almighty God.

As we stood there I recalled the scene on the other side of the water, when the little company was about to set out for these unknown shores. Elder Robinson by exhortation and prayer committed them to the care of God, and under the leadership of Elder Brewster, another man of God, they set sail. It was a part of the exhortation of the pastor, who it was finally decided should stay with those left behind, that they should be true to the Word of God. And these memorable and practical words should never be forgotten by Americans: "Doubtless new truth will yet break forth from God's Holy Book."

I have spoken of the Statue of Liberty and the monument to the Pilgrim Fathers because taken together they seem to me to symbolize the spirit of America.

I confess I used to think of the outstretched arm of the Statue of Liberty as a beckoning hand, calling to the oppressed of earth to seek under the folds of the Stars and Stripes, liberty and freedom. But America's mission is more far-reaching and more fundamental to the welfare of mankind. It is hers to send forth that light which shall radiate to the darkest corners of the earth, until the whole world shall be inhabited as a village without walls. The lighted torch of the Statue of Liberty is emblematic of that mission. The heavenward finger-pointing of the Pilgrim Fathers' Statue is indicative of the source whence that light and help shall come. The arm of the one is outstretched toward the nations of the earth because the arm of the other is extended upward and taps the resources of heaven.

If America forgets God then will her light fade and finally fail. "Jerusalem shall be inhabited as villages without walls, by reason of the multitude of men and cattle therein. For I, saith Jehovah, will be a wall of fire round about, and I will be the glory in the midst of her."

The disposition of the race is to glorify the past, to worship tradition, to appeal to outgrown systems for symbols of worship and standards of conduct. With an unreasoning but pious sentimentalism we revert to "the gods our fathers worshiped on the other side of the river", and thereby dis-

honor Jehovah who desires by a direct revelation of himself to bring us into higher spiritual experience.

On the other hand there is danger equally great and grave, a folly into which many are falling today, that of breaking entirely with the past, throwing authority and responsibility to the winds, and yielding a complete conformity to the world's standards. On first thought these seem to be opposite tendencies, but reflection proves them to be but different phases of the same sin. It is the sin of conformity, of drifting, of taking the easy way, the cardinal sin of selfishness, which refuses to search out the paths of truth and to walk in her rugged ways.

History and experience reveal no surer road to the dumpheap than the way of conformity, and many are going that road.

The light-headed and frivolous take the easy glide, into the ways of the world, and soon land at the bottom in the company of the no-accounts. The narrow and biggoted shrivel up in the grip of tradition.

The biggest barrier in the way of the Gospel of the Man of Galilee was reverence for tradition, and the persistency by which the Pharisees in preaching and practice held to the teachings of "the fathers". There was no class of people whom Jesus so denounced as the religionists of his time, who by their ceremonial washings washed all the color out of religion. And this same spirit of observing rules while forgetting the Golden Rule has ever been the bane of our holy religion—a clog in the wheels of progress.

The veneration of relics, the making of pilgrimages, costly churches dedicated to technical saints, have taken the place of a sincere worship of Jehovah, and of the following in life of the self-renouncing Christ. Go speak to the young man with the measuring line, who would measure the walls of fallen cities to erect other cities on these same foundations, forgetting that broken walls signify "the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain." "For I, saith Jehovah, will be unto her a wall of fire round about, and I will be the glory in the midst of her."

The world's social structure has been wrecked and its foundation walls razed to the earth. Confusion reigns everywhere, and

there are many false prophets. Many of these have good intentions, but their vision is dim, and they lack poise and perspective. Men are measuring the old walls, both in the Old World and in America, and are seeking to reconstruct the world along the old lines. With the slogan "America first" politicians have sought to serve their own selfish purposes. I believe in that motto when rightly interpreted, but the way in which it is often used it sounds too much like "America only", and but an echo of "Deutschland über Alles". Yes, "America first", but with the knowledge that that eternal principle ever works with nations as well as with individuals: "He that would save his life shall lose it." And again: "Let him that is greatest be servant of all." "Back to normalcy" is a catchy phrase, but its chief fallacy lies in the fact that we do not wish to go *back* to anything. We must go forward.

Some great strides forward have been taken. They may be seen in the results of the Washington Conference on the limitations of armaments, and in recent decisions of the supreme court nullifying certain vicious anti-alien laws in California, and perhaps in the results of recent primary elections held in Indiana and in Pennsylvania.

