

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.

CONTENTS

Editorial.—Pitching Tents Toward Sodom. — The Evangelism Most Needed.—Give Us the "Sacrament of the Trusting Smile".—Laymen as Preachers. — Interesting News From Nortonville, Kan.—Welcome Children's Stories.—Conference Matters, Please Take Notice.....161-163	Semiannual Meeting Northern Wisconsin and Minnesota Churches.... 174
Transportation to Conference..... 163	"By My Spirit" Saith the Lord..... 175
Letter From Nortonville, Kansas.... 164	"Could Ye Not Watch"..... 176
The Prince of Ethiopia Visits Nortonville 165	Young People's Work.—Good Examples.—Young People's Board Meeting 179
Announcement.—Yearly Meeting . . . 166	The Book of Books..... 180
Miss West at Moscow..... 166	Is Jonah a Parable?..... 183
The Commission's Page.—Go to Conference.—Seventh Day Baptist General Conference 167	Notice 183
The Prince of Ethiopia Pleads for Church Union 168	Children's Page.—A Riddle (poetry). —A String of Genuine Pearls 184
General Conference Program..... 170	Thoughts on the Book of Daniel..... 185
Woman's Work.—August Eighteenth (poetry): — Workers' Exchange. — Minutes of the Woman's Board.— Treasurer's Report 172-174	Education for the Ministry..... 186
	Catholic Clergy Prohibition League Says Church Has Benefited by Dry Law 187
	Home News 187
	Chinese Armies Get Religion..... 188
	Marriages 189
	Deaths 189-191
	Sabbath School Lesson for August 19, 1922 192
	My Goal (poetry) 192

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

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

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

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

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

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

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

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

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

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Southeastern—Mrs. M. Wardner Davis, Salem, W. Va.
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Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

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

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

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.
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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—Margaret Stillman, Hammond, La.
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.

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Chairman—Lucian D. Lowther, Salem, W. Va.; Earl W. Davis, Salem, W. Va.; Orla A. Davis, Salem, W. Va.; E. M. Randolph, Salem, W. Va.; D. Nelson 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

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PLAINFIELD, N. J., AUGUST 7, 1922

WHOLE NO. 4,040

Pitching Tents Toward Sodom One of the most conspicuous examples of Christian worldliness working for the ruin of a righteous man is found in the story of Lot, pitching his tent toward Sodom. Lot belonged to a righteous family. He had received instruction from Abraham, walked with him by faith to the land of promise; lived under the influence of his self-sacrificing example, worshiped with him around the family altar, and together Lot and Abraham had come even to Bethel—the house of God. The influence of Abraham's home-life was manifested, not simply in his devotion to God, but also in his intercourse with men.

Lot had a good start under godly influences and spiritual surrounding. He had what we shall call an Old Testament Christian home. Even in the New Testament he is spoken of as "righteous." He was an orthodox believer in God. But after admitting all this, we must look upon him as a weak, unworthy Christian. If you were to line him up with all the godly professors of Bible times, he would stand at the very end of the line, so far as real spirituality is concerned. He was a mercenary Christian. He betrayed an utterly selfish and greedy disposition. Money-making had great attractions for Lot. He knew the richest grazing country when he saw it, and ignored the fact that the metropolis of that land was Sodom. Without regard to the results of his choice upon his own spiritual life and upon the future of his family, he deliberately turned his back upon Bethel, separated himself from his people and his kindred, and deliberately pitched his tent toward Sodom.

He probably had no idea of homing in Sodom when he started out. But when one deliberately turns his back upon Bethel—the house of God—and sets about to get all he can out of the world, he practically says good-by to religion and before he is aware he finds himself at home in Sodom.

Wherever Abraham goes we find him setting up his family altar and rendering loyal service unto God. But we never see any sign of Lot's altar after he turned away

from Bethel and set his face toward Sodom. Every step in this way is a step downward. And the man who does not mark well the tendency of every step in his Sodom road, will soon find himself and those he takes with him involved in irretrievable ruin. The chances are that he will never awake from his dream of worldliness until utter ruin overwhelms him and his loved ones.

Friends, have we not seen the same thing in our churches of today? Are there not too many professed believers going toward Sodom for the sake of pleasures, of riches, and of worldly emoluments! Godless companionships! Questionable amusements! Greater loyalty to the giddy whirl of modern society than to the church of God! What are all these but pitching their tents toward Sodom?

It is easy for thoughtful men and women to see what the end must be. Here and there a modern Lot may be rescued from Sodom; but most of them die there. If one is snatched out of the ruin he comes out alone—leaving those he carried there to their ruin. He loses his testimony for the Master, and his power for good is sacrificed. And the chances are that such an one will entail woe upon the coming generations. Had Lot kept out of Sodom, there need never have been the races of Moabites and Ammonites, the most destructive foes Israel ever knew for many generations. Little did Lot realize what were to be the sure and far-reaching consequences of pitching his tent toward Sodom.

The Evangelism Most Needed

Evangelism is something more than preaching the gospel; something more than what men of today regard as social service. It is something that belongs in a unique and special way to the church as distinguished from other organizations. Various associations can maintain schools, hospitals, and philanthropic institutions for social betterment work; but it is the business of the Church alone to evangelize the world. This is her distinctive task, and she can not ignore it

without failing to carry out the purpose for which she was organized. When the spirit of true evangelism departs from the Church her doom is sealed.

It is the business of the Church to arouse in men the supreme consciousness of the living God as the chief factor in human life. Evangelism that does not do this can hardly be called evangelistic. The greatest danger confronting the world today lies in the fact that great masses of men have lost the sense of a spiritual background to life, and have become full-fledged materialists.

There is but one remedy. The idealisms and great social programs of our times must be made conscious of the background of eternal destinies and come to realize the control of a holy God who is consciously present with men. The world greatly needs an evangelism that will bring this about. Without such a gospel spirit in Christian leaders, there is little chance for better things.

Give us the "Sacrament of the Trusting Smile" We noticed a timely criticism in the *Christian Work* on the folly of ministers, priests, and rabbis stirring up such a furor over the question of communion wines being restricted by legal enactments, until they finally secured a special ruling by the Revenue Department in their favor.

The *Christian Work* thinks that these church leaders are "undoubtedly happy now," since they have secured the power to supervise the manufacturing of sacramental wines themselves, and therefore need no longer to submit to the use of wines of an "uncertain standard," but can henceforth be sure of "pretty good stuff," as the newspapers put it.

All this "fussing over communion wine" is one little phase of the controversy over prohibition. Fanatical clamorings over communion wines by priests and preachers in the church are made the most of by the law-defying wet crowd, bent on trampling under foot the Federal Constitution.

We think, with the *Christian Work*, that if church bodies persisting in this clamor for intoxicants at communion would begin to practice a little "communion of real Christian fellowship," until the members get close to each others hearts, in a true fellowship which the word communion suggests, the churches would be better off.

The item referred to closes with these words:

"We need more of the 'sacraments' of the trusting smile and the handshake and mutual helpfulness. The world is hungering and dying for lack of Christian leadership and yet we worry about communion wine."

Is it not strange that so many church leaders will raise such a disturbance over so trifling a matter, in a movement which gives encouragement to the liquor army fighting prohibition; while at the same time they seem so little disturbed over a lost world outside the church, with its millions drifting away to their eternal doom! All about us are men fallen among robbers, dying without Christian help, while priests and Levites quarreling over communion wine, pass by on the other side, or look upon the "down and outs" with utter indifference!

Laymen as Preachers We saw the statement recently made, that "A greater part of the work done in the church today is performed by the unordained." That writer might have omitted the word "Today", and substituted the word "Always." It was so in early times as well as today. The laymen of the early church seemed to feel a personal responsibility for bringing the world to God. When scattered abroad by persecution they went everywhere preaching the good news of the kingdom. They had a vital hold on Christ and consequently were impelled to do what they could to write the name of their Master in the hearts of others.

It may not be the duty of every one to stand in the pulpit; but it is his duty to preach Christ as he may have opportunity. That the power of the Spirit is given to the humblest Christian who heeds the call to service can not be denied. Many a lay evangelist has shown this power, and many a Christian in the ranks has been used of God to bring men and women to the foot of the cross. So long as the wonderful record made by D. L. Moody, the lay evangelist of world-wide fame untaught in the schools, but taught of God, is remembered, the "unordained" servant of God may unhesitatingly proclaim the gospel of salvation even though no ordination hands have ever been laid upon his head.

Interesting News from Nortonville, Kan. Our readers will enjoy the letter found elsewhere in this RECORDER from Pastor H. L. Cottrell, of Nortonville, Kan. Such news from our churches is helpful in more ways than one. As an inspiration to other churches and to lone Sabbath-keepers, and as a means of unification in the denominational spirit such letters from the fields are most valuable.

We also publish an article from the *Nortonville News* regarding the visit there of the Prince of Ethiopia sent us by Pastor Cottrell, which gives items of information not generally known in this country.

Welcome Children's Stories For some time we have known that Miss Ruth Marion Carpenter, of Alfred, N. Y., had been writing interesting stories for her classes. Those who have read them or heard them have been much interested; but Miss Carpenter has hesitated to furnish them for the RECORDER. She has, however, yielded to the solicitations of Forward Movement Director, Rev. A. J. C. Bond, to allow their use in our Children's page. The first one appears this week, and we hope our young friends will enjoy every one of them as it appears. Since Aunt Mary's nature studies have to stop for a time, these stories by another of our own young women will be doubly welcome.

Conference Matters, Please Take Notice Some things have been published regarding Conference matters that should not be overlooked or forgotten. If not carefully attended to before Conference convenes, it will then be too late to make good regarding some of them.

In the RECORDER of July 31, first page, is an article entitled "The Year Book," containing five points on "the preparation of written reports and other documents" for Conference programs. Every point is important. Please read them again and do your best to make good regarding them. This will save a lot of work and trouble and advance matters so far as the *Year Book* is concerned.

To all this good instruction the editor would add a word regarding addresses and sermons and all papers that do not usually go into the *Year Book*; but which should find a place in the SABBATH RECORDER.

Please remember, friends, while your addresses are being prepared, that your object should be to help the *entire denomination*, and not simply those who may attend the meetings at Ashaway. There is no way to do this but to give your words place in the SABBATH RECORDER. There will be enough said in impromptu speeches to keep the editor more than busy taking notes, and he should not be compelled to even make the attempt to take notes of regularly prepared addresses and sermons. Therefore please bring copies of papers, addresses, sermons, all ready for the editor of the RECORDER.

When you have read the *Year Book* article, please turn back to the RECORDER of July 24 and read two brief articles on page 100. One is "The General Conference at Newport" by Corliss F. Randolph; and the other "Hymn Book for Conference", by Pastor A. L. Davis. Both articles contain matters of special interest which should receive attention.

Then in same issue, page 126, Pastor Davis urges that all who expect to attend Conference shall forward their names to Mrs. Charles W. Clarke, Ashaway, R. I. This too, is important. Please do not fail.

Our readers are requested to watch carefully for other items regarding the Conference, which will appear from week to week in this paper.

TRANSPORTATION TO CONFERENCE

All persons coming by rail to Conference should purchase tickets to Westerly, R. I. Then take street car, immediately in front of railroad depot, for Ashaway, R. I., five miles distance.

First car leaves Westerly for Ashaway at 6.00 a. m. Then beginning at 6.45 cars leave hourly. Hand baggage may be carried on the car. Leave trunks and heavy baggage at the station. These will be taken care of by our transportation committee.

A. L. DAVIS.

Ashaway, R. I. August 1, 1922.

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.—2 Cor. 4: 17.

LETTER FROM NORTONVILLE, KANSAS

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

DEAR BROTHER:

I have been thinking for some time of writing something for the Home News department of the RECORDER, but I have found that it is so much easier to think than to write and that I can do it so much quicker. The days have lengthened out into weeks and the weeks into months since I first made this resolution, but this morning I set myself down to my typewriter and said to myself, "Not another day must pass before I act upon my resolution," so "here goes."

A little over seven months ago we arrived in Nortonville, where we were met by a very pleasant bunch of folks and then were carried to the home of Deacon H. C. Cadwell to spend the night. Our goods came the next day, but for good reasons we didn't unload the car till the next day, Thursday, and began living in the parsonage the following Sunday night. As the days and weeks go by, the truth is being more and more impressed upon us, that we are falling in love with Kansas and her people, and especially those who have some connection with the Nortonville Seventh Day Baptist Church. Kansas is indeed a great State and if any one has any doubts about it, just let him come to Nortonville, and we will prove it to him. She is great, not only because of the fertility of her soil and her material prosperity, but also because of the general welfare of her people and her progressive state legislation. We were privileged to take a fine auto trip on the Fourth of July and as beautiful landscapes stretched away before us with their fields of waving grain, their growing crops, and their forest trees with their rich foliage, upon which we could continually feast our eyes, it seemed as if we were passing through a veritable Garden of Eden.

We have enjoyed visits from several of our denominational leaders lately. Rev. E. M. Holston was with us over the Sabbath of February 18. He spoke in the morning upon the new Forward Movement. At Christian Endeavor in the afternoon, he spoke upon the Life Work Recruits and six of the members signed cards. On Sunday evening, the Men's Brotherhood held their regular session in the auditorium of the

church, invited in the ladies and had Mr. Holston speak.

Rev. A. J. C. Bond made us a visit May 2-4, in the interest of the new Forward Movement. We kept him quite busy making calls the second day to the tune of 37. We appreciated his brief stay with us very much but regretted the fact that he was unable to remain with us over the Sabbath. We have his promise though that he will try to be with us over the Sabbath some time during the present Conference year.

Rev. R. B. St. Clair came Sunday, June 4, and arranged for the coming of the Prince of Ethiopia who arrived here on June 8 and remained until June 12. He spoke four times in our church, also sang some songs in his own language, playing his own accompaniment, spoke once in the Christian Church of the village, and once at a mass meeting in the City Hall. Our people very much appreciated him. They were deeply impressed by his lovable disposition, his broad knowledge and culture and his sweet Christian spirit. We hope he will come again. At least he told me he would.

Dr. Rosa W. Palmberg, Misses Eling Waung and Helen Su were with us July 7-11. Miss Palmberg spoke in the Friday evening service about what she and the girls had been doing during their stay in the United States. On Sabbath morning she gave an interesting address about conditions in China in which she said that China, that great Empire, was truly awakening. In the Christian Endeavor in the afternoon, both Eling Waung and Helen Su spoke in a very entertaining manner by answering questions. Monday afternoon, the Ladies' Society met and listened to Miss Palmberg while she answered their questions, while in the evening the Christian Endeavor society gave a reception for the Misses Helen Su and Eling Waung, giving an impromptu program which caused much amusement, and serving ice cream and cake. We were glad to have all the denominational representatives with us. They always deepen our interest in things divine, broaden our knowledge and enlarge our vision. We bid them all come again.

The Christian Endeavor society put on the play "Mr. Bob" in the City Hall, June 14, and at Cummings, June 17, and used the net proceeds to pay the last half of their apportionment to the new Forward Movement.

