

# 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.

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# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

**President**—M. Wardner Davis, Salem, W. Va.  
**First Vice President**—Benjamin F. Johanson, Battle Creek, Mich.  
**Vice Presidents**—William C. Hubbard, Plainfield, N. J.; Frank E. Peterson, Leonardsville, N. Y.; James R. Jeffrey, Nortonville, Kan.; Rev. Royal R. Thorngate, Salemville, Pa.; Curtis F. Randolph, Alfred, N. Y.; Columbus C. Van Horn, Tichnor, Ark.; Benjamin F. Crandall, Berkeley, Cal.  
**Recording Secretary**—J. Nelson Norwood, Alfred, N. Y.  
**Corresponding Secretary**—Rev. Edwin Shaw, Plainfield, N. J.  
**Treasurer**—Rev. William C. Whitford, Alfred, N. Y.  
**Director of New Forward Movement**—Rev. Ahva J. C. Bond, Salem, W. Va.  
**Treasurer of New Forward Movement**—Rev. William C. Whitford, Alfred, N. Y.

### COMMISSION

**Terms Expire in 1922**—Frank J. Hubbard, Plainfield, N. J.; Allen B. West, Milton Junction, Wis.; Alfred E. Whitford, Milton, Wis.  
**Terms Expire in 1923**—Edgar P. Maxson, Westerly, R. I.; Benjamin F. Johanson, Battle Creek, Mich.; Lucian D. Lowther, Salem, W. Va.  
**Terms Expire in 1924**—Rev. Theodore J. Van Horn, Verona, N. Y.; Paul E. Titsworth, Alfred, N. Y.; M. Wardner Davis, Salem, W. Va.

## AMERICAN SABBATH TRACT SOCIETY

### BOARD OF DIRECTORS

**President**—Corliss F. Randolph, Newark, N. J.  
**Recording Secretary**—Arthur L. Titsworth, Plainfield, N. J.  
**Assistant Recording Secretary**—Asa F. Randolph, Plainfield, N. J.  
**Cor. Secretary**—Rev. Edwin Shaw, Plainfield, N. J.  
**Treasurer**—F. J. Hubbard, Plainfield, N. J.  
 Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

## THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

**President**—Rev. C. A. Burdick, Westerly, R. I.  
**Recording Secretary**—George B. Utter, Westerly, R. I.  
**Corresponding Secretary**—Rev. Edwin Shaw, Plainfield, N. J.  
**Treasurer**—S. H. Davis, Westerly, R. I.  
 The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

## SEVENTH DAY BAPTIST EDUCATION SOCIETY

**President**—Rev. W. C. Whitford, Alfred, N. Y.  
**Recording Secretary and Treasurer**—Earl P. Saunders, Alfred, N. Y.  
**Corresponding Secretary**—Prof. Paul E. Titsworth, Alfred, N. Y.  
 The regular meetings of the Board are held in February, May, August and November, at the call of the President.

## WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

**President**—Mrs. A. B. West, Milton Junction, Wis.  
**Recording Secretary**—Mrs. Edgar D. Van Horn, Milton Junction, Wis.  
**Corresponding Secretary**—Mrs. J. H. Babcock, Milton, Wis.  
**Treasurer**—Mrs. A. E. Whitford, Milton, Wis.  
**Editor of Woman's Work, SABBATH RECORDER**—Mrs. George E. Crosley, Milton, Wis.

### ASSOCIATIONAL SECRETARIES

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

## THE SEVENTH DAY BAPTIST MEMORIAL FUND

**President**—H. M. Maxson, Plainfield, N. J.  
**Vice-President**—William M. Stillman, Plainfield, N. J.  
**Secretary**—W. C. Hubbard, Plainfield, N. J.  
**Treasurer**—Frank J. Hubbard, Plainfield, N. J.  
 Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.  
 The Memorial Board acts as the Financial Agent of the Denomination.  
 Write the Treasurer for information as to ways in which the Board can be of service.

## SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

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

## SABBATH SCHOOL BOARD

**President**—Prof. Alfred E. Whitford, Milton, Wis.  
**Recording Secretary**—Dr. A. Lovelle Burdick, Janesville, Wis.  
**Treasurer**—L. A. Babcock, Milton, Wis.  
**Field Secretary**—E. M. Holston, Milton Junction, Wis.  
 Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

## YOUNG PEOPLE'S EXECUTIVE BOARD

**President**—Benjamin F. Johanson, Battle Creek, Mich.  
**Recording Secretary**—Miss Marjorie Willis, Battle Creek, Mich.  
**Corresponding Secretary**—Mrs. Francis F. Babcock, Battle Creek, Mich.  
**Field Secretary**—E. M. Holston, Milton Junction, Wis.  
**Treasurer**—Elvin H. Clarke, Battle Creek, Mich.  
**Trustee of United Societies**—Benjamin F. Johanson, Battle Creek, Mich.  
**Editor of Young People's Department of SABBATH RECORDER**—Mrs. Ruby Coon Babcock, Battle Creek, Mich.  
**Junior Superintendent**—Mrs. W. D. Burdick, Dunellen, N. J.  
**Intermediate Superintendent**—Miss Mary Lou Ogden, Salem, W. Va.

### ASSOCIATIONAL SECRETARIES

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

## CONFERENCE AUXILIARY FOR LONE SABBATH-KEEPERS

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

## SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

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

## THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

For the joint benefit of Salem and Milton Colleges and Alfred University.  
 The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

# The Sabbath Recorder

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

VOL. 93, NO. 7

PLAINFIELD, N. J., AUGUST 14, 1922

WHOLE NO. 4,041

## Unwise Quibbling Robs Many Of the Real Message

We are deeply impressed with the feeling that the severe criticisms regarding literal and symbolical interpretations of certain Bible passages are tending to unsettle faith and to rob many believers of the real messages which said passages were designed to bring to the world.

Every one, so far as we know, accepts the real religious teachings designed to be taught in the Jonah, and in the Daniel stories of the Bible. We have said before, and repeat it here, that if any child of God can get more help from these stories by regarding them as parables or religious stories constructed for teaching purposes, to make vivid a great missionary lesson, or a lesson impressing God's care for his persecuted and oppressed children, we will have no quarrel with him. We shall be glad if in this way he can learn well the important spiritual teachings.

On the other hand, we do not wish to quibble with any soul who gets more good, or who believes he does, by accepting as literal history the writings which another one may regard as allegorical; providing this one, too, *does not miss the real spiritual lesson.*

If we admit that Jesus taught by parables—a favorite way of teaching for many generations among the Hebrews—why should we deny that the prophets, too, may supposedly have intended sometimes to teach by parables?

A religious parable in the Old Testament, written by a good man for a worthy spiritual purpose, need not seem out of place even when not regarded as strictly historical. A parable is just as true in its own sphere, and for its own purposes, as if it were real history.

Even the Psalmist, in Old Testament times sang of Jehovah: "I will open my mouth in a parable; I will utter dark sayings of old." In those far-away days, such teachings were regarded as "showing to the generations to come the praises of the Lord and of his strength."

Now the thing that we regret is this: Instead of magnifying the great and essential religious truths taught in almost every one of these Bible stories, so many writers seem to take no notice of these; but invariably take up the pen in controversy over the literal rendering or the historicity of the story. They quarrel constantly about the *vehicle* that conveys the truth to human hearts, and overlook the real truth conveyed.

If one writer can not use exactly the same terms that another uses to express his appreciation of the great truths taught in a Bible story, then that other feels called upon to quibble and fight over the historicity of the story until the real, vital truth it teaches is practically lost sight of. Quarreling over the shell is almost sure to rob many souls of the spiritual meat it contains.