It was heartening to read that no longer ago than last week, in the city of Clarksburg, a certain candidate for the United States Senate said: "It is not fair for the United States to stand aside and isolate itself from Europe."

Run, speak to this young man, saying, Jerusalem shall be inhabited as villages without walls. There shall be no need of frowning forts and bristling cannon. "For I, saith the Lord, will be unto her a wall of fire round about, and I will be the glory in the midst of her."

He liveth best who loveth best,
All things both great and small,
For the good God who loveth us
He made and loveth all.—Coleridge.

The conservative in religion as well as in politics are out with measuring ropes, measuring the old walls upon which they would erect a religious superstructure. The chief difficulty here is that such minds go back only three hundred years to the days when the church would force the great Galileo to deny that the earth revolves around the sun; when they should go back two thou-

sand years to the greater Galilean who said, "Ye search the scriptures, for in them ye think ye have eternal life, but ye will not come to me that ye may have life."

I suppose if certain legislation had passed in a neighboring State a few months ago, that teacher would have been in great demand who when asked whether she believed the earth was round or whether it was flat, said she was prepared to teach it either way.

We owe a great debt to science which has immeasurably enlarged, but unified our world, and has given us instead of a capricious, a trustworthy universe. Science has made it possible for theology to postulate the truth, both inspiring and reassuring, that God is a God of law, for a God of law can be trusted, while a God of caprice can not. It is true there are men restricted in religious experience and contracted in their thinking who have arrogated to science a place of dominance to which common sense can not agree. But common sense is not so uncommon but that men are able to take care of an error so obviously inconsistent. Science should be made a servant of religion. We may accept its conclusions in regard to the methods and processes in this universe of

ours, but its limitations bar it from determining ultimate causes or final results in the realm of religion. Science may tell us how God has worked, but not how God must work. It teaches us not the uniformity of law as manifest to us, but the universality of law. Science has taught us that God works according to law, but not all, nor the most important, elements entering into the law of God are discoverable to physical science. By the help of science, however, religion has been redeemed from fetishism and has become a life of trust in a living God who is at home in the universe. Such fears were based upon the false notion that only the mysterious is of God. We have seen him only in the gaps which we could not bridge in our thinking. Such conceptions put a premium on ignorance. As knowledge increases and these gaps become smaller and fewer our God of magic is taken from us. Today God is brought nearer in every discovery of the working of law, for it constitutes a fresh revelation of God's way with men, and a new insight into his character. We shall never be able in this world to fathom the mystery of divine being, but we can follow along in the right

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direction. Jesus will ever be to man the supreme revelation of God, but knowledge and reason, scientifically acquired and applied, support faith and foster an ethical religion.

Run, speak to the young man, saying, I, saith Jehovah, will be a wall of fire round about, and the glory within. This sense of God's reality is the need of every human soul. But this realization will come as we seriously face the problems of life as they affect the whole group. For no man liveth unto himself.

Mike and Pat were out on the lake in a boat, and Mike was asleep. There came up a sudden storm which threatened the destruction of their lives. The affrighted Pat shaking his partner to wakefulness yelled in his ears: "Mike get up; the boat is sinking." "Let her sink," replied the sleepy Mike, "it's not my boat."

A vision of service, and the sense of the need of God will come only as we feel a man's full share of responsibility for the world in which we live. And when the consciousness of that responsibility once seizes us, then a sense of the reality of God's presence will come upon us.

The pathway into the consciousness of God's reality is the road of social devotion and sacrifices. I quote from Harry Emerson Fosdick: "Moses came face to face with the Eternal in the wilderness? To be sure, but the journey that so ended in a lonesome place before the face of God, did not start in solitude at all. It began in Egypt amid a suffering people. He heard whips whistling over the backs of Hebrews until he winced. He saw women staggering under loads of bricks to build Pharaoh's treasure cities, until he could tolerate the infamy no longer. One day his scorching indignation burst all bounds—a brute of an Egyptian laying the knout upon a Hebrew! Furiously the son of Pharaoh's daughter ripped his dignities and titles off. Only one thing mattered—just one thing: Israel must be free! There, in a high hour of social passion and sacrifice, began the road that, leading out from fury to wisdom, brought him at last to God.