Children's Day was observed by the Sab-

bath school at the proper date, a very industrious committee having arranged a fine program. The program was made more interesting by a talk from the Prince of Ethiopia who told us about the children of Abyssinia. The Nortonville Church is blessed with a fine bunch of children and young people. There are so many of them that the pastor felt that they deserved a special service at least once a month, so we have Young People's Day here, once a month instead of once a year. The pastor has a special Young People's sermon, the music is furnished mostly by the children and young people who fill the front seats in church. At the first Young People's service in January there were over seventy young people and children, 20 years old or under. At another service there were fifty-eight. Last Sabbath Day was Young People's Day for July. There were a good number present but the exact number was not determined.

Decision Day was observed on the Sabbath of June 14, when the pastor had a sermon on "Decision," at the close of which, four people offered themselves for baptism and church membership. On July 15, baptism was administered and last Sabbath Day these four candidates together with one who was received into the church by letter were given the right hand of fellowship.

The Sabbath school sent the pastor and his wife as delegates to the International S. S. Council of Religious Education at Kansas City, June 21-26. Four other members of the Sabbath school were also able to obtain delegate's registration at the convention. It was an epoch-making convention composed of 7,200 registered delegates from all but five States in the Union, from Canada, Mexico, Japan, Hawaiian Islands, Cuba and Scotland. During some of the evening sessions, the newspapers reported an attendance of from 15,000 to 19,000. Nineteen thousand was the number reported as present the last night when Bishop Hughes and W. J. Bryan spoke. The wonderful pageants arranged and presented by Dr. H. Augustine Smith, professor of music in Boston University, with the assistance of the musicians of Kansas City, set forth in a most beautiful and impressive manner, the unique and enviable position of America among the nations and her God-given opportunity of service to "all peoples and languages" who are reaching out

empty hands to her for help and hope and complete enfranchisement. Words are altogether too inadequate to fully picture the wondrous beauty, the deep significance and the lasting lessons of those pageants, but upon the life and memory of one privileged to see them, there will be left impressions that will linger for years to come.

The Summer Vacation Daily Bible School will commence about August 2 with Miss Leta M. Lanphere as supervisor with at least two others as assistants and at least thirty-five pupils.

I see this Home News letter is already getting too long so I will close.

Sincerely yours,

H. L. COTTRELL,

Nortonville, Kan.,

July 24, 1922.

P. S.—I am enclosing in this letter a copy of the *Nortonville News* containing an account of the visit of the Prince to Nortonville.

H. L. C.

THE PRINCE OF ETHIOPIA VISITS NORTONVILLE

The Prince of Ethiopia, Wixzezwyxard Challoughlczilise—try spelling it Wixward Ca-lahl-i-zees and you will get an approximately correct pronunciation with less effort—left Monday for Stanberry, Mo., thence to Chicago, then on to London, where he will undergo an operation upon his eyes for cataracts, from which he has suffered four years. Following the operation he hopes to return to his home in Adis Abeba.

That home is a granite palace of 174 rooms. His late wife was from Madagascar, and he has four sons and eleven daughters living out of a family of twenty-five children, there being twelve pairs of twins. Two sons are graduates of Oxford. One son and one daughter are college students in Brazil.

The prince was a general in the World War, for which Ethiopia furnished 2,500,000 soldiers.

During his addresses and interviews, the prince told many interesting facts about Ethiopia. The name Abyssinia, commonly given his country, is rejected by the people as it was a term of reproach given by the Mohammedan invaders, and even at that, is properly applied to only one province.

Ethiopia has an area of 875,000 square miles and a population of 44,000,000. It has many rich resources, though many are as yet undeveloped. Gold, mined by methods as old as Moses, amounts to \$500,000 annually. Silver, copper, coal, iron and petroleum are also found. Nearly every kind of grain is grown, as well as many fruits, but agricultural implements remain primitive. The prince has purchased several Fordson Tractors for use in his country. There are three native makes of automobiles—two sixes and one eight. There is one native piano of recent manufacture.

People live long in Ethiopia. The father of the prince died at the age of 149. His mother is 117, "and she is not an old lady." An Ethiopian who dies before he has reached the century mark is considered to have died young. This is attributed in part to their healthful climate and high altitude, and partly to their simple ways of living. The prince thinks Americans do not eat enough. In Ethiopia they have six meals a day, but less food is eaten at one time, and it is of a simpler nature. "The tamer folks are, the faster they live and the sooner they die."

Education is compulsory. There are schools in Ethiopia that have been in constant operation since 2000 B. C. Every child is required to learn two languages—Coptic (the language of their Bible) and the official language. Different provinces have different languages. The province of the prince uses the Chaldean, a language now spoken nowhere else on earth. The prince speaks 17 languages and 117 dialects.

Ethiopia has three races in her dominions but no racial prejudice. The white man, if he obeys the laws, is treated as well as the black man.

There are practically no divorces in Ethiopia. Only two have been granted since 1817. Girls are not allowed to marry till the age of 23, boys not until 26.

Punishments for offenses are often unique. For stealing once, the little finger is removed; for the second offense, the little finger of the left hand; for the third, the left thumb. If the fourth offense is committed, they take off the criminal's head, and "I tell him to steal as much as he wants to." The prince says it is not necessary to inflict this penalty, however, as the fourth offense does not occur. For the use of tobacco, the nose is cut off.

The Reformed Coptic church of East Africa, of which the prince is a Bishop, has a membership of 31,000,000 in Ethiopia, and 5,000,000 elsewhere in Africa and Western Asia. This denomination, established in 41 A. D., is practically the same as the Seventh Day Baptists, but is more ritualistic in worship and retains the ancient customs as to unclean meats. Sabbath schools were organized in 545 A. D., "and they haven't become weary yet." An evening service is held Friday night. On Sabbath Day, the services begin at 9 or 10 a. m., and continue until sunset, with no intermission except for meals eaten at the church.

The prince has very few compliments for the Europeans, who ship \$40,000,000 worth of opium and rum into West Africa every year, and contribute less than \$10,000,000 for missions in Africa in the same time. He likes America much better than Europe, but is frank to tell us our faults also.

An interesting feature of the Sabbath and Sunday night meetings was the songs sung in the Ethiopian tongue, the prince playing his own accompaniment.

Altogether, Nortonville feels that it has learned more about Ethiopia from the prince's visit than it ever did from the geography for, as the prince says, "the geography hasn't been there."

ANNOUNCEMENT—YEARLY MEETING

The Iowa Yearly Meeting will convene with the Garwin Seventh Day Baptist Church, August 11-13. All those expecting to attend please note the change in time and kindly notify the pastor if you desire to be met at any other station. The Garwin Church extends a cordial invitation to all Sabbath-keepers in the State or to any who may be passing through at this time.

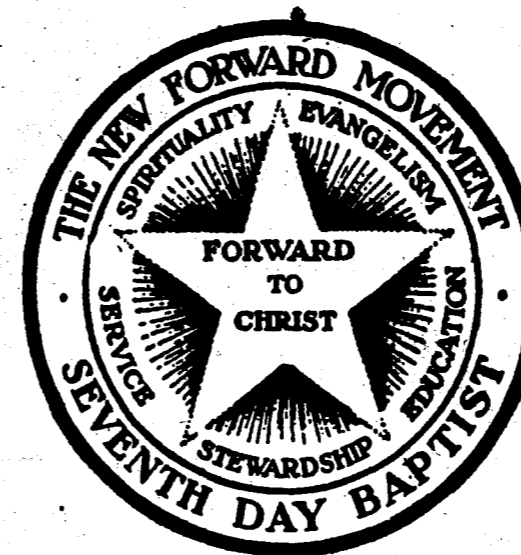
L. O. GREENE, *Acting Pastor.*

MISS WEST AT MOSCOW

Miss Miriam E. West, who was expected to return to America in August, and was to have a place on the program of the General Conference at Ashaway, R. I., has volunteered to remain for an additional three months, and has been sent to Moscow to care for a situation which was sadly in need of supervision in regard to the food supplies and other interests of the work in which she is engaged.

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.

GO TO CONFERENCE

The session of the General Conference soon to convene at Ashaway, Rhode Island, will be an important one, measured from any standpoint by which the importance of an annual meeting of Seventh Day Baptists may be measured.

It is a matter of no little interest and significance that we celebrate at this Conference two hundred and fifty years of history in America. Two hundred and fifty years reach back a hundred years beyond the beginning of our national existence. This session of Conference will have unusual significance as an anniversary.

Then, too, Conference is being held on historic ground. New England, Rhode Island, Ashaway and Newport! These are significant names to Americans, and to Seventh Day Baptists.

We have already entered upon the fourth year of our Forward Movement. It is not too early to consider a future policy with reference to the work of the denomination. If policies are to be changed, or the emphasis shifted, how are these changes to be brought about, and where is the emphasis to be placed for the future, so as to be in the

line of progress. For we must still go forward. Conditions have materially changed since our Forward Movement was first projected. What have the years taught us? The prayerful, thoughtful consideration of the Conference should be given to the question of the future of our Forward Movement.

The Forward Movement budget has not been raised. Last year's receipts fell below the receipts of the year previous. While the boards have conscientiously tried to adjust their expenditures to seventy-five per cent of the total budget askings, the people last year gave but sixty per cent. We can not ask the boards to retrench further. In the light of our history, in view of the hand-dealing of God in the past, and in view of the sacrifice made by those who have gone before, we dare not ask for retrenchment at this Conference. What shall be done? The offerings of the Methodist Church fell off 25 per cent during the year just closed. Three bishops have been appointed by the board of bishops to take up the matter, and to devise some way to raise the \$2,000,000 necessary to discharge the debts now upon the boards.

As far as the figures of the Forward Movement Treasurer show our offerings for the year have fallen off something like 18 per cent. What action shall Seventh Day Baptists take in view of the present indebtedness of our boards? Conference must say.

The combined wisdom of all delegates present, backed by the prayers of all who can not attend Conference, will be needed to solve the problems which confront us, and to plan for the future work of the denomination.

It is not a time for discouragement, or for the pessimistic whine. It is a time for thoughtful discussion, and for hopeful planning. An anniversary is a time for a backward look, not only, but for a forward look, in the light of the past. The historical setting and background of the coming Conference should help us to plan a greater future.

The historical part of the program of Conference is being well taken care of by the Historical Society. They have but one regular session of the Conference program proper, however. A very special feature being reserved for Monday following Conference.

A large part of the regular program will be given to questions of immediate concern, and to policies and plans for the future.

Doubtless the duty is laid upon many for whom it is not convenient, to go to Conference. Every one who is interested in the future program of Seventh Day Baptists, and who believes that the denomination has a service to render in the world, should go to Ashaway if possible. All who can not go should let the Conference and its work have a large place in their thought and prayers during these weeks of preparation, and during the days that Conference is in session.

SEVENTH DAY BAPTIST GENERAL CONFERENCE

Receipts for July, 1922

Forward Movement:

Second Alfred	\$ 18 15
Andover	11 52
First Brookfield	92 35
Cartwright	25 00
Chicago	120 00
Cosmos	20 00
Second Hopkinton	46 00
First Verona	30 00
Waterford	71 33
Interest, Washington Trust Company	3 49

\$437 84

Woman's Board:

Albion (Home Benefit Society)\$33 33

Young People's Board:

Adams Center Young People.....\$4 25

WILLIAM C. WHITFORD,
Treasurer.

Alfred, N. Y.,
August 1, 1922.

THE PRINCE OF ETHIOPIA PLEADS FOR CHURCH UNION

ELDER R. B. ST. CLAIR

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

These, and other similar words, in the Savior's prayer, as recorded in John 17, are very precious to H. R. H., the Prince of Ethiopia, as indeed I trust they are to us all.

The royal bishop is anxious to see as strong a church of consecrated, intelligent and sane Sabbath-keepers in America as is possible, and, after having visited various groups of Seventh Day observers in this country, he sees the possibility and desir-

ability of a union between the Seventh Day Church of God and Seventh Day Baptists. Other Sabbath-keeping bodies are not accessible from a union viewpoint, the bishop finds. But having regard to the doctrines held by the two bodies above mentioned, he can see no fundamental difficulty in the way of an organic union. Such a union, he believes, is a consumation devoutly to be prayed and worked for, and he so expressed himself to the leading officials of the Seventh Day Church of God, resident at Stanberry, Mo.

The Prince believes that with such a united movement co-operating with the Ethiopian Church of Christ (or Coptic Church of East Africa) much could be



The Prince, and Janet Nugent, Edna Marsh, Verna Rodgers, and Zula Patee

done in the way of bringing the gospel and the Sabbath of Christ before the world.

Needless to say, our royal guest has been most favorably impressed with these two churches, and will gladly co-operate with them. This is not his attitude toward the Adventist group. The writer heard an offer of \$100,000 made to the Prince by a prominent Seventh Day Adventist official, providing the Coptic Church would permit the Seventh Day Adventists to enter Ethiopia. The Prince declined the offer, as he likewise declined a proffered ticket to San Francisco to attend the Seventh Day Adventist General Conference, simply because of the lack of sanity and the presence of bigotry in the Adventist doctrinal scheme. He was glad to get away from such surroundings into the atmosphere of religious freedom,

sanity and liberality characterizing both the Church of God and Seventh Day Baptists, and, consequently, enjoyed his visits to Stanberry, Nortonville and Marion, more than he would have otherwise. The Prince is shown in the accompanying cut, in company with a portion of the Sabbath school choir of the Seventh Day Church of God, of Stanberry, Mo. The young ladies, from left to right, are Misses Janet Nugent, Edna Marsh, Verna Rodgers and Zula Patee. The picture was taken upon the front lawn of General Conference Vice President Elder G. T. Rodgers, and is but one of eighteen taken that day.

The sentiments expressed by the Prince were entirely in accord with my own. I had previously talked over the matter with General Conference President Andrew N. Dugger, whose answer breathed of the very spirit of the Savior's prayer, and I had, at the regular Sabbath morning service of the Stanberry Church, June 3, 1922, preached upon the subject of Church Union. I received many favorable responses from the members, at the conclusion of the hour of worship. I talked the matter over with a number of the good people of our Nortonville Church, and the feeling in Nortonville was similar to that at Stanberry.

I went with the Prince from Nortonville to Stanberry, where he gave four addresses, June 12-15, inclusive, and, upon the last night, following an afternoon conference in which His Royal Highness urged the desirability of such a union, I addressed the large audience briefly, requesting a show of hands of those who would work in their denomination, as I would in mine, for a union of the two churches. Gratifying it was indeed to see the General Conference president, vice-president, secretary, treasurer, and the one executive committeeman present, along with the bulk of the Stanberry membership, lift high their hands, as a witness to heaven and earth that they were going to do their utmost to bring about an answer to the prayer of our Lord Jesus. Sadly, yet gladly, we then sang that pathetic parting hymn, "God Be With You Till We Meet Again," as we believed that the time would not be far distant when, under the blessing of God, we all should meet again as one united body.

At Marion, Iowa, we found Church of God and Seventh Day Baptists worshipping together in perfect harmony, and were re-

minded, too, that the Seventh Day Baptist churches of Iowa and the Church of God hold their semiannual gatherings alternately in Seventh Day Baptist and Church of God edifices. I spoke on Church Union at Marion, and I found no person opposed thereto, and quite a number enthusiastically in favor of it.