Surely the shell is a good vehicle to preserve the meat and convey it to us; but it is not the meat itself. Neither is the word-form, the illustrative story, in many cases, the real thing. This is to be found beneath the word-symbols of thought which some child of God has chosen as best he could, to express divine, spiritual lessons. In any case, whether the vehicle bringing to us a vital spiritual truth is in parable or allegory, or actual history, the truth to be taught is the same. It is the all-important thing. And it is sad when men contend over the *literality* of a story until the spirit of contention robs many souls of the *reality* God designed to convey to his needy children.

It is reasonable to suppose that the Holy Spirit may have inspired some Old Testament-writers to make use of a religious story designed, as were the parables of Jesus, for religious teachings. And if a loyal, conscientious, exemplary child of God believes this, grasping the real spiritual teachings of the Jonah and the Daniel stories, it does not seem reasonable or Christlike to denounce such a believer as a heretic and skeptic to be summarily cast out of the synagogue.

**Steering Between the Rocks.** As the good ship *Celtic* neared the famous Straits of Messina, we were on the tip toe of expectation for we knew we must steer between Charybdis and Scylla, the famous rocks of ancient story that proved so disastrous to mariners of long ago. The evening shadows were gathering. The lights along the Messina front were sending their rays across the waters, and over all, beamed the silver rays of a moon that was nearing its full.

As we approached the narrowest channel with rugged, rocky headlands on either side, remembering that underneath the swirling currents were the hidden rocks which must be avoided, we were impelled to remain on the upper deck and watch carefully every movement of the great ship. The first thing was to slow down and move cautiously through dangerous waters. Then, by the aid of careful watchmen, and faithful pilots and steersmen, the *Celtic* turned almost at right angles, wound her way almost from shore to shore, and passed safely through into broader seas and fairer sailing.

Since writing the first editorial of this issue we have thought much of the rocks on both sides which the church of today should carefully shun. We would greatly regret the saying of anything to shipwreck the faith of any who are sailing life's sea in dangerous waters. We are between Charybdis and Scylla in the troubled sea of so-called modern thought and the persistent sticklers for literal acceptance of many figurative and impressive didactic stories used by the Spirit to teach and impress fundamental truths needful in development of the plan of salvation.

There are dangerous rocks on both sides; and it is difficult to discern which are most dangerous. On the one hand are those who seem to treat the Bible as if it had been struck off from stereotyped plates in heaven, a book of purely divine origin, making little of its evident and varied human authors. On the other hand are those who honestly believe that in view of the progress in Biblical research of this wonderful age, there is such a thing as reasonable Biblical criticism, by which new light is obtained and just grounds given for restatement in modern forms of Bible doctrines and religious creeds.

A brother demands an explanation as to

whether we stand with the "Modernists or with those who believe the entire Bible is the word of God". We are frank to say that we like *some* of the modern views better than *some* views of the other side. Bible writers themselves do not attempt to conceal the human authorship of its various parts. The Bible is indeed a matchless record of the development of the plan of salvation in Jesus Christ its central figure. It contains a marvelous revelation of God in his only begotten Son. It is the only Book in the world that will bear full and permanent translation into human life.

We believe that both sides fully accept this truth. Both are genuinely loyal to God and to Christ; and the substance of this revelation we believe to be the safe channel between the rocks. The extreme views on both sides over the *form*, rather than the teaching, are like dangerous rocks, and whether these rocks belong to the liberal or to the conservative side, they are equally dangerous.

One who ignores the sure revelations of science and ethical study, revelations that shed light upon ancient scripture records making them more clear, may easily cause the shipwreck of otherwise loyal friends of God. The one who counts out of the fold everybody who does not subscribe to his own literal explanations of Bible records, and whose constant effort is to unchristianize every one who tries to read God's message from his book of nature, making it harmonize with his Book of redemption, endangers the fair sailing of many conscientious souls.