"God's greatest souls have often started like Elijah, determined that at whatever cost he would denounce and defeat the tyranny of Ahab, and they have ended, like Elijah, on the mountain side, listening to the still,

small voice of God. They have started like Dante, with a passion to save Italy from chaos, and they have ended like Dante, standing with Beatrice before the Great White Throne. They have started like Lincoln, vowing that if ever he had a chance to hit slavery, he would hit it hard, and they have ended like Lincoln, saying, 'Many times I have been driven to my knees by the overwhelming conviction that I had nowhere else to go.' Woodrow Wilson when carrying the heaviest burden that ever rested upon an American thanked the churches for the assurance of their prayers, saying: "It gives me a sense of being supported." We have it from the lips of a Methodist Bishop familiar with the personal life and habits of President Harding that the responsibilities of the presidency in these difficult reconstruction days have brought to him a new and very marked religious experience.

These saints of old and these Christian men of modern times *believed* in God in earlier life. Of course they did, but the weight of responsibility on behalf of their fellow-men led them to *experience* God's presence and power. For I, saith Jehovah, will be a wall of fire round about, and the glory in the midst.

The poet hath expressed for us the safety and joy of a consciousness of God's abiding presence in our lives.

He who, from zone to zone,
Guides through the sky thy certain flight,
In the long way that I must tread alone
Will lead my steps aright.—*Bryant*.

I know not where his islands lift
Their fringed palms in air;
I only know I can not drift
Beyond his love and care.—*Whittier*.

It is through Jesus Christ that men come unto that relationship with God by which they experience his protection and his power. Born in a cattle stall, driven into exile to save his baby life, brought up in a despised village but in a religious home, there walked forth one day this humble peasant who announced himself as come from heaven and claimed the kingdoms of the earth for his Father. Killed by militarism, with the connivance of religion, he lived long enough to plant the seeds of life which can not perish till they have brought forth and borne their legitimate fruit. "We ought to discern the real strength of Christianity and revive the passion for Jesus. It is the distinction of

our religion. It is the guarantee of its finality. Creeds may be changed; churches may be dissolved; society may be shattered. But one can not imagine the time when Jesus will not be the fair image of perfection, or the circumstances wherein he will not be loved. He can never be superseded; he can never be exceeded. Religions will come and go, the passing shapes of an eternal existence, but Jesus will remain the standard of the conscience and the satisfaction of the heart, whom all men seek, in whom all men will yet meet."

In the wilderness of temptation Jesus was shown the kingdoms of the world and the glory of them, and he felt himself equal to the lordship of all he surveyed. Conscious of his power with men he was tempted to take the royal road to kingdom-rule, and to manipulate the governments of the world for the good of mankind. But he had vision to see not only out over the world, but down through the centuries. He realized that the world was suffering from ills more radical than misrule, and that while a benevolent king might correct many glaring evils, what the world most needed was a cure for sin. So he turned his back upon what to the worldly-wise was the obvious way, and chose instead, the way of the cross. And now at the end of the road which had lead him through the Garden of Gethsemane and up Golgotha's hill, Jesus claimed all authority in heaven and on earth. Instead of forsaking heaven to gain the earth, as the tempter would have had him do, he united heaven and earth under one kingship. This he did, to the disappointment of the Jews, not by setting up his capitol in Jerusalem with chosen men, even a John or a James, on his right hand and on his left, but by establishing his throne in the hearts of men.

Go speak to these young men, James and John, who would put new wine in old wine skins, who would build the new kingdom on the old walls of place and preference. The joys of the new faith are not to be restricted to those who chance to occupy a favored position. Jerusalem shall be inhabited as villages without walls.

In this new conception of the nature of the kingdom was made plain the duty of the disciples to extend it in the world, and was made clear the method to be pursued. The kingdom interests were not to be pro-

moted, as the princes of the church have sometimes seemed to think, by getting possession of earthly thrones, either by force or by adroit diplomacy. Such methods Jesus had rejected at the beginning of his ministry as calculated to defeat the purposes for which he came to earth.

Men must be won to Jesus Christ. Men, singly, one by one, must be led to experience the regenerating power of the Holy Spirit who would take of the things of Christ and make them manifest, to the saving of the lost and to the building up of Christian character. The death of Jesus gave evidence unmistakably of the love of God for the world. With that love as a background the crucifixion revealed also the depth of the world's sin. Sin had done its worst in putting to death the Son of God, but at the point where sin worked out its deepest tragedy, love, redeeming, conquering love did more abound, and the despised cross became the symbol of redemption. Henceforth there could be no doubt that a God of love ruled in the world, who seeks the lost, and who will save all who come to him through Jesus Christ.