At Augusta, Mich., I spent the night with dear Brother and Sister John Kolvoord, and after a talk with Brother Kolvoord, he said he would work and pray for the union, with both hands up. At Battle Creek, Field Missionary Coon and his family seemed equally as anxious to bring the union to pass, and from what Elder Coon told me, he is not the only one in Battle Creek who feels thus.

Speaking before our Detroit Church, Sabbath, June 24, upon the same subject, we found the members unanimous for union, and a committee was appointed and empowered to draft a suitable petition to be placed before the Ashaway General Conference this August, urging that a Commission be appointed to meet and confer with a similar commission from the Seventh Day Church of God, with a view to union.

Since then, I have received very encouraging letters from President Dugger and from our own State Evangelist M. A. Branch.

White Cloud Church is a credit to us, and a union would simply mean that we would be associated with a greater number of churches holding White Cloud views. Then, too, we believe that we could prove a credit to the Church of God, and that the thousands of their communion and the thousands of our own, in one united church, could do much more for our Savior thus, in spreading the knowledge of his gospel and hastening his day, than we could as separated communions.

I ask each and every one of our people in the United States, Canada, British Guiana, Argentina, England, Holland, Ceylon, Java, China, Africa and elsewhere to pray mightily to God that he may have his way in this matter. And I invite all of our people to work with me to bring about this very desirable union.

3446 Mack Avenue, Detroit, Mich.,
June 30, 1922.

"Where God's finger points, there God's hand will make the way."

GENERAL CONFERENCE PROGRAM

(Subject to changes, the program for the General Conference on August 1 had reached the following condition.)

TUESDAY, AUGUST 22

Morning

- 10.00 Opening Services
- 10.15 Address of Welcome
Rev. Alva L. Davis
- 10.30 Responses
Rev. Herbert C. Van Horn
Rev. James L. Skaggs
- 11.00 Music
Address by the President
M. Wardner Davis
- 11.40 Reports of the Treasurer and Secretaries
- 12.00 Announcements
Noon Recess

Afternoon

- 2.15 Devotions
Special Music
- 2.30 Appointment of Committees
On Nominations
On Credentials
On Petitions
Of Reference and Counsel
- 2.45 Keynote Session
The Mission of the Church
J. Nelson Norwood
- 3.10 Realities
Alfred E. Whitford
- 3.35 Victory Through Grace
Samuel H. Davis
- 3.00 Children's Service
Charge of Miss H. May Dixon and Others

Evening

- 7.45 Vesper Service
- 8.15 Evangelistic Service
Sermon
Rev. D. Burdett Coon
Music in charge of
Edwin Whitford

WEDNESDAY, AUGUST 23

Morning

- 6.30 Early Morning Worship—To Bring Men to God
Rev. Walter L. Greene
- 9.30 Business Session
Minutes of Tuesday
Reports
Trustees of Memorial Fund
Lottie Baldwin Association
Engrossing Minutes Committee
Faith and Order
- 10.00 General Business
- 10.30 Kingdom Tasks
Rev. A. Clyde Ehret
- 11.00 Quiet Hour of Worship
Rev. George B. Shaw
- 11.15 The Sabbath and the Abiding God
Rev. Ahva J. C. Bond
- 12.00 Announcements
Noon Recess

Afternoon

- Program of the American-Sabbath Tract Society
Corliss Fitz Randolph, Presiding
- 2.15 Devotions
Special Music
- 2.30 Messages from the Board
Corliss Fitz Randolph, President
Frank J. Hubbard, Treasurer
Lucius P. Burch, Business Manager
Rev. Edwin Shaw, Corresponding Secretary
- 3.15 Music
Lessons from the Life and Work of
Abram Herbert Lewis
Rev. Theodore L. Gardiner
Discussion of the Work of the Board
- 3.00 Children's Service
Charge of Miss Dixon and Others

Evening

- 7.45 Vesper Service
- 8.15 Program of the Seventh Day Baptist Historical Society
Corliss Fitz Randolph, Presiding
Address
Corliss Fitz Randolph
History of the Newport Seventh Day Baptist Church
Rev. William L. Burdick

THURSDAY, AUGUST 24

Morning

- 6.30 Early Morning Worship—To Champion Spirituality
Rev. Mazzini G. Stillman
- 9.30 Business Session
Minutes of Wednesday
Reports
Federal Council Committee
Vocational Committee
Industrial and Social Service Committee
Sabbath School Board
- 10.00 General Business
- 10.30 Reconciliation, the Work of Christian Missions
Rev. John Fitz Randolph
- 11.00 Quiet Hour of Worship
Rev. George B. Shaw
- 11.15 Making the Ministry of Reconciliation More Effective
Rev. Samuel McCrea Cavert
- 12.00 Announcements
Noon Recess

Afternoon

- Program of the Seventh Day Baptist Missionary Society, Rev. Clayton A. Burdick, Presiding
- 2.15 Devotions
Special Music
- 2.30 Messages from the Board
Rev. Clayton A. Burdick, President
Samuel H. Davis, Treasurer
Rev. Edwin Shaw, Corresponding Secretary
- 3.15 Music
Address on Foreign Missions
Miss Susie M. Burdick
- 3.30 Missionary Sermon—The King's Business
Rev. Theodore J. Van Horn
Discussion of Work of the Board
- 3.00 Children's Service
Charge of Miss Dixon and Others

Evening

- 7.45 Vesper Service
- 8.15 Report of the Commission
Rev. Edwin Shaw, Secretary
Discussion of Report and an Open Parliament on the New Forward Movement
Rev. Ahva J. C. Bond, Director

FRIDAY, AUGUST 25

Morning

- 6.30 Early Morning Worship—To Serve in Christ's Name
Rev. Harold R. Crandall
- 9.30 Business Session
Minutes of Thursday
Reports
Denominational History Committee
Incorporation of Conference
Transportation
Obituaries
Auxiliary for Lone Sabbath Keepers
- 10.00 General Business
- 10.30 Religious Education the Hope of a New Day
Miss Ruth L. Phillips
- 11.00 Quiet Hour of Worship
Rev. George B. Shaw
- 11.15 The Transforming Power of the Cross of Christ
Rev. Boothe C. Davis
- 12.00 Announcements
Noon Recess

Afternoon

- Program of the Woman's Board
Mrs. Allen B. West, Presiding
- 2.15 Devotions
Special Music
- 2.30 Messages from the Board
Mrs. Allen B. West, President
Mrs. Alfred E. Whitford, Treasurer
Mrs. John H. Babcock, Corresponding Secretary
- 3.00 Music
Pageant—The Light Hath Shined
Presented by the Woman's Board, in Charge of Mrs. Theodore J. Van Horn
(The Children's Service Omitted Today)
- Evening
At the Church
- 7.45 Vesper Service
- 8.15 Sermon
Rev. George E. Fifield
Testimony Meeting
Rev. Loyal F. Hurley
At the Parish House
- 7.45 Vesper Service
- 8.15 Sermon
Claude L. Hill
Testimony Meeting
Rev. Lely D. Seager

SABBATH DAY, AUGUST 26

Morning

- 9.00 Communion Service
Rev. E. Adelbert Witter
At the Church
- Service in Charge of Rev. Alva L. Davis
- 10.30 Sermon
The Challenge of the Present
Rev. Erlo E. Sutton
At the Parish House
- Service in Charge of Rev. Paul S. Burdick
- 10.30 Sermon
The Witnesses, the Effort, the Goal
Rev. Henry N. Jordan
Offerings taken at both places

Afternoon

- Program of the Sabbath School Board
Alfred E. Whitford, Presiding
- 2.15 Devotions
Special Music
- 2.30 Messages from the Board
Alfred E. Whitford, President
A. Lovelle Burdick, Secretary
- 3.00 Side-Lights of the Religious Day Schools of this Summer
Mrs. Willard D. Burdick
- 3.20 The Significance of the International Sunday School Convention at Kansas City
Rev. Herbert L. Cottrell
- 3.40 The Meaning to Seventh Day Baptists of the United Move in Religious Education
Rev. Edward M. Holston
- 4.00 Christian Endeavor Meetings
Young People
Rev. William M. Simpson
Intermediate
Miss Mary Lou Ogden
Junior
Mrs. Willard D. Burdick

Evening

- Program of the Young People's Board
Benjamin F. Johanson, Presiding
- 7.45 Vesper Service
- 8.15 (Program not yet at hand)

SUNDAY, AUGUST 27

Morning

- 6.30 Early Morning Worship—To Save Life by Giving Life
Rev. G. H. Fitz Randolph

- 9.30 Business Session
Minutes of Friday and Sabbath Day
Reports of Committees
On Nominations
On Petitions
On Credentials
Of Reference and Counsel
- 10.30 Soul Vitamins
S. Orestes Bond
- 11.00 Quiet Hour of Worship
Rev. George B. Shaw
At the Church
- 11.15 Sermon-Address
Rev. Willard D. Burdick
At the Parish House
- 11.15 A Safe Life in an Unsafe World
Rev. Frank E. Peterson
(Offerings taken at both places)
- 12.00 Announcements
Noon Recess

Afternoon

- Program of the Seventh Day Baptist Education Society, Rev. William C. Whitford Presiding
- 2.15 Devotions
Special Music
- 2.30 Messages from the Board
Rev. William C. Whitford, President
Earl P. Saunders, Treasurer
Paul E. Titsworth, Corresponding Secretary
- 3.00 The Moral Basis of Education
John N. Daland
- 3.20 The Mission of Education
Rev. Boothe C. Davis
- 3.40 The "Sine Qua Non" of a Christian College
S. Orestes Bond
- 3.00 Children's Service
Miss Dixon and Others
- 5.00 Final Business Session
- Evening
7.45 Vesper Services
At the Church
- 8.15 Sermon
Rev. Edgar D. Van Horn
Testimony Meeting
Rev. Eli F. Loofboro
At the Parish House
- 8.15 Sermon
Rev. Herbert L. Polan
Testimony Meeting
Rev. Herbert C. Van Horn

MONDAY, AUGUST 28—AT NEWPORT

Morning

- (In the Old Newport Church, which is now the property of the Newport Historical Society)
- Unveiling of the Tablet, Commemorating the Organization of the Newport Church, and the Erection of the Existing House of Worship
- Communion Service, Conducted by the Pastors of the Rhode Island Churches, viz.:
Rev. Alva L. Davis, First Hopkinton (1708)
Rev. Paul S. Burdick, Second Hopkinton (1835) and Rockville (1835)
Rev. Clayton A. Burdick, Pawcatuck (1840)

Afternoon

- (In the First Baptist Church)
- Addresses of Welcome
Rev. Wilbur Nelson, Pastor of the First Baptist Church of Newport, and
Dr. Roderick Terry, President of the Newport Historical Society
- Addresses
By Representatives of the State of Rhode Island, the City of Newport, and the Baptists of New England

WOMAN'S WORK

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

AUGUST EIGHTEENTH

I said unto myself, "My way is barred;
The cliff is high and grim and tempest-
scarred."

Yet step by step I mounted it, till, lo,
I felt the free air on the summit blow.
I said unto myself, "My strength is small
And I am weary and I fear to fall."
And, lo, an angel took me by the hand
And led me safely where I feared to stand.

—Arthur Chamberlain

The friends of Miss Miriam West who have been reading of her work in the famine area of Russia will join her family in the disappointment that is theirs because her return home has been deferred for another three months. Miss West had started on her return trip, had reached Moscow and was planning to spend some time in Sweden and also in England. But she found that the need for helpers in Moscow was so very great that she stayed to help out for a little time, finally offering to stay on there for three months. The offer was accepted but it was agreed that she must have a vacation, so she was sent on into Sweden to spend a few days and then she expected to return to Moscow to help at the headquarters there. And so the happy reunion that was to have been held this August has had to be postponed for a little time. Miss West has kept well, while many other workers have been ill. May her good health and happy spirit continue!

WORKERS' EXCHANGE

Alfred N. Y.

OUR PARISH HOUSE

The ladies of Alfred feel that they have just observed the year of Jubilee in that their debts are all paid.

In most of our churches the Aid Society works for Missionary, Tract and all religious work, as well as for local interests. In Alfred we have two distinct societies,—the Evangelical Society, which works for the Missionary, Tract, and all religious work,

and the Aid Society, which works for local interests. The two societies are composed of many of the same ladies and always work together when there is an occasion.

Our Aid Society was organized in about the year 1847 and was formed for the purpose of working for the Home of the Friendless, in New York City, and was named "The Ladies' Benevolent Society." In 1885 the name was changed to the "Ladies' Aid Society."

Our society held its meetings in the homes of the members. About 1887 the society became so large there were only a few homes that could accommodate it, so we rented Firemen's Hall. Very often the question of our building a society home came up. In November, 1900, a committee was appointed to investigate the cost of building a parish house.

We then had about \$2,000 in Loan stock and notes that we had saved for that purpose. We met with considerable opposition from some of the members who thought we should not commence the building until we had the amount raised. I think most of our societies have found that the ladies work better when they have a definite object to work for. After many meetings and discussions by the committee, we commenced the building in the spring of 1906. The first meeting was held in the completed building, in the spring of 1907.

When completed, we hired about \$6,000. Professor Whitford was our church treasurer at the time, and he took much pride in getting the money for us at 5 per cent, and no mortgage being put on the building. For the payment of this debt, the ladies have worked faithfully and untiringly. As a society we have done every kind of legitimate work that our hands could do to raise the money. We have quilted and tied comfortable aprons and house-dresses, prepared banquets for nearly every organization in town, entertained Inter-scholastic meets, ministers' meetings, conventions, associations; have had oyster suppers, food-sales, rummage-sales, fairs, concerts; and while paper was high quite a sum was realized from the sale of old papers and magazines. We even had a committee appointed to collect the tin-foil that came around our yeast cakes.

Our Evangelical Society has helped us, also the W. C. T. U., and our Young People's societies. For the last two years the Aid Society has given \$200 a year, and the Evangelical Society \$100 for our Forward Movement, and on July 1 both societies were 100 per cent, and the last year the Aid Society was 125 per cent.

Our treasurer's report shows that during the last sixteen years, while we have been paying for our parish house, the Aid Society has raised \$14,015.92, our Evangelical Society has raised at the same time, \$3,740.53. The treasurer has paid, including principal and interest, \$9,523.17.

After the debt was paid we met in the parish house on June 7 and had a celebration, consisting of the following program:

The History of our Parish House, Mrs. E. P. Saunders.
What the Parish House has meant to the Church, Professor W. C. Whitford.
Reading, "The Aid Society," Mrs. Foster.
Treasurer's Report and Burning of the Few Remaining Notes, Mrs. A. B. Kenyon.
The Future of our Parish House, Mrs. B. C. Davis.

Following the program cream and cake were served. We have all enjoyed the labor, and are now glad that the building is paid for.

How dear to our hearts is the house we have
built,
A place for our people to socially meet,
Which cost us much effort, and treasures abundant,
And now we rejoice that the payment's complete.
We never said, No, we can not complete it,
We now have more debts than we're able to pay,
But we rolled up our sleeves and united went
at it,
And tonight we thank God that he showed us the
way.

Battle Creek, Mich.