On the other hand there is danger of the liberalist going too far with his so-called liberal views. He may be as fanatical and unreasonable as the so-called fundamentalist. There are rocks on both sides. The one is as dangerous as the other. If by quarreling over the rocks men miss the safe channel of the real annunciation the words were designed to convey, it matters but little which rocks cause his shipwreck.

**That Telegram on Conference Rates.** Our readers found the telegram concerning tourists rates, folded into their last RECORDERS. It reached us twenty-four hours after the last pages of the RECORDER for August 7 had come from the press, and while that issue was being pre-

pared for the mailbags. The only way by which it could be given "immediate publication" was to have it printed on the job press and folded into the RECORDERS without comment. This we did, some of us turning in to help fold it into the papers just before mailing.

We hope it did reach our readers in time to do some good.

## GENERAL CONFERENCE PROGRAM— PAGE SIXTEEN

### GENERAL INFORMATION

All meetings of the Conference, except as specified otherwise in the program, will be held in the church. On Sabbath Day and Sunday both the church and parish house will be used. Consult the program.

Daylight Saving Time will be used for all appointments.

Entertainment, registration and general information bureau will be found in the vestibule of the church.

Delegates and visitors will use the trolley car between Westerly and Ashaway. Trunks and heavy baggage will be transported to and from Westerly free at reasonable hours.

Meals will be served cafeteria at 12.15 and 5.45 p. m.

Delegates and visitors will be entertained for lodgings and breakfast in the homes of the people.

A post office has been established in the basement of the church. All mail for delegates will be distributed from this office.

The exhibits of the Young People's Board and the Woman's Board will be in the high school building.

The rest room is in the parish house.

The writing room is in the church vestry (upstairs).

A checking room is provided in the church basement. It is for your convenience. Use it.

The Conference Guides are at your service to act as guides or carry your messages. See the boys with the red badge.

The children's service at three o'clock each afternoon will be on the first floor of the high school building.

Special automobile trip for delegates and visitors Friday afternoon at 4 o'clock. Consult chairman of transportation committee, Harris W. Taylor.

**Christian Endeavor Fellowship Breakfast, Thursday morning, at 7 o'clock, on the Fair Grounds.**

The trip to Newport will be taken on Monday. Don't miss it.

Automobilists are requested to use every care possible. Carefully observe driving and parking rules.

New England offers many places of attraction and interest. Delegates, visitors, and residents alike are urged to refrain from all social or recreational functions that will infringe upon the time, spirit and purpose of the meetings of the Conference.

### SOUTHEASTERN ASSOCIATION

The Southeastern Association is to convene with the Salemville Church, Salemville, Pa., August 31 to September 3. The church is hopefully looking forward to this meeting and anticipating the attendance of a goodly number of delegates. Letters are being sent to the churches of the association requesting that the names of those who expect to attend be sent to the chairman of the Entertainment Committee as soon as possible. Owing to certain local conditions this is quite necessary, both for the convenience of the entertaining church and the comfort of visiting delegates. Those coming from West Virginia by train will be met at Bedford, Pa., on Wednesday, Thursday and Friday, in the afternoon *only*. This train leaves Cumberland, Md., at 2.10 p. m. and arrives at Bedford at 3.48 p. m. Delegates coming from the North and East should come by way of Altoona and Roaring Spring, Pa. Leave train at Roaring Spring and take auto bus for New Enterprise, Pa., where you will be met either at noon or in the evening. Bus leaves Roaring Spring twice each day—at 9.30 in the morning and at 6 o'clock in the evening. It is eighteen miles from Roaring Spring to Salemville, and twenty miles from Bedford to Salemville, thus the necessity for advance information as to how many and when you are coming. Please send names promptly to Rev. R. R. Thorngate, Salemville, Pa.

Salemville, Pa.,  
August 7, 1922.

"You are here to make the world richer. Failing to do it you impoverish yourself."

## 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.

### RAILROAD FARES TO CONFERENCE

So many of those who will attend Conference will make the journey by automobile that there is no likelihood that a sufficient number will travel by rail to make it possible to secure any reduction in railroad fares on the certificate plan.