It is said that in an earlier day when prairie fires were more frequent and destructive than they are now, these fires often traveled faster than a horse could run. When the settler saw the fire coming, reaching out in consuming flames as it licked up everything in its path, there was but one way by which he and his family could possibly make their escape. It was folly for them to try to run away by any means of travel at their command. Their only safety was in setting fire to the dry grass around their own home. As the blaze of the back-fire spread out from that center and gained momentum, its flames met the oncoming flames of the raging prairie fire, and out there at the rim of that blackened circle the destructive fire was stayed.

The world was being consumed by the fires of hate and selfishness and deceit. Sin had destroyed its beauty and had weakened the power of men to build up its life. There was no way of escape. At the cross of Jesus hate was overcome by love, sin was consumed in sacrifice, and the one safety zone for all mankind was provided.

For I, saith Jehovah will be unto her a wall of fire round about, and I will be the glory in the midst of her.

The cross of Jesus, on the one hand, has been associated with darkened rooms and burning tapers. Confined to an atmosphere wholly retrospective and smelling of the Middle Ages, it has begotten an attitude of life receptive and passive. On the other hand, it has been made meaningless by the ease with which one may by hitting the sawdust trail claim and reclaim its magic power to work a cheap salvation. The cross has no power to impart to those who are faithful in mere adoration, expressed in graceful or even pious genuflections. Many an evangelist's appeal means little more to those who come forward and take his hand than if he had said, "Come to x,"—an unknown quantity.

The sacrifice of Jesus on a green hill, outside a city wall, was not the "original" Passion Play, written in heaven and staged on earth. Jesus gave his life not because God required it, for it was sin that put him to death. But in that execution the Master proved to be deathless because divine, and sin itself was doomed. The meaning of that sacrifice needs to be interpreted in terms that may be understood by men who live in these strenuous and changing times.

You, the graduates of Salem College in the year of our Lord, 1922, are going out into a confused and troubled world. We must look to the college trained young men and young women for the leadership which every community, and which the world, needs. It is not only, or chiefly, the fruit of your brain that the world needs. It needs those qualities of life which come from a trained and furnished intellect, but which are shot through with the spirit of self-giving, as was the life of Jesus.

Do not make the material things of life your goal, nor determine your task by the measuring line of the obvious and the commonplace. Be concerned for those things which have human interest, and which have to do with human welfare and advancement. And work out new ways of doing things.

The world's upheaval but makes way for new and more adequate foundations upon which to build the social structure for the future. And remember

In the darkest night of the year,
When the stars have all gone out,
That courage is better than fear,
That faith is better than doubt.

And fierce though the fiends may fight,
And long though the angels hide,
I know that Truth and Right
Have the universe on their side.
—Gladden.

Take responsibility as it comes, and with life's increasing burdens will come new power and an increasing sense of fellowship with the Eternal.

The year's at the spring,
And the day's at the morn;
Morning's at seven,
The hillside's dew-pearled:
The lark's on the wing,
The snail's on the thorn;
God's in his heaven,
All's right with the world.
—Browning.

You have nothing to do with making the spiritual tides that ebb and flow. Keep the channels of life open, and the tides of eternities will flow in. You need not concern yourself about the sun-rise. Keep clean the windows of your soul, and the gracious sunlight of heaven will shine in, giving you life and power. Then will you be able to help our God fulfill his desire for the world. For I, saith Jehovah, will be unto her a wall of fire round about, and I will be the glory in the midst of her.

"GOOD RELIGION WILL TAKE CARE OF ITSELF"

More than a score of so-called Christian churches and a number of so-called reform organizations are planning to make a strong drive for state and national Sunday law. Among the various excuses put forth for regulating the business of other people on Sunday is that it is detrimental to health to work seven days in the week. There are a number of things that are detrimental to health, and if Congress starts in to legislate on health matters it has a wide field to explore.