The Ladies' Aid Society of the Battle Creek Church held its first meeting of the new Conference year on July 11, 1922.

Mrs. B. W. Kinney had invited us to meet at her pleasant country home on North Avenue Road and arrangements were made for transportation by automobiles. The ride and view of the open country added much to the joy of the day.

The annual reports of the secretary and treasurer were read, and we pass on some items which may be of interest to other readers of the Woman's page.

The total membership is forty-two, of which four are non-resident. Death has taken from us our sister Hattie Lewis. Four members have moved away and five have joined the society. We are deeply thankful to God that he has spared the life of our dear Sister Wardner who is now so much improved in health that she is able to preside at our meetings.

As many know, we are a busy people, many of our members being employed outside their homes, so we can not do so much work as many other societies. Our money, except about fifteen dollars, has therefore been raised by voluntary contribution and amounts to \$295.

We have co-operated with the local Y. W. C. A. in the Publicity Library and Social departments. Work with the Charitable Union has been kept up as formerly. Our committee reports ninety garments made or repaired and given out. The society made two complete layettes for the same purpose.

Two committees have been active in obtaining literature and dainties for the ex-service men at Roosevelt Hospital, Camp Custer.

The society voted to undertake the support of an Armenian child for one year and for this purpose \$66.50 was pledged within a few days. A neat sum has been added to our church building fund. Two quilts were made for the hospital at Lieu-oo and much work done locally in the relief of the sick and distressed.

Attendance at and interest in the meetings is reported on the increase.

After hearing the reports, the society took up new work as follows: Arranging for sending a barrel of clothing to the Georgetown, S. A., Mission and assisting in Americanization work in the city.

Mrs. Wardner then read a letter from Miss Mabel West and told some interesting incidents regarding the childhood of the sisters, Mabel and Anna. She also spoke tenderly of their mother and of the careful upbringing which made them the useful young women that they are today.

We in Battle Creek have great opportunities for receiving and doing good. May we have the vision to see and wisdom to use our opportunities.

PRESS COMMITTEE.

MINUTES OF WOMAN'S BOARD MEETING

The Woman's Executive Board held its July meeting with Mrs. E. M. Holston at Milton Junction. Six members were present: Mrs. West, Mrs. J. H. Babcock, Mrs. A. R. Crandall, Mrs. A. E. Whitford, Mrs. E. M. Holston, Mrs. Van Horn.

Visitor: Mrs. Emma Landphere.

Mrs. West called the meeting to order, and read a portion of Dr. Ozora Davis' book, "Meeting the Master." Mrs. Landphere offered prayer.

Minutes of the last meeting were read.

The Treasurer's report for June showed receipts of \$317.04 with disbursements of \$1,297.46. The report was adopted.

The quarterly report was next read and adopted. Receipts from April 1 to June 30 were \$1,475.06; disbursements, \$1,302.46.

The report for the year ending June 30 was then read. Total receipts for the year were \$3,765.45; disbursements, \$3,592.85.

The yearly report was adopted.

Two letters were received from Mrs. T. J. Van Horn.

Voted that \$12.30, given by the Verona society for the preparation of the Historical Pageant for Conference, be used at the discretion of Mrs. T. J. Van Horn, writer of the pageant.

On motion by Mrs. Babcock it was voted that we extend to the Verona society, through Mrs. Van Horn, our sincere gratitude for their aid in preparation of our share of the Conference program.

The Corresponding Secretary read two letters from Secretary Shaw; one letter from the Associational Secretary, Miss Phoebe Coon, of Walworth, concerning the program for Woman's Hour at the next Northwestern Association; also a letter from Mrs. N. O. Moore, Riverside, Cal., and one from Miss Fucia Fitz Randolph, of Fouke.

Mrs. West read a letter from Miss Susie Burdick, of Alfred, N. Y.

Minutes of the meeting were read and approved.

Voted to adjourn to meet with Mrs. Van Horn in August.

MRS. A. B. WEST,

President.

MRS. E. D. VAN HORN,

Recording Secretary.

TREASURER'S REPORT

For three months ending June 30, 1922

MRS. A. E. WHITFORD,
In account with
THE WOMAN'S EXECUTIVE BOARD

Dr.	
To cash on hand, March 30,	\$ 667 59
Treasurer, W. C. Whitford	503 30
Treasurer, W. C. Whitford:	
Albion, Wis., Willing Workers	35 00
Adams Center, N. Y.	100 00
Andover, N. Y. Ladies' Aid	5 00
Fouke, Ark.	25 00
Hartsville, N. Y.	25 00
First Hopkinton Church	75 00
Central Association, Collection	29 17
Dr. Palmberg	10 00
	\$1,475 06

Cr.

S. H. Davis, Treasurer Missionary Society:	
Miss Burdick's salary	\$200 00
Miss West's salary	200 00
China Boys' and Girls' Schools	195 00
Georgetown Chapel	200 00
	795 00
F. J. Hubbard, Treas. Tract Society ...	400 00
F. J. Hubbard, Treas.:	
Memorial Board, Retired Ministers' Fund	100 00
Mrs. T. J. Van Horn, preparation Conference program	2 46
Flowers, Funeral Mrs. O. U. Whitford	5 00
	\$1,302 46
Cash on hand June 30,	172 60
	\$1,475 06

SEMIANNUAL MEETING NORTHERN WISCONSIN AND MINNESOTA CHURCHES

The semiannual meeting of the northern Wisconsin and Minnesota churches convened with the Seventh Day Baptist church at Exeland, Wis., June 16, 17, 18, 1922. The theme of the meeting was "Not by might nor by power, but by my Spirit" (Zech. 4:6).

The meeting opened Friday evening with a song service led by George Thorngate and a prayer by Rev. L. D. Seager, of Albion, Wis. The introductory sermon was given by Pastor John Babcock who used as his text—"Sand is weighty" (Prov. 27:3). On account of heavy rains the roads were impassable and many of our members and delegates were unable to attend this service.

After the usual Sabbath morning opening service the one hundred and thirty-sixth Psalm was read responsively followed by prayer by Rev. Mr. Kellar, of the M. E.

Church. Rev. Mr. Seager brought the morning message. Following the sermon there was a selection by the choir and a closing hymn. The afternoon service opened with an instrumental number followed by a rousing praise service led by George Thorngate. An essay by Clyde Clapper, of New Auburn, Minn., was read. A male quartet of visiting brethren from New Auburn, Wis., furnished special music. Rev. C. B. Loofbourrow, of New Auburn, Wis., preached the afternoon sermon.

Sabbath night the song service was led by Rev. H. C. Van Horn, of Dodge Center, Minn. Another male quartet furnished music. An essay was read by Mrs. H. C. Van Horn. Prayer was offered by Walter Cockerill, of Berlin, Wis. The Scripture reading and sermon was given by Mrs. Angeline Abbey, of Minneapolis, Minn.

Sunday morning after the regular semiannual business meeting Mr. Cockerill spoke of his experiences on the African mission field. Rev. Mr. Seager favored us with a beautiful solo, after which there was a selection by a mixed quartet.

Sunday afternoon after the prayer and praise service, a male chorus sang "Keep Rank, Make Jesus King." An essay written by Helen Loofbourrow, New Auburn, Wis., was read by Marguerite Thorngate, Exeland, Wis. A short but "peppy" talk was given by George Thorngate. A solo was sung by Miss Mildred Kellar, following which Rev. Mr. Seager offered prayer and preached the afternoon sermon using for his text, Genesis 35:8,—"Allon-bacuth—the oak of weeping." This service seemed especially helpful and impressive.

Sunday evening the evening meeting opened with an instrumental number—organ and two violins. The praise service led by George Thorngate was inspiring and full of enthusiasm. Music was furnished by a male quartet, after which an offering for missions was taken. A solo was sung by Miss Ruth Hatters. The sermon was given by Rev. H. C. Van Horn using "Our Soul's Welfare" as his subject and Zechariah 4:6 as his text. The conference meeting was conducted by George Thorngate. After listening to another selection by the male quartet the benediction was pronounced.

Several delegates were able to attend from New Auburn and Dodge Center and it is correct to say that all the people who attended

the services felt that they were successful and helpful. One of our pastors wrote that this semiannual meeting was the best he had ever attended.

Dinner was served Sabbath Day and Sunday at the town hall opposite the church building.

SECRETARY.

"BY MY SPIRIT" SAITH THE LORD

HELEN LOOFBOURROW

(Semiannual Meeting, Exeland, Wis.)

There are various definitions for the term, "spirit." One may think of it as "the natural spirit", as the "vital spirit", transformed from the natural spirit in the heart, by mixture with the air of respiration, conveying heat and life through the arteries to the whole body, or as the "animal spirit" converted in the brain from the vital spirit, and having the functions of distributing the power of motion and feeling through the nerves.

But I have chosen to deal with it as the life principle viewed as the "breath" or gift of Deity; hence—the agent of vital and conscious functions in man; the soul.

What wonderful things the Spirit of God has accomplished in the world up to the present time! It purifies the heart and soul of the individual whom it touches. His spirit refines the intellectual and moral life. It civilizes barbarians. It has molded the lives of such men and women as Abraham Lincoln, D. L. Moody, the Wesleys, Frances Willard and Clara Barton. It has given the earth its highest form of civilization and the principles of Christianity.

But what of the future? Can the world continue at its present reckless pace? Shall crime and corruption dominate the earth? No! Peace and righteousness must reign eventually; but how are we to bring about this condition?

Our supreme need today is the Holy Spirit of God, in the individual, in the church, and in the world. This alone will give the world peace and true life. As Christians we say and think too little concerning the Holy Spirit. God is love. His spirit is love, and when we come to have an abundance of his spirit, and appreciate it to the fullest extent, we shall be living in a modern Utopia, where the Golden Rule is the supreme law. Let us pray earnestly that his spirit may permeate

our very souls, that our influence in this world may be of the very best.

William Hohenzollern has proven conclusively that might and power lead to certain destruction and utter ruin. If we would conquer sin and unrighteousness, in the world, if we would have peace and contentment of spirit, we must heed the words of our Eternal Father:

"Not by might, nor by power, but by my spirit, saith the Lord of Hosts."

"COULD YE NOT WATCH"

CLYDE CLAPPER

(Semiannual Meeting, Exeland, Wis.)

Text.—Matt. 26: 36-42.

The text which I have read is a part of the story of one of the darkest periods of Christ's life. Christ knew that his career on earth was almost over. We know the pain, humiliation and anguish through which he would have to go before his work was done. I have not the least doubt that he could feel the sweat drops of blood the night he was in the garden. I believe he dreaded it as a human being dreads pain and humiliation. I think his heart must have grown faint at times through dread of what he knew was approaching. It seems to me he must have been in the throes of a period like that when he went a little apart from the rest and prayed, "If it be possible let this cup pass from me," but always, through it all he was upheld by the Divine strength from above. "If it be possible," "If it can be any other way, O Lord, be it so, but if not—thy will, not mine." Strength from above. "Not by might, nor by power, but by thy Spirit."

I wonder how many of us in like circumstances would have said: "If it be possible." I recently made an extensive study of the lives and executions of a great number of our murderers and arch-fiends. People whose lives had been demanded by the laws of our own and other countries. And the cry of nearly all of them as they stood on the gallows or other points where they met death was, "I am innocent, I am innocent; Oh, Lord, I am innocent." Be that as it may, Christ also was innocent. Why was the one able and the others not able to say, "If it be possible?" Divine help is not by might nor by power, but by my Spirit. That is the source of Christ's strength—and yours and mine. "My Spirit."

I once knew a family that was blessed with a little daughter. She was a beautiful little child with dark brown curls and deep blue eyes. Her every action bespoke innocence and purity and love. She was the idol and the light of that home for twelve beautiful years. And it was a cultured home—all that money and talents could offer centered there. But in the course of events, God in his wisdom took the little girl home. Throughout that child's sickness and death the cry of that grief-stricken mother was, "She was mine, she was mine. Why did God take her away?" Never a thought of God's purpose. Never an intimation of "If it be possible." No. Human will-power and rebelliousness set against "My Spirit." Contrast this with the story of a Minnesota mother, possessor of a five-starred service flag. Four of them turned to gold yet through it all she was able to keep sweet and say, "Thy will be done." "Not by might—nor by power, but by My Spirit."

But to get back to the main theme. Christ reproved his disciples in a way almost wholly unknown to us. "Could ye not watch one hour?" They had not done what they were expected to do. They had done something vastly different. Christ reproved them, not for what they had done, but for what they had not done. They had been expected to watch until the return of the Master but sleep had overcome them and they were oblivious to all passing on around them.

Jesus has gone for a time. Gone from this world with its sorrow and suffering. We are his disciples in this case. And the question is, Are we watching? or have our eyes become heavy with the sleep of indifference or wrong doing? Was Nero watching as he sat on the roof of his palace in Rome and listened to the groans and screams of the dying Christians? Was he watching? Were the men who were persecuting the various religious sects in Europe at the time of the early migrations to our country, watching? Were these same religious sects watching when they banished Roger Williams, Anne Hutchinson and others for not believing just as they did, after they had come here and were allowed freedom of religion? Were they watching? Were our moral men watching, who, prior to 1865, were holding and continued to hold human beings in bondage? Were they watching? Were the Germans watching when they were hurling their death-

dealing torpedoes at neutral vessels and sending not only men but women and children to the bottom of the sea? Were they watching when they were shooting such women as Edith Cavell? Was the man watching who could stand behind the bar and deal out the very dregs of hell to a brother man? Was he watching? Is that man watching who will in his cellar or in some secluded spot set up an instrument and manufacture that stuff that will send a brother down to the very depths of hell? Is he watching?

Are we doing what we can to help those who are coming after us, to safely cross the stream which all must cross?

An old man going a lone highway
Came at the evening cold and gray,
To a chasm vast and deep and wide.
The old man crossed in the twilight dim,
The sullen stream had no fear for him;
But he turned, when safe on the other side
And built a bridge to span the tide.

"Old man," said a fellow-pilgrim near,
"You are wasting your strength with building here;

Your journey will end with the ending day,
You never again will pass this way;
You've crossed the chasm deep and wide,
Why build this bridge at evening tide?"

The builder lifted his old gray head;
"Good friend, in the path I have come," he said,
"There followed after me today
A youth whose feet must pass this way.
This chasm that has been as nought to me
To that fair-haired youth may a pitfall be;
He, too, must cross in the twilight dim;
Good friend, I am building this bridge for him."

Praise God! We've built the prohibition bridge and with his help we'll hold it.

Watching! "Could ye not watch?" Is that man watching who withholds the aid he could be giving to a fellow-man? It makes no difference of what nature the alms may be—money, time, a kind word spoken or only a smiling visage. If we have it in our power to bestow these, and withhold them, we are not watching. This is true of you and me.

When Jesus comes will he say to you and me, "Could ye not watch?" For some paltry gold withheld, for some forgiving word unspoken, for some time we might have spent in the service of others, for these and other little things, will Christ say, "Could ye not watch?" Methinks I can hear him say, Did I not admonish you? "Inasmuch as ye did it unto one of the least of these, ye did it unto me?" Could ye not do these little

things for me during these few years, knowing that up there in the glory the joys of all eternity are waiting for thee? "Could ye not watch?"