Pastor A. L. Davis has however learned that special excursion rates may possibly be secured in individual cases on personal application to local ticket agents.

The best railroad connections to Westerly can be made via New York City.

The steamer to Westerly via New London leaves New York from Pier 40, North River, foot of Houston Street at 4.30 p. m., Eastern Standard Time (5.30 p. m., Day-light Saving Time).

Trains to Westerly leave the Grand Central Terminal, New York, at 7.33 a. m., 9.00 a. m., 12.03 p. m., 2.00 p. m., and 4.02 p. m., Eastern Standard Time, arriving in Westerly about three and one-half hours later.

Trolleys run from Westerly to Ashaway every hour.

ALEXANDER W. VARS,  
Chairman Transportation Committee.

### SEVEN SERMONETS

J. C. REICHERT

I.—TIME. GEN. I: 14, 18

Time is a sacred thing,—a gift. Man measures it in heart beats; the sea, in tides, and the sun, in light. It is everywhere,—in the protoplasm of bird, beast and plant. Without it there could be neither home nor Sabbath, neither song nor prayer. God has put the keeping of it on the mysterious stars.

How choice a thing it is. Vast, countless worlds flame in wondrous light for it. The ancient stars make their silent rounds for it. The sun guards it by day, the moon by night. Time is holy. It comes from the star paths, from the glories of God, is as perfect as an angel of light.

II.—THE SABBATH. GEN. 2. 3

God gave the Hebrews gifts,—such as the ark, the tablets, the tabernacle, and later the temple. To keep them sacred, he flashed his glory light upon them. But neither Sinai's flaming splendor, nor the lighted house of God revealed a greater God than did the Holy Sabbath in the garden of God,—given to mankind. There, God met man and gave him his own dear name; there the supreme gifts of religion were bestowed,—faith, hope and love. There man made his first prayer.

Like the garden of God, the Sabbath was a perfect gift. It was made for man and will always token his nobler sonship. Jesus cherished it and claimed it as a privilege.

The spiritual will ever associate it with the recurring Sabbaths, regarding it the silent guardian of the fellowship of God on earth.

III.—THE EVERLASTING COVENANT. GEN. 9: 13

The rainbow curved from the lake, over the rain-clouds and down again upon the wooded hills,—a perfect arch of wondrous colors. The field grasses and the orchard blossoms glistened with the rain. A miracle has been wrought. The bees had scattered the pollen grains and in the scented blossoms on plant and tree, the pistils and ovules thrilled, for, with the golden pollen, had come the rich, warm life of a million springs. Everywhere, beneath the rainbow, young seeds were forming,—sheathed in

sepals and nourished by root and leaf. Another year's harvest enclosed in precious seeds.

God's riches can not be told: His promise had returned as wonderful as ever.

IV.—UNTO RIGHTEOUSNESS. I JOHN 2: 29

The apple orchard had leaved and blossomed. The older trees were rough-barked and displayed crooked limbs. The young bearers showed pruning scars. A few trees which had weathered storms bent groundward. But the surge of spring had thrilled the trees, causing even the suckers to bud. Though there was not a perfect tree in the orchard, they all fruited. How wonderful. Plant food is drawn unseen from earth and sky and stored in root, leaf, bud and fruit.

Society is not perfect. Some are bent, some crooked; some scarred, and it seems, in the way. But there is the miracle of the new birth. The regenerated do live. They are born of God,—not of flesh, but of the will of God. Though imperfect, they in whom he dwells draw life from unseen glories and manifest it in mercy and love and in the extension of his kingdom; they bear fruit unto righteousness.

V.—JESUS. MARK 14: 36

Jesus said: "Abba, Father." Thus, in childhood his mother had taught him to pray and thus he prayed in the garden. In the temple, the teachers told him to say: "El-elohe Israel,—God, the God of Israel," as David before him had said and so he cried on the rugged cross: "Eli, Eli, my God, my God." The God of love, he called: "Abba," the God of help, he called: "El."