It is essential to good health to get the proper amount of sleep. (Which is rest in the truest sense.) It is essential also to eat the right kind of food, and at the proper time, and in the proper amount and have it hygienically prepared and combined. It is proper that one should diet for dyspepsia or have a limb amputated because of a diseased bone. Bathing is also necessary and very healthful provided the temperature of the water is suited to

the physical condition of the person. Many eminent physicians tell us it is detrimental to health to smoke. Shall Congress legislate on all these questions and countless others that might be mentioned? If not, why do so on the Sabbath question from the standpoint of health? The state, it is true may properly compel a citizen to be vaccinated, not because he will die if he contracts smallpox, but because if he does contract it, he will be a source of contamination, and endanger the lives of others. But Sunday labor is not infectious. It endangers the civil rights of no one. It is no more uncivil to work on Sunday than on Wednesday.

But who knows for sure that Sunday labor is detrimental to health? It is easy to make a chart of those who work on Sunday instead of loafing, but what are the facts? Take clergymen for instance, many of them work during the week at the most taxing brain labor, and then on Sunday preach twice; and if they rise to the occasion, when they retire Sunday night they are weary. But what wearied them? Why Sunday work of course. But they

are not noted as a class as being the most short-lived mortals because they work on Sunday. Take doctors also, they are at the call of everybody seven days in the week; night or day they must go, and in all kinds of weather, yet they live about as long as other men. But notwithstanding we are told that Sunday work is exceedingly detrimental to longevity. Farmers, perhaps, observe the day of rest as well as any class, but they are not noted as living longer than men in other occupations.

Sunday is a religious institution, and its observance as a day of rest is an ecclesiastical obligation, although not a divine requirement. If the Blue law advocates are really sincere in their profession that they are working for the physical welfare of man and not the spiritual, then let them petition Congress to compell all people to rest a certain number of hours each night. The very fact that they do not concern themselves about the question whether people take sufficient amount of physical rest each night to recuperate the body but

(Continued on page 160)

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MARRIAGES

COON-BURDICK.—Dr. George Wayland Coon, Milton Junction, Wis., and Susie Burdick, of Milton Junction, Wis., were united in marriage June 8 at the home of the bride's parents, Mr. and Mrs. H. M. Burdick, Rev. Edgar D. Van Horn, officiating.

DEATHS

THOMAS.—Isabella Wager Thomas was born July 6, 1871, and died June 16, 1922.

She was the daughter of Reuben and Sarah Wager, and was born at Watkins, N. Y. On January 2, 1888, she was married to William Albert Thomas. Their early married life was spent at Rathbone, N. Y., where their three children, Effie, Ella, and Herbert, were born. Ella died at about the age of ten. After living for a time at Rathbone, Mr. and Mrs. Thomas moved to Bath, N. Y., where they resided until 1900. From there they moved to Car Valley near Almond; here they lived until 1905 when they moved to Alfred, and have since made this their home.

Mrs. Thomas was a woman who loved her family and home, and was always ready to do her part to the uttermost. In the year 1910, she, with her husband and family, under the influence of Rev. L. C. Randolph, united with the First Alfred Church, and remained a member until death.

She was a woman of untiring energy and was not contented unless she was engaged in some useful task. Some months ago she was compelled to give up all work and go to the hospital at Hornell, N. Y., for treatment. For a time she seemed to gain in strength and vitality, but it was learned that the skill of the best physicians could not restore her to health. She passed away at the Bethesda Hospital at Hornell, June 16, 1922.

She is survived by her husband, her daughter Effie, of Camden, N. J., her son Herbert, and two brothers and a sister, and two grandchildren. Funeral services were conducted at her home by her pastor and she was laid to rest in the Sand Hill Cemetery near Almond, N. Y. A. C. E.

HURLEY.—Maude Winifred Crandall was born in Denison, Iowa, September 2, 1875, and after nine weeks of intense suffering following an operation died in a hospital in Riverside, Cal., July 12, 1922.

Mrs. Hurley was a daughter of Henry Francis and Lucinda Cottrell Crandall. When a young child her parents moved to North Loup, Neb., where they made their home for a time. During their residence there, Maude, a girl of fourteen, made a public confession of faith in Christ and

joined the Seventh Day Baptist church. On coming to Milton she transferred her membership to the church of her faith here.

For many years Mrs. Hurley resided in Milton. Two years ago she with her children removed to Riverside hoping thereby to gain new strength and restored health for herself and her daughter. Faithfully and devotedly she tried to keep her family together for she lived for them, spending herself for their welfare.