No! Jesus did not say: "What are you sleeping for? Didn't I tell you to watch? You've not done as I wanted you to." Not a word of that kind. I think his voice must have been sweet and sad and low when he said, "Could ye not watch?" Not a trace of anger—nothing of the kind. Just a sweet sadness, a heart-felt disappointment.

And friends, that is the way it is going to be when he comes again. There is going to be a disappointed expression on his face when he meets some of us and has to say, "Could ye not watch?" He is not going to reprove us for what we have done. Oh, no! It is going to be for what we have not done.

What will he say? Jesus will say to the various rulers of Europe who brought on the great war, "What, you caused the great war. You are to blame for the endless pain and suffering of the world." No, he will pick out the Hohenzollerns, the Hapsburgs and the Romanoffs and say, Could you not have eased the condition of your people? You were in a position to elevate and not to degrade. "Could ye not watch?" Will he say to the man whose conscience has become seared through the love and the greed of gold, "You hoarded your money when you should have let it out for the use of others?" Oh, no! Jesus will remind that man of the widow he had harrassed for the rent she could not pay. He will bring before that man's vision a picture of that woman's children, cold and hungry, oftentimes caused by the rent having to be paid right up to the minute. Jesus will solemnly point his finger at that man and repeat one word, "Inasmuch," and he will know the meaning of that word.

What will Jesus say to the saloon-keeper and the illicit bootlegger? Will he say: "You shouldn't have sold that liquor. You shouldn't have disobeyed the laws of your country by making it?" Oh, no! Jesus will say: "Surely you remember that boy, that fair-haired youth whom you lured into your grog-shop and intoxicated. You intoxicated and made a beast of him rather than a man." Jesus will show him that heart-broken father and mother as that boy staggers in upon them, or is brought home by comrades. "Remember?" Yes, he will remember.

You and I come up to the judgment seat next. We think, "Surely we have done right. We've kept the Commandments and gone to church. We've paid our debts and we have a name and a reputation in the old-home town. We are somebody. Surely we deserve no reproof." But Jesus will remind us of the time we turned the cold shoulder to the man who needed our moral support, if not financial aid, because he was outside our sphere. He wasn't just of our caste! He will bring to our minds the many mornings we should have been smiling when in reality we met the world with a sour face and caused the discomfort of the whole family, just through having spent a bad night. He will bring to many of us the fact of how quickly our face and demeanor changed after the company had left and we had removed our "company face." Men, he will remind us of the many times we neglected our help-mate, and we'll have many, many weary years for regrets.

Again the poet's words are appropriate:

It's over! They have gone, and left me here alone

In this sad house that Mary kept so bright—
My Mary, in her new-made grave tonight!
To think and weep, remember and regret.

I thought that I was good.
In all the neighborhood they called me
"Good provider", "kind at home",
And still my mind will roam back to
The old things I wish I could forget.

She liked to go to things:
To entertainments, sociables and "sings."
(She had a pretty voice). I wonder why
I didn't take her more? I guess that I
Was selfish, and at night liked home the best.

I mind her wistful face as she sat sewing in her usual place

On nights when there was something going on;
And now at last she's gone,
And I am left alone to take my rest.

I hate to think of that:
Then, there's her Sunday hat—
She wanted new, I said the old would go,
('Twas old and faded, tho')
She bought some ten-cent roses and some lace
To trim it up. Today her quiet face
Lay framed in living roses I had bought.
So many things return and make by pulses burn!
I loved her, yet I made her wishes bow
Like drooping flowers, to my will, and now
I'd give my life to grant them all—too late!

Yes, men—"too late." All eternity "to think and weep, remember and regret." And Jesus will say "Inasmuch." And it will

mean you—you and me. "Could ye not watch?"

So, friends, it behooves us to watch. To watch the little things of life for they are the things that, in the end, count most. The kind words spoken, the letter on time, the old folks made happy by some little remembrance, the countenance that sheds sunshine in the dark places.

Friends, let us strive to watch the little things of life, for these are the things that affect us most. The big things count too, but Christ expects us to watch the little things. And these are the things for which we will be reprov'd. Not what we did, but what we did not do. Let us so live that when our summons come we may be met with that wonderful salutation, "Well done." Let us avoid the sin of omission.

It isn't the thing you do, dear,
It's the thing you leave undone
That gives you a bit of a heartache
At the setting of the sun.
The tender word forgotten;
The letter you did not write;
The flowers you did not send, dear,
Are your haunting ghosts at night.

The stone you might have lifted
Out of a brother's way;
The bit of hearthstone counsel
You were hurried too much to say;
The loving touch of the hand, dear,
The gentle, winning tone
Which you had no time nor thought for
With troubles enough of your own.

Those little acts of kindness
So easily out of mind,
Those chances to be angels
Which we poor mortals find—
They come in night and silence,
Each sad, reproachful wraith,
When hope is faint and flagging
And a chill has fallen on faith.

For life is all too short, dear,
And sorrow is all too great,
To suffer our slow compassion
That tarries until too late;
And it isn't the thing you do, dear,
It's the thing you leave undone
Which gives you a bit of a heartache
At the setting of the sun.

—Margaret E. Sangster.

We can never heal the needs we do not feel. Tearless hearts can never be the heralds of the passion. We must pity if we would redeem. We must bleed if we would be the ministers of the saving blood.
—J. H. Jowett.

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK,
R. F. D. 5, Box 13, Battle Creek, Mich.
Contributing Editor

GOOD EXAMPLES

Christian Endeavor Topic for Sabbath Day,
August 19, 1922

DAILY READINGS

Sunday—The supreme example (1 Pet. 2: 21-25)
Monday—Paul's inspiring example (1 Thess. 1: 6, 7)
Tuesday—Example to set (1 Tim. 4: 12)
Wednesday—Following Christ's way (Col. 3: 12-14)
Thursday—A Christian pattern (Titus 2: 7, 8)
Friday—Following God (Eph. 5: 1, 2)
Sabbath Day—Topic, Following and setting good examples. (2 Chron. 24: 15-19; 26: 3-5)

YOUNG PEOPLE'S BOARD MEETING

The regular monthly meeting of the Young People's Board came to order in room 7, College Building, July 6, 1922.

Prayer was offered by Mrs. D. B. Coon.

Members present: Dr. B. F. Johanson, Mrs. Frances Babcock, Mrs. D. B. Coon, Miss Frances Babcock, Mr. L. A. Van Noty, Mr. I. O. Tappan, Miss Marjorie Willis.

Visitors present: Rev. D. Burdett Coon.

The Corresponding Secretary read monthly and yearly reports which were approved. They follow:

REPORT OF THE CORRESPONDING SECRETARY FOR
JUNE, 1922

Number of letters written, 25; number of letters sent out, 40.

Correspondence has been received from Miss Hazel Langworthy, Miss Ethelyn Davis, Miss Clara Lewis, Miss Margaret Stillman, Lester Osborn, Rev. A. L. Davis, Miss Elrene Crandall, Mrs. W. J. S. Smith, Miss Fucia F. Randolph, Miss Gladys Hulett, Mrs. W. D. Burdick, Miss Marjorie Burdick, Mrs. Isabella Allen, Missionary Board.

Yearly questionnaires have been received from Riverside, Waterford, Ashaway, Plainfield, Independence.

YEARLY REPORT OF THE CORRESPONDING SECRETARY
1921-22

The correspondence of the Board has been attended to. The yearly and mid-year questionnaires were sent out. The reports from same were handed to the persons to whom they belonged. The following yearly reports have been received:

Eastern Association: Miss Marjorie Burdick.—Correspondence has been carried on with all societies. A circle letter has been started. The chairman of each Missionary committee was asked to make suggestions for that work. The second round of the letter, the Prayer Meeting committee will be asked to make suggestions.

Western Association: Miss Clara Lewis.—Letters have been written and association programs arranged. All but two societies have been visited. One new society has been organized. Most of the societies are in good working condition.

Northwestern Association: Mrs. Isabella Allen.—Letters have been written.

Southwestern Association: Miss Margaret Stillman.—A paper was sent for the Southwestern Association. Letters were sent to each church urging a Junior, Intermediate, or Senior organization where possible.

Pacific Coast Association: Lester G. Osborn.—Riverside is the only society in the association. They have kept in touch with non-resident members by "Weekly Pepogram". They changed from Intermediate to Senior Society the first of the year. Excellent work is being done.

Junior Superintendent: Mrs. W. D. Burdick. The regular lessons for the Junior column of the *Sabbath Visitor* have been prepared for the year and to the end of August, 1922, Mrs. D. B. Coon preparing several of the mission topics. Correspondence has been carried on. Goal sent to each society.

Quiet Hour Superintendent: Miss Elrene Crandall.—Thirty-five letters have been written.

The following is a list of Quiet Hour Comrades:

Adams Center	13
Alfred	27
Alfred Station	10
Battle Creek	38
Blandville	1
Dodge Center	2
Durtellen	18
Farina	7
Fouke	14
Fort Wayne	5
Hammond	14
Hartsville	4
Hebron	19
Independence	24
Little Genesee	26
Milton	19
Milton Junction	20
Nile	11
Rockville	5
Salem	38
Walworth	13
Waterford	11
West Edmeston	13
Westerly	16

Total368

Respectfully submitted,
FRANCES F. BABCOCK,
Corresponding Secretary.

The Treasurer submitted monthly and yearly reports, which were accepted as follows:

TREASURER'S REPORT FOR JUNE, 1922.

E. H. CLARKE, <i>Treasurer,</i>	
In account with	
THE YOUNG PEOPLE'S BOARD.	
<i>Dr.</i>	
Balance on hand June 1, 1922	\$408 12
Central Association collection	10 60
Conference Treasurer	242 13
Conference Treasurer:	
Shiloh	33 75
Lost Creek	22 75
Fouke	9 00
Milton	1 11
Adams Center	17 00
First Alfred	90 00
	<hr/>
	\$834 46
<i>Cr.</i>	
Fouke School	\$300 00
Stationery	10 00
E. M. Holston, salary and expense	130 24
Clara Lewis, expense	10 00
Printing	27 00
Refund to Conference Treasurer	16 63
Balance	340 59
	<hr/>
	\$834 46

TREASURER'S YEARLY REPORT

July 1, 1921—June 30, 1922.

E. H. CLARKE, <i>Treasurer</i>	
In account with	
THE YOUNG PEOPLE'S BOARD.	
<i>Dr.</i>	
Cash on hand July 1, 1921	\$ 456 19
Conference Treasurer	1,073 90
Churches, societies, etc., especially designated for Young People's Board ..	424 28
For Special Missionary Fund	6 00
Collection at Conference	40 18
Collection at Central Association	10 60
Simpson Studies	4 95
	<hr/>
	\$2,016 10
<i>Cr.</i>	
Dr. Palmberg's salary	\$ 300 00
To Special Missionary fund	6 00
Fouke School, teachers and general fund ..	500 00
E. M. Holston, Field Secretary, salary and expenses	563 91
Board expenses	249 86
4 per cent Conference refund	55 74
Balance	340 59
	<hr/>
	\$2,016 10

Respectfully submitted,
E. H. CLARKE,
Treasurer.

Reports and letters were read from Mrs. W. D. Burdick, Miss Marjorie Burdick, Miss Clara Lewis, Lester Osborn, Miss Mar-

garet Stillman, Mrs. Isabella Allen, Mrs. W. J. S. Smith, Board of Managers of Missionary Society.

A bill for \$5.00 was allowed the Secretary for stamps.

A discussion was held concerning standards of promotion and certificates of promotion for Juniors and Intermediates. It was decided to ask the Junior and Intermediate Superintendents to arrange and submit such standards.

The Goal Committee submitted an unfinished report, which was discussed.

An extended discussion was held on the best things to use for the exhibition at Conference. Efficiency charts, mission study books, note books, a display from the United Society, local or state banners won, or any work done in the society will be used as suitable for display.

Adjournment.

Respectfully submitted,
MARJORIE WILLIS,
Recording Secretary.

THE BOOK OF BOOKS

ARTHUR E. MAIN, D. D.

VII

The reign of Amenhetep IV (about 1376-1362 B. C.) is famous on account of an attempted great religious reformation.

He said that the gods of Egypt were nothing, and sought to put in their place a kind of sun-worship which was really monotheistic. This was to be the established religion of the country.

He changed his name to Akhenaten (the glorious sun disc), and built a new capital and religious center, naming it Akhenaten also.

On the site of this city is now the village of Tell-el-Amarna, where have been discovered in modern times hundreds of clay tablets of remarkable interest and of very great historical value. There will be occasion to refer to these tablets in later studies.

The king's religious decree aroused wide-spread indignation, and priests and people looked upon it with fear and hostility, and in a spirit of disloyalty.

Syria and Palestine were growing more and more restless under the Egyptian yoke; and the country needed a ruler of power. But Amenhetep was too busy promoting his

new religion to give much time to imperial administration.

The growth of the Hittite kingdom was one cause of the trouble in Syria. National conditions favored this growth. East of the Euphrates was Mitanni, forced to be an ally of Egypt. West of Lebanon were the Phoenicians, loyal to Egypt for commercial reasons. Between the Euphrates and the Lebanon were the Amorites, unwilling subjects of Egypt.

Thus, with the power of Egypt declining under the reigns of Amenhetep III and Amenhetep IV, the way was open for the Hittites, under Shubbiluliuma, to subdue Mitanni, a large part of Asia Minor, the Phoenicians, the greater part of Syria (the Amorites), and Palestine, and become the greatest power in Western Asia.

Assyria and Babylon, though free and destined to mighty imperialism, now stood in fear of the Hittite conqueror.

Much of our information concerning this period comes from the Boghaz-heui, (Cappadocia, Asia Minor) and Tell-el-Amarna tablets.

"The latter, nearly three hundred in number, were discovered in A. D. 1887, and like those from Boghaz-heui, are written in the Babylonian script and language. Some of them contain letters to the Pharaoh from the kings of neighbouring countries,—Babylonia, Assyria, Mitanni, Alashiya, (Cyprus?), and the Hittites; but most of them are reports of letters from native princes and Egyptian officials in Syria and Palestine.

"Very interesting is the mention in some of these letters of certain Semitic tribes who had invaded Palestine and caused great disturbance in the country. The name of one of the tribes or groups of tribes, Khabiri, is very similar to the name 'Hebrew,' and some authorities find in the allusions to them in these letters the counterpart of the Biblical account of the Hebrew invasion of Palestine. The question is, however, still under discussion.

"The invaders came from Arabia, like the Canaanites and Amorites before them, and formed part of what is generally known as the Aramaean migration, the beginning of which may be dated about the middle of the second millennium B. C. The tribes involved in this movement spread in different directions. Some of them settled on the borders of Assyria and Babylonia, where

they often proved to be troublesome neighbours; while a large number of them gradually made their way into Syria, either absorbing or driving out their Amorite and Hittite predecessors, until the greater part of Syria was in their hands. They established a number of independent kingdoms, of which Damascus early became the wealthiest and most powerful. Like the Phoenicians, they developed into a great commercial people. The trade routes between the east and west passed through their territory, and the Aramaean merchants, taking full advantage of their opportunity, accumulated great wealth. In the days of the Assyrian empire much of this wealth passed in the form of tribute, into the treasuries of the Assyrian kings. Yet the Aramaeans did not readily submit to the Assyrians. Unlike the Phoenicians, they were good soldiers, and resisted for a long time the attempts of a succession of Assyrian kings to subdue Syria. The kingdom of Israel found Damascus a very dangerous neighbour, and suffered many humiliations at her hands."—Professor C. L. Bedale, Peake's Commentary.