How sacred these terms of childhood and boyhood prayers. The names of God were as dear to him as the garden of God where God was first named in prayer. He taught his friends to pray. Supremely confident, he approached sin and death, and God. With these names upon his lips, he talked to his Father, with an endearment more perfect than that of the brightest angel. And what he asked, God gave him.

VI.—THE KING. JOHN 19: 19

He was so pure and true, so gifted, angels loved him. Sweeter than incense of heaven, he sacrificed himself on the rude cross. His death,—so heroic—should have gained him the crown; but the Judeans

would have none of him. What frenzy urged his brethren on! Eyes had they, but they saw not. But, like a true king, he asked the wealth of heaven's mercy upon them, praying: "Father, forgive them, for they know not what they do." And though the frenzy drive them till the crack of doom, he will be the King of Mercy; the rich pardon, so manifest upon the Jew, shall never be withdrawn.

Oh, what graces he possessed! Greater mercies are ours both for the now and the golden Beyond. Some day he who said: "This is my Beloved," shall lift the veil from both Jew and Gentile eyes and grant all to see the King in his glories.

VII.—THE CITY OF GOD. HEB. II: 10

Beyond the pine trees, the rain-clouds lay, stratified, as far as eye could see. They lingered in masses,—some dark, some gray, and those higher up were edged with light, for the sun had cast broad rays upon them. And far away, towered other series of clouds all aglow in sunset gold. There, beyond the pine trees and rain-clouds fashioned of air and sea and light, poised the golden continent and on it, in wondrous beauty flashed the great, square city of God. Its foundations were elements as pure and eternal as light.

Verona, N. Y.,  
August 7, 1922.

### NORTHWESTERN ASSOCIATION

Delegates and visitors to the Northwestern Association at White Cloud, Mich., September 14-17, 1922, are requested to send their names to the pastor, Rev. John C. Branch, White Cloud, Mich.

White Cloud is located on the Pere Marquette Railway to the north of Grand Rapids, where changes are made from all roads. Boat connections from Lake Michigan are also made at Grand Haven and Muskegon direct to White Cloud. There are also auto-bus accommodations.

The people of White Cloud are looking forward eagerly to the association and a large attendance; and they will be pleased to know how many are coming that due preparations may be made. Send letters to  
REV. JOHN C. BRANCH,  
WHITE CLOUD, MICH.

**MISSIONS AND THE SABBATH**

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

**MISSIONARY BOARD MEETING**

At the quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society, held in Westerly July 19, the resignation of the Corresponding Secretary, Edwin Shaw, was accepted, to take effect September 1. Mr. Shaw has accepted an appointment on the faculty of Milton College. An attempt was made to persuade him that he ought not give up his position but as his decision was final it was accepted. Rev. William L. Burdick, general missionary, who has headquarters at Portville, N. Y., was called to fill this position and he has accepted the appointment, the Board of Managers being notified on August 1.

This is the last meeting before the sitting of the General Conference at Ashaway.

The proposed budget is considerably smaller than the one of a year ago, and amounts to an even \$20,000. Last year's budget was \$25,120. Several economies were put into effect.

The regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church at Westerly, R. I., Wednesday, July 19, 1922.

The meeting opened at 9.40 a. m., with Rev. Clayton A. Burdick, President, in the chair. Prayer was offered by Mr. Robert L. Coon.

The members present were: Rev. Clayton A. Burdick, Rev. Edwin Shaw, Rev. A. L. Davis, Rev. Paul S. Burdick, Albert S. Babcock, Robert L. Coon, Walter D. Kenyon, Corliss F. Randolph, George B. Utter, Ira B. Crandall, Charles H. Stanton, Mrs. Elizabeth Clarke, James A. Saunders, John H. Austin, Mrs. A. H. Langworthy, Samuel H. Davis, Allan C. Whitford, Frank Hill, Dr. Ann L. Waite and Miss Amelia Potter.