She leaves to mourn the loss of a loving mother five children, Rex, Reba, Fay, Hugh and Roberta. She is also survived by a sister, Mrs. Floyd T. Coon and three brothers, Wilmer H., Harry B. and Fred A. Crandall, all of Milton.

Memorial services were held at Riverside on Sabbath afternoon, July 15. The remains were brought to Milton Junction, Wis., and placed beside her father and mother in the Milton Junction cemetery. H. N. J.

VOORHEES.—Charles Rowley Voorhees, son of Robert E. and Augusta Higgins Voorhees, was born near Wellsville, N. Y., April 5, 1847, and died at his home in Nile, N. Y., June 24, 1922.

His birthplace was about four miles from the present site of Wellsville where his father took his farm from the forest. His father and neighbors cleared land and built the first school and church in Wellsville. His was a Christian home and he grew up under the influence of Bible teaching and Christian parents. When he was ten years old his parents and oldest sister were brought to the belief of the Sabbath truth under the influence of Rev. Jared Kenyon, and united with the Independence Church. At the age of thirteen he himself was baptized and united with the Independence Church and was loyal to the Sabbath and Seventh Day Baptists the rest of his life.

On January 1, 1868, he was married to Mary A. Graves. To them were born five children: Frank A., Hattie Estella, Virginia Lilly, Florence Emily, and Robert Henry, all of whom survive to mourn, with the mother, the loss of husband and father.

In 1872 he moved to Maryland with his family where he lived for three years. He then moved to the Shenandoah valley in Virginia, where he lived for nine years. He with others discovered and explored the Luray Cavern, and his family was among the first white people to enter the cave.

In 1884 he moved his family to Shinglehouse, Pa., bringing church letters from Independence. Here he was ordained deacon, which office he held both in the Shinglehouse church and later in the Friendship church.

The family lived a few years in Alfred that the children might have educational advantages. In 1907 they moved to the town of Friendship and united by letter with the First Seventh Day Baptist Church of Friendship, at Nile, N. Y. Here was his home till his death. For the past few years all his children have been in Friendship and neighboring towns except Mrs. Virginia Craw, of Springfield, Ill.

Beside his immediate family he is survived by one brother Lewis W. Voorhees, of Richburg, N. Y., and many grandchildren and great grand-

children. He leaves a host of Christian brethren, friends, and neighbors who admired his quiet Christian life, and mourn his departure.

Farewell services were held at his home church, June 26, conducted by Rev. W. D. Burdick, of Dunellen, N. J., assisted by Rev. G. H. F. Randolph, of Blandville, W. Va. Interment was made at Maple Grove Cemetery, Friendship, N. Y. J. F. R.

Cox.—Ezekiel J. Cox was born in Indiana, October 17, 1854, and died at his home in North Loup, on Wednesday afternoon, June 21, 1922, at the age of 68 years and 8 months.

He came to Nebraska with his brothers in 1867 and has since lived in the State.

He was married on April 23, 1892, to Miss Luella Blair, to which union were born five children, four of whom with the mother survive him. He is also survived by his two brothers, Hosea and Oscar.

About five years ago he united with the North Loup Seventh Day Baptist Church, having been a member of the Seventh Day Adventist Church in former years.

Funeral services were conducted by Pastor H. L. Polan, at the church, on Thursday afternoon and burial was made in the North Loup Cemetery. H. L. P.

(Continued from page 158)

single out an ecclesiastical day peculiar to their own belief and creed, is positive evidence that they are seeking national legislation to protect and exalt a day, and not the physical welfare of man.

If these uplifters are to prescribe our religion for us and compel us to conform to their notions under duress of civil law, it is high time every American citizen raised his voice and pen in protest against these encroachments upon our inalienable rights of religious freedom as vouchsafed by the guaranties of the federal constitution. The first amendment expressly states: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

The opinion of thinking men is well expressed by Benjamin Franklin. "When religion is good, it will take care of itself; when it is not able to take care of itself, and God does not see fit to take care of it so that it has to appeal to the civil power for support, it is evidence to my mind that its cause is a bad one."

Let the church instead of looking back to the days of persecution and darkness for methods of reform, look to Jesus, the author and finisher of our faith.—Mrs. Anna C. Webster, in *Westerly*, (R. I.) *Sun*.

THE SABBATH RECORDER

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

Entered as second-class matter at Plainfield, N. J.