After Amenhetep IV, about 1362 B. C., his reformed religion was abolished and the older worship restored, and vigorous efforts were made to reorganize and strengthen the government.

Under Seti I (about 1320-1300 B. C.) and Rameses II (about 1300-1234 B. C.) war followed war with the Hittites, until a treaty of peace about 1280 B. C. A copy of this treaty is in Karnak, Upper Egypt. The greater part of Syria remained to the Hittites, while Phoenicia and Palestine were restored to Egypt. Early in the twelfth century the Hittite Empire went to pieces.

The reign of Rameses II was short and troubled. Libyan invaders came from the west; and on the east there was rebellion in Palestine. Our chief interest here is that the name "Ysiraal" is found among the Palestinian names on an inscription.

The reign of Rameses III (about 1204-1172) was preceded by a period of confusion. He succeeded however in increasing considerably the wealth and power of Egypt.

Libyan invaders were again repelled, as were new invaders from the north who seem to have reached the borders of Egypt. Some of the latter came by sea probably from the island of Crete, and some through Asia

Minor and Syria. Their march through Syria was destructive, among other things hastening the fall of the already tottering Hittite kingdom.

It has been a very interesting surprise for me to learn somewhat recently how ancient and advanced was the material progress of Crete. This knowledge comes largely through exploration among art remains. When Cretan inscriptions have been deciphered we shall know more of the political and religious ideas and conditions.

When a youth Bible lands and events seemed to me to be immeasurably distant, and many Bible writings incomprehensibly mysterious. How differently we may think now!

The Hebrew people and religion, and their primitive beginnings, were not kept in an exclusive corner of human affairs; but were part and parcel of great movements of life and thought among the nations of the then known earth. What a testimony to the holy character of God's eternal creative and redeeming purpose; and to the presence and power of his guiding Spirit, that the ever widening and deepening stream of Hebrew life and ideas was kept pure and strong enough to produce Abraham, the man of towering faith; Moses, the unequalled law-giver of ancient times; the great spiritual prophets, beginning with Amos, of the eighth and succeeding centuries B. C.; Jesus (historically according to John 4:22) and his disciples, of the first century A. D.; and the great Church of God which, though now divided and imperfect, is on the way to becoming the Church triumphant, to be presented to her Lord without spot, or wrinkle, or blemish or any such thing!

The coming of the tribes from the north, already mentioned, was the beginning of a great movement of Mediterranean people about 1400 B. C., when Crete was invaded and her power broken.

Our special interest in these tribal emigrations and invasions from the north is that they seem to account for the presence in Israel of foreigners mentioned in the passages referred to below; and for the Philistines of the Old Testament as a group of tribes, some of whom came from Asia Minor, and some from Crete.

Deut. 2:23, Caphtor being Crete and Caphtorim, Cretans.

2 Samuel 8:18 and 1 Kings 1:38, Chere-

thites being Cretans, and Pelethites, Philistines.

See also Amos 9:7, Jer. 47:4, Ezek 25:16, and Zeph. 2:5.

We are not unfamiliar with different ways of spelling the same name. It ought not therefore to surprise us if in early times there was considerable variation in the spelling of proper nouns.

This is a good place to remind the reader that in the fields of Exploration, Archaeology, and Language, I accept, though, I trust not blindly, the general conclusions of scholars as having real value; while in the sphere of psychology, philosophy, religion, and individual and social ethics, I reserve the right to do more independent research and thinking.

The Philistines settled on the fertile plain lying along the southeastern coast of the Mediterranean, which was also on the route of trading caravans between Egypt and Asia.

They were not barbarians as was once supposed. This is now known from the remains of their workmanship discovered at such places as Bethshemesh, Gaza, and Gezer. Pharaoh gave Gezer to his daughter, one of Solomon's wives. 1 Kings 9:16-17.

They were among the early users of iron; and this helped to make them such formidable enemies of Israel. See 1 Samuel 13:19-23.

In the latter part of the reign of Rameses III and during the time of succeeding kings, the government became increasingly weak. Priests had gained such wealth and power that they became the real rulers and put an end to the Rameses dynasty and a period of decline continued.

The influence of Egypt upon Palestine was no doubt considerable. Moses and his contemporaries must have felt this influence and passed it on to their descendants. The early Pharaohs encouraged foreign trade. The Egyptians who settled in Southern Palestine about 2000 B. C. would carry their worship with them. And when Palestine was a part of the Egyptian Empire this influence must have been very real.

Concerning Egypt whose history he thinks began not later than about 5000 B. C., Professor George A. Barton writes:—"Egypt is unique among the countries of the world for its form and its isolation. Created by the river Nile as a narrow strip of green out-

of the barren and almost trackless deserts which bound it on either side, Egypt was long isolated. Here she worked out alone the problems of civilization centuries before she was drawn by the impact of foreign invasion into the whirlpool of world-affairs."

(To be continued)

IS JONAH A PARABLE?

M. HARRY

Those who deny the historicity of the book of Jonah, call it a myth, legend or a parable. The motive is to get rid of the supernatural. The Standard Bible Dictionary styles it a parable. If it is a parable there must have been very many Jonah incidents that were true and well known. The Standard Dictionary defines a parable thus: "A brief narrative or descriptive allegory founded on *real scenes* or *events* such as occur in nature or human life." The Bible Dictionary by John D. Davis defines it as "a method of speech in which moral or religious truth is illustrated from the analogy of common experience." Therefore, a parable or illustrative allegory must be *true* and *well known*. For instance, the parable of the sower sowing seed must be true or it would not be a parable. The parable of putting leaven in meal would not be a parable if even children did not know that leaven in meal was real, and so of all parables. The illustrative part of every parable is a fact known to all. Hence, if the book of Jonah is a parable, there must have been many men swallowed by great fishes, indeed so many that every one knew of it. So, the effort to get rid of the reality of the Jonah story only multiplies it more than ten thousand times. If there was only one Jonah incident that is all I care to believe, and I do believe it without a doubt. If it was a parable then it multiplies the miraculous immensely. Why, then, deny the historicity of the book of Jonah?

(1) If nothing is impossible with God, who can prove that God did not supernaturally preserve Jonah in the sea monster?

(2) Was Jesus an ignoramus or a deceiver when he said Jonah was three days and three nights in the great fish?

(3) Does not the book of Jonah teach the duty of missions a thousand times more, if it is a true story than if it is only fiction?

Does God need fiction to enforce missionary enterprise?

(4) Would it not be blasphemy for any man to write "The Word of the Lord came to Jonah" (Jonah 1:1) when the Word of the Lord did not come to Jonah?

The foregoing facts will silence the claim of soul-sleepers who call the story of the rich man and Lazarus only a parable.

Why do some men object to the historicity of the book of Jonah? I know of no other reason than hostility to the miraculous. If the Jonah story is true will it not strengthen faith in the Bible?

That is why this is written.

NOTICE

The Home Missions Institute at Chautauqua, New York, under the auspices of the Council of Women for Home Missions, Mrs. John Ferguson, chairman, will be held from August 12 to 18 inclusive. Mrs. D. Everett Waid will teach the Home Mission Study Book, "The Trend of the Races", and Mrs. J. H. String, of Cleveland, Ohio, will be the leader of the junior book for junior methods.

Some of those who will appear on the platform during the sessions are: Dr. Thomas A. Fenton, Dr. C. F. Schaeffer, Dr. George E. Haynes, Dr. S. G. Inman, and there will be the usual talks by missionaries and denominational conferences.

On Tuesday evening Dr. George L. Cady will give an illustrated lecture on "California and the Japanese", and on Friday evening Dr. S. G. Inman will present pictures in the Amphitheater on Latin America.

Sunday evening, August 20, a Home and Foreign Missionary Pageant will be given in the Amphitheater under the direction of H. Augustine Smith.

The Detroit Symphony Orchestra will be present during the week, and a program of unusual merit is promised.

People from all over the country come to these meetings at Chautauqua. It is hoped that especially those who live near it will avail themselves of this opportunity for study and conference under such fine leaders

"You can't keep unkind thoughts in your heart. They are sure to pop out of your mouth the very first chance they get."

CHILDREN'S PAGE

A RIDDLE

I have a head, a little head,
That you could scarcely see;
But I have a mouth much bigger
Than my head could ever be.

That seems impossible, you say;
You think 'twould be a bother?
Why, no! My head is at one end,
My mouth's way at the other.

I have no feet, yet I can run,
And pretty fast, 'tis said;
The funny thing about me is,
I run when in my bed.

I've not a cent in all the world,
I seek not fortune's ranks;
And yet it's true that, though so poor,
I own two splendid banks.

I've lots of "sand," yet run away;
I'm weak, yet "furnish power";
No hands or arms, yet my embrace
Would kill in half an hour.

You think I am some fearful thing,
Ah! you begin to shiver.
Pray, don't, for, after all, you know,
I'm only just a river.

—St. Nicholas.

A STRING OF GENUINE PEARLS

RUTH MARION CARPENTER

Once upon a time, as all fairy stories begin, there was a beautiful young girl of fifteen summers. She had everything, nearly, a heart could wish, happy home, love, friends and comfortable means. Yet Faith was not always happy—she had an evil little sprite living in her heart and dictating to her actions until, sometimes, she was not pleasant in her home or in society. Faith's mother had tried for several years to help her drive the naughty sprite out, and at times they succeeded; but he was such a persistent little fellow that he would slip back through the tiniest crack in the door of her heart and make trouble again. It is not necessary to name this sprite, suffice it to say, he was ugly, mean, underhanded—everything he could be to make Faith forget her good resolutions.

Now it came to pass, that Faith's dearly beloved Uncle Jack was called upon to make a business trip to Paris. One evening

he called upon his brother's family and asked each in turn what he should bring them as souvenirs from Paris. There were requests for books, clothes, dishes, etc., etc., but Faith sat in deep thought while the others were naming their choices.

"Dare I ask for them," mused Faith to herself, "they will cost much, but, oh, I want them and I don't want anything else."

"Well, Faith girl, you haven't made your choice yet," prompted her uncle.

"Oh, Uncle Jack, I am ashamed to ask; I want such a big thing. Dear Uncle Jack," she wheedled, "will you bring me a string of real pearls, genuine, you know, not the imitation kind. Oh, I want them so badly. Will you, Uncle Jack?"

"Well now, my dear, you have asked for quite a gift, but your old uncle will have a look around."

"Oh, thank you," and she kissed him fervently and hurried to her room to dream of pearls, rich, big, round, deep and yellow.

It was time for Uncle Jack to arrive home and the family were all on tip-toe of expectation. After the greetings and the happy supper, the evening was spent in eagerly looking over his treasure chest as Faith's younger brother called the box of souvenirs. Each was made happy by his or her gift. Faith was the last on the list and as Uncle Jack turned to her, her eyes sparkled with eager anticipation.

"Faith girl," he began, "I looked all through the Paris shops to get you a string of genuine pearls, and I am sorry, but there were none to be bought. Every dealer said, 'We have the imitation pearls, but we can not sell real ones; they can only be earned.' I finally had to give it up, my dear, and I know you are disappointed but I really couldn't do otherwise. No amount of money could buy genuine pearls. However, I couldn't come home empty-handed," he continued with a twinkle in his eye, "so I bring you this dainty little gold chain. It is a magic chain and you will notice it fastens around the throat with a tiny lock and a tinier key. As a matter of sentiment, girl, may I fasten it upon your throat and carry the key on my watch chain?" And while speaking he slipped the tiny thread of gold about her fair neck, locked it with the miniature key and then put it onto his own chain.

Faith thanked her uncle as best she could

but the keen disappointment could not be hidden. She left the family circle as soon as possible and only she knows what a wretched night she had trying to swallow her disappointment.

As the days passed, Faith grew to hate that plain gold chain; she would have given much to have been able to take it off, but,—Uncle Jack held the key!

There came a time when Faith and her evil sprite had a terrible fight, but with God's help she won out. She felt very happy as she went into supper, to think she had conquered herself.

"Faith, dear," asked her father, "where did you get the little pearl on your chain?"

Faith looked quickly down at the despised chain and sure enough, there on the little thread of gold hung a solitary pearl, a genuine pearl,—rich, big, round, deep and yellow, with all the luster ever seen in a pearl.

Faith's cheeks flushed, "Father, I don't know, I never saw it before."

"Uncle Jack called it a magic chain, Sis," remarked Faith's brother.

They all puzzled over it during the evening but could reach no better solution than that it was "magic."

As Faith knelt to say her prayers that night she thought again of her struggle with the wicked sprite and thanked God for helping her overcome him. And strange as it may seem, just then there popped into her mind the words of Uncle Jack, "Genuine pearls can only be earned." Then and there she believed she had discovered the secret and the magic of Uncle Jack's gold chain and her solitary pearl. At least she was going to give it a thorough trial.

The next day, to her joy, the pearl was still on her chain as real as ever. A few days later she and Master Ugly Sprite had another struggle and Faith was again the victor. As she had hoped, another beautiful pearl was added to her chain and each succeeding victory gained more pearls. But all the conflicts with the sprite were not victories for Faith; then, to her shame and sorrow, the pearls lessened in number.

Now that Faith had discovered the secret of earning the pearls, she tried desperately to win more and before her sixteenth summer rolled around her little slender chain was fully laden with pearls, genuine, rich, big, round, deep and yellow. And

Ugly Sprite very, very seldom found a crack large enough to squeeze through into her heart. Faith knew now what it meant to "earn the pearls."

Uncle Jack was often at the home and he would always look at Faith's throat and nothing so pleased her than his, "Faith, girl, I am proud to see you wearing your pearls, today."

THOUGHTS ON THE BOOK OF DANIEL

REV. W. D. TICKNER

Who was Daniel? That he was a historical character there can be no reasonable doubt.

God, in speaking to Ezekiel, twice mentions him. Ezekiel 14: 14, 20. Jesus called him a prophet (Matt. 24: 15), and he certainly ought to have known. Josephus tells us that he was of the family of Zedekiah, and kinsman of Hananiah, Mishael and Azariah, that these four men were carried, as captives, to Babylon, that Nebuchadnezzar changed the names of each. Josephus further states that, after the capture of Babylon, Darius took Daniel into Media.

That Daniel was an author, has never been successfully contradicted.

Josephus says, He retains a remembrance that will never fail, for the several books that he wrote and left behind him are still read by us till this time, and from them we believe that Daniel conversed with God (Antiq. of the Jews Book X, Chap. XI).

In speaking concerning the book of Daniel, William Smith in his Dictionary of the Bible says, "Externally, it is as well attested as any book of Scripture. . . . The real grounds on which most modern critics rely, in rejecting the book, are the 'fabulousness of its narratives and the minuteness of its prophetic history'."

This "minuteness of prophetic" history is one of the strongest evidences of the inspiration of the statements, since the prophecy was known to have been made before the events which it predicted had become historically true.

That the book of Daniel was a part of the translation by the LXX, is or should be, sufficient evidence that its author lived and wrote antecedent to the time when, at least some of the predictions which are called "prophetic history," had become matter for

the historian. This translation of the LXX was supplanted by that of Theodotion, which continued to be read by the churches in the time of Jerome. The original LXX translation was no longer used, and was supposed to be lost; but, later, it was found and in the year 1772 was published in Rome. (See William Smith's Dictionary of the Bible, page 188, also Sanford's Cyclopaedia of Religious Knowledge, pages 103, 104.) The Synagogue and the Church declared that the book contained authentic prophecies of Daniel. This declaration remained unquestioned until 305 A. D. when Porphyry openly questioned its genuineness. With this exception, the belief in the authoritative use of the book continued until modern times. That the book was in existence before Alexander's death, which occurred in B. C. 323, we learn from Josephus. In writing concerning Alexander's visit to Jerusalem, he says, "And when the book of Daniel was shown him, wherein Daniel declared that one of the Greeks should destroy the empire of the Persians, he supposed that himself was the person intended." (Antiq. of the Jews, Book XI, Chapter 8.)

I am well aware that there are those who will question the record given by Josephus concerning this, for there are always some who doubt, but until *positive proof* to the contrary is furnished, the record will stand as it has stood nearly nineteen hundred years. Josephus was regarded as a most careful and reliable author. Not that he made no mistakes but he compares favorably with any other historian, either past or present. Joseph Scaliger in the prolegomena to his book, *De Emendatione Temporum*, is quoted, as saying, "Josephus is the most diligent and the greatest lover of truth of all writers."

When therefore Josephus testifies that the book of Daniel was shown to Alexander, and in that book Daniel declared that one of the Greeks should destroy the empire of the Persians, the only logical conclusion, it seems to me, is to accept it as true.

Concerning Belshazzar, we know so little that it is folly for us even to question the record as given by Daniel. It is all the more so since the discovery made by Sir Henry Rawlinson. Inscriptions found on cylinders make it plain that Nabonidus, the last Babylonian king, had a son named Belshazzar, by contraction called Belshazzar, whom he

associated with himself on the throne. This clears up the apparent disagreement between historians. Sir Rawlinson says, "We can now understand how Belshazzar, as joint king with his father, may have been governor of Babylon when the city was attacked by the combined forces of the Medes and Persians; and may have perished in the assault which followed, while Nabonidus, leading a force to the relief of the place, was defeated, and obliged to take refuge in Borsippa, capitulating after a short resistance, and being subsequently assigned, according to Berosus, an honorable retirement in Carmania." In view of the fact that these events took place hundreds of years before the Christian era and nearly all the records of those times were destroyed or lost in the general ruins, we should be careful about making too bold criticism, or expressing doubt as to the accuracy of this or that portion of the Holy Scripture that Paul said was given by inspiration of God: for the book of Daniel was surely a part of these same Scriptures that Paul was talking about to Timothy.

Jackson Center, Ohio.

EDUCATION FOR THE MINISTRY

It seems to many that it is high time for us to realize, in theory and practice, more than we have ever done before, that in no calling is there greater need of education, thorough and Christian, than in the gospel ministry.

The following article is suggested by and in spirit and purpose is in essential accord with a resolution adopted at the recent National Baptist Convention.

Individuals, churches, associations, boards, the Commission, and the Conference, ought to urge, with great emphasis, that no man or woman should be ordained to the ministry who has not had at least a high school training and a two-year course in English, Elementary Logic and Psychology. The English Bible, The Religious and Ethical Teachings of the Bible, Church History, Christian Theology, Seventh Day Baptist Faith and Practice, Modern Missions, Religious Education, as now conceived, and The Work of Pastor and Preacher.

A. E. MAIN.

Alfred, N. Y.,

July 28, 1922.

CATHOLIC CLERGY PROHIBITION LEAGUE SAYS CHURCH HAS BENEFITED BY DRY LAW

Because of the misconception of many people that Catholics oppose prohibition, the Catholic Clergy Prohibition League, through its president, Rev. George Zurcher, pastor of St. Vincent's Church, North Evans, N. Y., has given out for publication the following statement:

"The greatest objection among Catholics to prohibition used to be, that it would interfere with sacramental wine. Many of the objectors were absolutely sincere. Since the advent of prohibition, there is not a single case on record where a priest found it difficult to obtain the necessary sacramental wine.

"Under prohibition Catholics spend more money for education. Some Catholic colleges find it difficult to accommodate all applicants. The Catholic University of Notre Dame, Indiana, is discontinuing its preparatory school, in existence ever since the University was founded, because of the great increase in the enrolment in the collegiate courses.

"Catholic institutions formerly trying to reform drunkards, are now devoting more of their energies to the training of neglected children.

"Where prohibition is not very strictly enforced, as in some cities in the State of New York, Catholic clergymen entertain some doubt as to the permanency of prohibition, and are, therefore, rather reticent about its manifold benefits. Elsewhere we find most favorable expressions for the strict enforcement of the law. The Catholic Bishop of Great Falls, Montana, Right Reverend Mathias C. Lenihan, under date of April 25, 1922, wrote us of the general attitude of the people of his State: 'We have an army of intelligent and patriotic citizens who are in favor of enforcing the Eighteenth Amendment.'

"The liquor traffic has ruined so many Catholics physically and spiritually, that the Catholic Church, in spite of the many Catholic immigrants, in spite of the marvelous generosity with which Catholic edifices were built, and in spite of the hard labor of so many priests, and of thousands of self-sacrificing nuns, was losing ground. Nothing ever happened in America that will make

for the spiritual progress of the Catholic Church, as prohibition. Fifty years hence the greatest wonderment will be, why all Catholics did not work with tooth and nail for prohibition."

Among the most active members of the Catholic Clergy Prohibition League are: Rev. C. P. Baron, Columbus, Ind.; Rev. M. Mahony, Mendota, Minn.; Rev. A. Jacquement, O. P. Priory, Fall River, Mass.; Rev. George Zurcher, North Evans, N. Y.; Rev. M. F. Sperlein, Nadean, Mich.; Rev. R. J. Murphy, Dalhart, Texas; Rev. E. A. Hannan, Washington, D. C.; Rev. P. Saurusaitis, Bayonne, N. J.; Rev. M. J. Whyte, Sunnyvale, Cal.; Rev. J. McNamee, Chicago, Ill.; Right Rev. Bishop Lenihan, Great Falls, Mont.; Rev. J. Kubacki, Cleveland, Ohio; Rev. P. J. O'Callaghan, Catholic University, Washington, D. C.

July 21, 1922.

HOME NEWS

ROCKVILLE, R. I.—Many of our smaller churches have numerous friends and well-wishers scattered along our entire denominational limits, to whom almost any item relating to the little church is welcome. Rockville is not exceptional. Our average attendance at church service on Sabbath morning is about forty, Bible school thirty, prayer meeting twenty. The Young People's topic has been in use for a few years past, apparently to good advantage, in our Sabbath evening meetings—the "Covenant Meeting" of other days is not observed.

The "Boy Scouts" are having a busy, enjoyable time at Camp Yawgoog, with from 200 to 250 in attendance, changing weekly, and, under direction of Scoutmaster J. Harold Williams. A more orderly, gentlemanly set of young fellows can nowhere be found. They have a farm of more than a hundred acres, bordering on the two large reservoirs; the camps are well equipped with buildings, tents, wireless and radio; and hundreds of visitors are attracted this way during the season.

Pastor Burdick and wife are now pleasantly settled in the parsonage, which adds interest to things generally. We confidently hope to make progress in our church life from now on.

CHINESE ARMIES GET RELIGION

REV. CARLETON LACY

(Secretary China Agency of the American Bible Society)

Sun Yat-sen has run away. He grabbed a gun-boat or two, sent a few machine-gun volleys at the inoffensive Canton riverfront, and departed for regions unknown. Chen Chung-ming is again in charge of the "Southern Capital." Chen is the general who, as governor of Kwantung, put through the reform measures that made Sun once more popular in America. Chen did the work; Sun got the glory.

Now Sun has gone and Chen has declared in favor of the new Peking government. The chances are bright for a reunited China under Li Yuan-hung, supported by Generals Wu Pei-fu in the north and Chen Chung-ming in the south.

What has all this to do with the Chinese armies getting religion? Just this. By coincidence or otherwise, the most effective fighting units in China today are certain divisions under these two generals—divisions that have almost literally been eating up the Scriptures. A few weeks ago Chang Tso-lin was reported to be holding an im-

pragnable position in the western hills near Peking. Feng Yu-hsiang, the Christian Governor of Shensi, led his little army out of remote Sianfu, hurled it against Chang's Fengtien troops, and drove the invader back to Manchuria, begging terms of peace.

While that was taking place a missionary from Sianfu came to my office to pay for \$475 worth of Bibles, Testaments and gospels, and to order another big consignment. He said that almost every soldier in Feng's army carries a Testament and the officers nearly all own leather bound Bibles. More than that, they have set a style for the people of the city, who on every hand are buying the book that has made an army not only tolerable, but decent, likable.

A passenger on a train recently was rather startled to hear two well dressed gentlemen break forth into song, and more so when he recognized the tune and found that they were singing a Christian hymn. They were officers in General Feng's army, the division that "won the war" for Wu Pei-fu. A hymn-book and a Bible were their traveling companions on the train.

Down south it was much the same. The
(Continued on page 192)

Country Life Leadership

BY BOOTHE COLWELL DAVIS

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MARRIAGES

FULLER-BURDICK.—At the home of the bride's parents, Mr. and Mrs. A. A. Burdick, at Alfred Station, N. Y., on Sabbath Day, July 22, 1922, at 1 o'clock p. m. Mr. Robert Wesley Fuller, of Cuba, N. Y., and Miss Tina Emily Burdick, Rev. A. Clyde Ehret, of Alfred, officiating.

DEATHS

CLARKE.—Joshua Maxson Clarke was born in Westerly, R. I., February 15, 1838, and died, May 10, 1922, in the same town.

Joshua was the son of Rev. Henry and Jerusha M. Clarke. March 1, 1862, he was married to Eliza A. Lewis, who died in 1910. Since her death Mr. Clarke has made his home with their only daughter, Mrs. E. E. Whipple. Brother Clarke early confessed Christ by baptism and united with the First Hopkinton Seventh Day Baptist Church and held his membership with that body till his death. At the same time he was a regular attendant on the services of the Pawcatuck Church. Rarely was he absent from the prayer meeting and he was a very tender witness for the Master there. He was a veteran of the Civil War, having been a private in Co. I, 1st R. I. Infantry. At the time of his death he was chaplain of Hancock Post, G. A. R. He had been in the employ of C. B. Cottrell Sons Company for fifty years.

Brother Clarke was a man much respected by all. He was a person of strong convictions and stood by them. He had a deep interest in our denominational work and supported it generously. He was very patient in his sickness, and was perfectly content to answer the call of his heavenly Father. The funeral services were held May 13, 1922, at the home of his daughter, 33 Elm street and were conducted by Rev. Clayton A. Burdick, pastor of the Pawcatuck Church, assisted by Rev. A. L. Davis, pastor of the First Hopkinton church, of Ashaway. C. A. B.

FISK.—Sarah Alice, daughter of Henry and Esther Barber, was born at Scott, N. Y., November 16, 1850, and died at Bradford, Pa., April 20, 1922, of bronchial pneumonia.

In 1873 she was united in marriage to Byron Eugene Fisk. To them were born Harry E. and Ivan L., both of Bradford, who survive her.

Her early life was spent at Scott where she was baptized and united with the Seventh Day Baptist Church. She was a member of the Hebron Center Seventh Day Baptist Church at the time of her death, this being the last pastorate of her husband, Rev. B. E. Fisk. She was brought to Bolivar for burial where short farewell services were held. E. F. L.

DINGMAN.—Isaac, son of Henry and Amy Elmira Dingman, was born in the town of Hebron, Pa., April 26, 1855, and died April 26, 1922.

With the exception of a short period spent in Coudersport, his life was lived at the place of his birth. The many years in which he served as school director and supervisor of roads, also holding important offices in the I. O. O. F. and Grange indicate something of the esteem and confidence in which he was held by his fellow citizens.

He was married to Eve Le Weimer November 1, 1873. To this union were born George J., Almond D., I. Judson, Mrs. Lillian Thompson, and Mrs. E. Josephine Snyder. All these survive, together with twelve grandchildren.

During the many years fellowship with the First Hebron Seventh Day Baptist Church, he held various offices. He was a good singer and a lover of music. He directed the choir and was clerk of the church for years.

Mr. Dingman was very hospitable. The doors of his home were never locked. He had a great many friends. An unusually large number came from near and far to pay a tribute of respect and love to his memory. Not only his family, but the church, community and scattered acquaintances greatly mourn his loss.

Farewell services were conducted at the old homestead and the near-by church by Rev. E. F. Loofboro, of Little Genesee, N. Y. E. F. L.

MEADOWS.—Alberta Gibson Tremaine was born in San Antonio, Texas, May 19, 1902.

Her family came to Los Angeles, Cal., when she was about four months old. Later, they lived at Riverside and at San Bernardino, Cal. In June 1916, they returned to Los Angeles, which was soon after the death of her mother.

In February 1921, she was married to Jesse Meadows. Her husband's life was taken on January 10, 1922, by a live wire, of high voltage. Soon after her husband's death she returned to her old place in the First National Bank of this city, which she occupied before her marriage.

She was of retiring, modest, lady-like ways, having many friends and stood in very high esteem at the bank, both among employees and the officials.

Funeral services were held July 18, 1922. The very large display of flowers spoke strongly for the esteem in which she was held. A high official of the bank was master of ceremonies.

Her father, Fred Tremaine, her sister Genora, and her aged grandmother, Mrs. Anna Tremaine, and a wide circle of friends are left in sadness.

Interment was in the beautiful Forest Lawn Cemetery, up against the foothills. G. W. H.

WHITFORD.—Hattie Holmes Whitford was the second daughter of Thomas and Elizabeth Rogers Holmes, and was born in Preston, Chenango County, N. Y., March 20, 1847, and died in Brookfield, June 11, 1922.

Her early life was spent in her father's pleasant home on the farm just off of Rogers street, and in the latter days of the old Preston church she did much to keep it alive, being the organist and leading the singing. On March 20, 1869, she was married to William Jay Whitford, and in 1875 they came to Brookfield and built their

comfortable home on Prospect Hill. Two children came to bless them: Genevieve, who became the wife of Clark Stillman, a woman of rare personal charm who died in 1910; and William S. Whitford, of Brookfield. On coming here she became a member of the Seventh Day Baptist church and was a worker in the Women's Aid society, and at one time a teacher of young boys in the Sabbath school.

Hattie was a great lover of flowers and interested in their cultivation, often supplying the church with floral decorations. Though for more than three years she has been unable to attend church, she was eager for reports from the services and interested in all matters of the society and denomination. For two years her home has been with her son and wife where she was tenderly cared for. Though for the most part she was a "shut-in" not able to do for herself or others as she wished, to a friend she said, "I dislike to be a burden to others, but it has come to me, I am not making these plans; the Great Ruler has charge of it, and I am trying to be patient." In the absence of her pastor, services were conducted by Rev. Henry I. Fisher, of the M. E. church of Brookfield.