Terms of Subscription

Per Year\$2.50
Per Copy05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Subscriptions will be discontinued at date of expiration when so requested.

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GOD'S PRECIOUS PROMISES

God's promises are as "great" as their Giver. Open thy casket, my brother; pour out the golden ingots stamped with the image and superscription of the King! Count over the diamonds that flash in thy hands like stars! Compute, if you can, the worth of this single jewel, "He that believeth on me hath everlasting life"; or this other one, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."... The smallest promise in our Bible casket is too much for us poor sinners to deserve; yet the largest promise is not too large for our heavenly Father to make good. He scorns to act meanly by his children, and wonders that we so often act meanly toward him.—T. L. Cuyler.

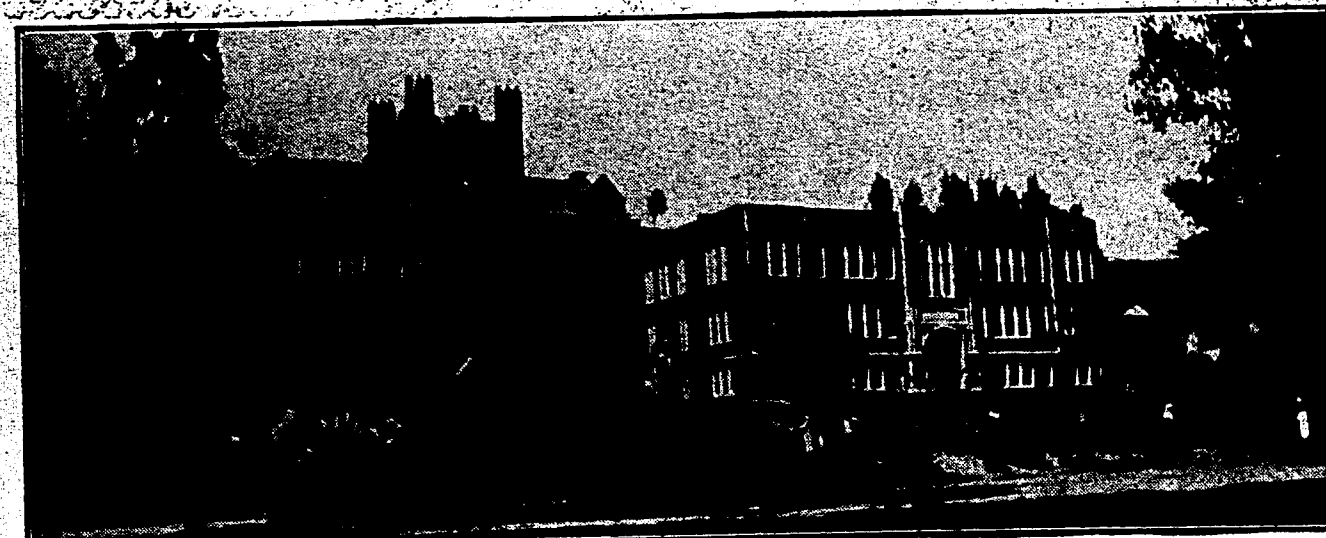
"If there is seeming excess of exploitation, profiteering dishonesty, and betrayal, it is only because we have grown larger, and we know the ills of life, and read of them more than the good that is done."—President Harding.

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The Sabbath Recorder

ON the Last Day of the General Conference this year, Monday, August 28, there will be an Excursion to

NEWPORT

To Unveil a Tablet in the Old Church Commemorating the

250th Anniversary

of the Organization of the Newport Seventh Day Baptist Church, the First Church of Our Faith in the New World

Be Sure To Attend Conference, and Be Doubly Sure To Attend the Last Session in Newport

A Christian society can begin in no other way than it began on the shores of Galilee,—in response to Jesus' call to the individual, "Follow thou me." We shall never have a better world except as we have better men. Changed environment is not a substitute for a changed heart. Nor shall we get a greatly changed environment until men's hearts are changed. The City of God will never be built on the earth at all except as individual men and women in increasing numbers find a new motive and new power in their lives and deliberately commit themselves to the way of brotherhood and love and service incarnated in Jesus Christ. . . . A tide of Christian public sentiment has to be created great enough to break through the inertia of existing forms of social organization and to create conditions more consistent with Christianity.—S. M. C., in Federal Council Bulletin.

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