We shall miss the face by the window, but there is another one to welcome us, when we have finished our work and cross over to the land of sunshine and happiness. E. L. R.

NEWMAN.—Edward Sherman Newman, oldest child of Isaac C. and Catharine E. Newman, was born in Logan County, near Quincy, Ohio, February 8, 1867, and departed this life on the morning of July 19, 1922, aged 55 years, 3 months, and 11 days.

He was united in marriage with Fronia May Fetters June 22, 1897. To this union was born one son, Chester. For twenty-one years, they lived in Jackson Center, where Mr. Newman was engaged in the blacksmith business. When their son Chester had completed his course in the Jackson Center High School, they moved to Milton, Wis., where Chester attended Milton College for four years, completing his course in June of this year. After his graduation, Mr. and Mrs. Newman returned to Jackson Center where they expected to make their home.

Besides the wife and son, he is survived by five brothers: Lewis E., of Sidney; William E., of DeGraff; Walter, of Columbus; and Otto C., and Orph A., of Jackson Center, and two sisters: Emma Calland, of Quincy; and Estella Persinger, of Pemberton. These with other relatives and friends mourn his death.

Funeral services were conducted at the residence of E. C. Davis, by Pastor W. D. Tickner and the remains were laid to rest in Glen Cemetery, Port Jefferson. W. D. T.

WHITFORD.—William J. Whitford was born in Brookfield September 26, 1844, and died July 18, 1922.

In early manhood he united with the Seventh Day Baptist Church of Brookfield and was a loyal member of the church for 57 years. The day was not too hot or too stormy to prevent his attendance; and until sickness in the home detained him his familiar form was in its accustomed place at church each Sabbath. For

some years he lived in Preston, where he was married to Hattie Holmes, and improved her father's farm till in 1875 he returned to Brookfield, where they built a house near his ancestral home on Prospect Hill. This was a pleasant place where all loved to go, for they were "given to hospitality," which Paul commends. Jay was a quiet man, of few words but practical everyday deeds of helpfulness to those about him. Two years ago, because of failing health of Aunt Hattie, they left the farm with all its dear association of 44 years and came to live with their son and wife at Brookfield, where he still found work to do. After the death of his wife his strength failed and he was anxious to go, and despite medical aid and the ministry of loving hands, in five weeks he went to join his companion.

A sister, Charlotte, two brothers, Orson and Nathan, his son William S. and wife, nieces and nephews and many friends mourn his loss.

His pastor, Rev. J. P. Klotzbach, spoke comforting words at the home, and we laid him beside his companion in Brookfield Rural Cemetery.

A consecrated life, a loyal Christian, a true friend has gone to his reward. E. L. R.

GREENE.—Arthur Benton Greene was born November 2, 1848, and died July 21, 1922.

He was the son of Philip S. and Olivia Clark Greene, and was born in Alfred, N. Y., where he has spent his entire life. He was educated in Alfred University. On July 9, 1885, he was married to Mary E. Sherman. To them were born three children: Leon; Bertha, who died two years ago with influenza; and Dorothy who died when but a child.

In early life he was baptized and united with the First Alfred Seventh Day Baptist Church and remained a conscientious and earnest member all his life. When a young man, because of his devotion to the Sabbath, he refused work that was inviting and promised large opportunities in the way of position and salary. He was much devoted to his family, home and community. He was faithful, honest and industrious in all his walks of life. He had large interests in the community and was a liberal giver to the church, the university and other needy causes.

His occupation was that of carpenter and builder. He built the home in which he spent his entire married life.

He is survived by his wife, his son, a sister Mary L., and a brother Frank L., all of Alfred, except the son who lives in Gainesville, Fla.

He was ill in bed for five weeks previous to his death, and was faithfully and lovingly cared for by his wife. Funeral services were conducted at his home by his pastor and he was laid to rest in the Alfred Rural Cemetery. A. C. B.

SULLIVAN.—On June 5, 1922, in the thirty-fifth year of his age, W. Lynn Sullivan, of Plainfield, N. J., was accidentally drowned, while fishing near Phoenecia, N. Y.

He was the son of the late Dr. Abram Sullivan, of Alfred, N. Y. He leaves a wife, mother and one sister to mourn his untimely death. T. L. G.

SANFORD.—Elias A., son of Elias and Elvira Sanford, was born June 16, 1852, in Greenville, Ill., and passed away July 15, 1922, at Battle Creek, Mich., after a brief but severe illness.

While still young he came with his parents to Dodge Center, Minn., where he continued to live for many years. For the benefit of his own and his wife's health he moved with his family in 1916 to Riverside, Cal., later to Gentry, Ark., and finally to Battle Creek, Mich., where they resided for the past one and a half years.

February 6, 1875, he married Mrs. Elnore Mills Severance, who died June 3, 1903. To them were born Mable, now Mrs. O. D. Crandall, Hammond, La., Harry O., of Fresno, Cal., Lela, now Mrs. W. L. Coalwell, also of Hammond, La. October 2, 1904, he was joined in marriage to Mrs. Gertrude Severance Hood. To them was born one son, Kenneth, still at home. Both of these wives were widows with families when he married them, and to their children he proved a faithful and loving father. These step children, the Severances—Walter, of Savanna, Ill., Rolla, of Gentry, Ark., Frank, of Minneapolis, Minn., and Burt, of Milton, Wis., and Ruben Hood, Rochester, Minn., with his own children above enumerated, with the grief-stricken widow, his brother Elmer, of Dodge Center, Minn., two sisters, Mrs. Mary Martin, of Fresno, Cal., and Mrs. Louisa Stevens, Mantorville, Minn.; with many other relatives and close friends remain to mourn his going.

In young manhood he gave his heart to Christ

and united with the Dodge Center Seventh Day Baptist Church of which he remained an active and honored member for many years. To this church he gave unstinted time and service in the various offices and places of trust as trustee, moderator, treasurer, and for many years as deacon. He closely identified himself with religious work wherever he went, being president of the Board of Trustees and acting deacon of the Battle Creek Seventh Day Baptist Church at the time of his death.

These qualities of a loving and faithful husband, of a good and kind father, a true and helpful churchman, made him also a good neighbor and a useful citizen, interested always in the welfare of his community and state. Such a man will be sadly missed, and it is for us who knew him to buckle about us a bit more firmly the armor of God, and to seek a little more faithfully to reach the high ideals toward which he strove.

Funeral services were conducted at Dodge Center, Tuesday, July 18, 1922, by Rev. H. C. Van Horn, interment following in Riverside Cemetery. H. C. V. H.

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Sabbath School. Lesson VIII.—August 19, 1922

THE SECOND RETURN FROM EXILE

Ezra 7: 1—8: 36

Golden Text.—"The hand of our God is upon all them that seek him, for good." Ezra 8: 22.

DAILY READINGS

- Aug 13—Ezra 7: 6-10. Ezra
- Aug. 14—Ezra 7: 11-13, 25-28. Ezra's Commission.
- Aug. 15—Ezra 8: 21-32. The Second Return from Exile.
- Aug. 16—Exodus 3: 1-10. Moses Called to Leadership.
- Aug. 17—Isa. 6: 1-12. Isaiah's Call.
- Aug. 18—Acts 9: 1-9. The Call of Saul.
- Aug. 19—Psalm 107: 1-9. Praise for Deliverance. (For Lesson Notes, see *Helping Hand*)

(Continued from page 188)

Christians of Canton decided that the city needed a moral clean-up. The gambling joints and lotteries were notorious. The churches had good sense enough to try for government co-operation in the campaign. Governor Chen's government was prudent enough to capitalize public opinion. Result: The churches agitated, the government acted, and American newspapers gave Sun Yat-sen the credit. Then followed the purity-campaign in similar fashion. The clean-up was not so complete, but noteworthy nevertheless. The Christian forces achieved with the aid of a good governor, and Dr. Sun wore the feather.

While this was going on the Christians decided to carry their welfare work into the barracks. This was undertaken in a most friendly spirit. To top it off the churches and a school of blind boys contributed \$122.00, the Bible Societies cut prices, and with the co-operation of the Y. M. C. A. 1,500 New Testaments were presented to the men of one of these brigades before they broke camp. Again we do not know what the little books had to do with it; but Chen Chung-ming's troops are now in control at Canton, and order has been restored since the hasty departure of Sun Yat-sen.

"Soldier" used to be a synonym for "Sinner" of the worst sort; every one hated the troops and dreaded their coming. Since the Bibles have gone into the camps and the armies began to get religion things have been better. If Li Yuan-hung succeeds in holding the country together and in establishing order from Peking to Canton, he and all China will owe much to Generals Wu and Chen and their Bible-reading armies.

THE SABBATH RECORDER

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

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MY GOAL

MARY L. W. ENNIS

I am verging toward the sunset,
Toward the dusky land of shadows,
I have reached another milestone on the way;
But I will fear no evil,
Tho' the night of death approaches,
For beyond it is the endless, perfect day

My Belov'ed will go with me
Till the dawning of the morning,
Till the murky mists of night have rolled away,
Till that morn of glad reunions,
Of most marvelous surprises,
When from those we loved we'll part no more
for aye.

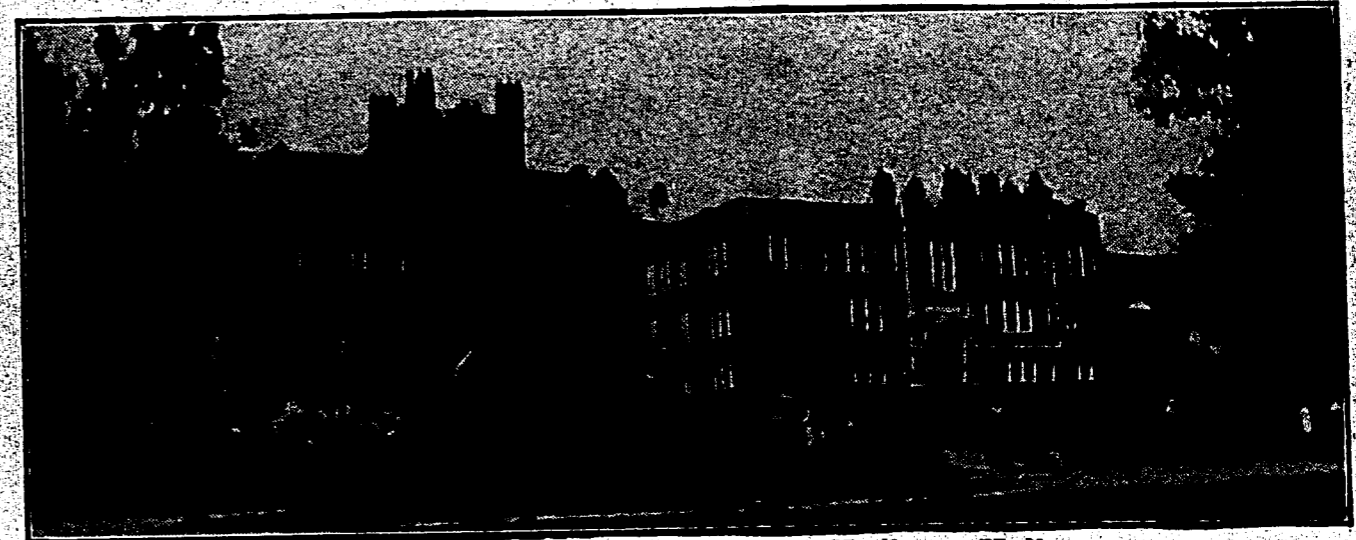
To be like him, to be with him,
In the mansions he's preparing,
'Where all tears forevermore are wiped away!
Where is never death nor heartache,
Where is neither want nor sorrow,
O! the rapture words can never half portray.

So, be milestones few or many,
In his will I am abiding,
And, for strength for greater service, daily
pray,
As I journey toward the sunset,
Toward the home of the immortals,
Toward the glorious, wondrous, endless,
perfect day.
Ashaway, R. I.

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General Conference

THE CELEBRATION AT NEWPORT WILL CONSIST OF TWO SESSIONS

In the Morning, in the Old Seventh Day Baptist Church, a Bronze Tablet Dedicated to the Memory of the Founders of the Church will be unveiled. This will be followed by a Communion Service, in which the old Communion Silver will be used.

In the Afternoon, in the First Baptist Church, there will be a series of addresses by representatives of the State of Rhode Island, the City of Newport, and the Baptists of New England. These will be preceded by an address of welcome by the pastor of the First Baptist Church.

The Newport Seventh Day Baptist Church sprang from the Newport First Baptist Church.

The First Baptist Church held their Centennial Celebration in the Seventh Day Baptist Church.

The Seventh Day Baptists hold a part of their 250th Anniversary Celebration in the First Baptist Church.

*Be Sure to be at the General Conference
Both at Ashaway and at Newport*

The Sabbath Recorder

A WATCHWORD FOR OUR CHURCHES

A DEEPER life in Christ is the remedy for all our ecclesiastical or theological ills. Religion goes deeper than theology. Toplady, a Calvinist, wrote "Rock of Ages, Cleft for Me", while Charles Wesley, an Arminian, wrote, "Jesus, Lover of My Soul", and yet we sing them both in the same meeting, and think not of the theology of their authors, but of the glory and sufficiency of the Christ in whom they both trusted. How it seems to our readers we can not say, but we are sure that many of them feel as we do, that no superficial type of Christianity, such as we see manifested all about us, by church members, can meet the needs of the human soul or the call of a needy world. The watchword in all our local churches should be "Christ in us the hope of glory", and the only hope, too, of fulfilling our mission as a religious movement. We wonder if many who profess loyal allegiance to the things for which we stand do not forget, or have failed to see, that such lofty aims and ideals as we profess, demand a faith which sees him who is invisible, lifts the life out of narrow sectarian ruts, widens the horizon of Christian fellowship, and seeks to exemplify that for which we plead.—J. H. Garrison, in Christian-Evangelist.

—CONTENTS—

Editorial.—Unwise Quibbling Robs Many of the Real Message.—Steering Between the Rocks.—That Telegram on Conference Rates.....	193-195
General Conference Program—Page Sixteen	195
Southeastern Association	195
The Commission's Page	196
Railroad Rates to Conference.....	196
Seven Sermonets	196
Northwestern Association	197
Missions and the Sabbath.—Missionary Board Meeting.—Commencement at Shanghai.—Open Letter No. 15.—Semiannual Financial Report of the Seventh Day Baptist Mission, Shanghai, China	198-204
Education Society's Page.—Where Do You Live?	205-207
Woman's Work.—Is This the Lark! (poetry)—Are We Our Neighbor's Keeper?—Workers' Exchange.	208-210
Young People's Work.—God's Out-of-Doors.—Following and Setting Good Examples	211
Evangelism in the Religious Day School	212
Lone Sabbath Keeper's Page.—Teach Me	216
Home News	217
Sabbath School.—The Harvesters Class.—Report of the New Market Sabbath School, Second Quarter, 1922. Lesson for August 26, 1922.....	219
Our Weekly Sermon.—The Church of God	221-224