The guests present were: Mrs. Laverne Langworthy, Mrs. Ellen Lewis, Mrs. Ruth Nash, Mrs. Andrew Potter, Mrs. Dell Bur-

dick, Mrs. Paul S. Burdick, Mrs. A. L. Davis, Mrs. Allan C. Whitford, Mrs. Walter D. Kenyon, Mrs. Clayton A. Burdick, Mrs. Oscar Wells, Mrs. John Loughhead, Mrs. John H. Austin, Mrs. Fred Palmer, Mrs. James A. Saunders, Mrs. Alexander C. Kenyon, Mrs. Orson Rogers, Mrs. Charles Palmer, Miss Gertrude Stillman, Amos Chester and Mrs. Charles H. Stanton.

The quarterly report of the Corresponding Secretary in which was his resignation to take effect September 1, was read by Edwin Shaw. This was approved and ordered recorded.

**REPORT OF THE CORRESPONDING SECRETARY QUARTER ENDING JULY 1, 1922**

The beginning of the quarter, April 1, 1922, found the Secretary in the midst of moving from Room 319 of the Babcock Building, where the office has been for two years, to the new denominational building, 510 Watchung Avenue, Plainfield, N. J.

Up until the ninth of April, when the dedicatory exercises were held, he gave all his time to the work of helping settle in the new quarters, not only in his own office and in the room in the basement where the stock of tracts is kept, but also in reference to the large accumulation of files of periodicals and unused stock of the publishing house. During a part of the quarter the correspondence has been unusually active. A *Monthly Letter*, ranging from four to twenty pages of typewritten matter, is sent each month to the members of the Commission, and there were three editions in April, one in May, and two in June. Considerable extra work was done in connection with the dedicatory exercises in sending out invitations, and in making personal replies to all letters from people and churches that sent letters of congratulations.

The preparation of the Sabbath Rally Day material and the distribution of it to the Sabbath schools of the denomination was another item in the work of the quarter.

The correspondence between the Advisory Committee of the Tract Board and the Commission concerning the matter of securing a man to give all his time to the work of Sabbath reform required the work of several days.

The detail tasks of the preparation of the program for the coming General Conference have fallen for the most part within these three months.

Late in the quarter the matter was attended to, as authorized at the April meeting of the Board, in regard to sending copies of the resolutions of the Board concerning football on the Sabbath by teams of Alfred University to the churches and boards of the denomination.

These are but a few of the special matters, outside of the routine of reports and usual correspondence, that have occupied the time and attention of the Secretary at the office.

**Outline of work outside the office:**

April 9, Tract Board Meeting and Dedicatory Services at Plainfield.

April 14-15, at Waterford, Conn., preaching Friday night and Sabbath Day.

April 16-19, at Westerly and Ashaway at Board and committee meetings.

April 25-26, at Atlantic City attending a meeting of representatives of the promotional agencies of the denominational Forward Movements.

May 3, New York, attending meeting of officers of national bodies of Protestant denominations.

May 13, New York, preaching and conducting annual roll call and communion service for our church.

May 14, Tract Board meeting in Plainfield.

May 17-20, at Middle Island, W. Va., visiting the pastor and people and preaching Sabbath Day.

May 21-23, at Salem, working on Conference program, conferring with Dr. Palmberg concerning work in China, and making a speech in chapel at Salem College.

May 23-25, at Berea, visiting pastor and people of Ritchie Church.

May 26-28, at Salemville, Pa., preaching Sabbath Day and visiting pastor and people.

June 2-5, at Waynesboro, Pa., attending German Seventh Day Baptist General Conference and annual meeting of the Snow Hill Congregation, preaching Sabbath afternoon, chalk-talk to Sabbath school and assisting in other services.

June 8-11, at Adams Center, attending Central Association as representative of Tract and Missionary societies and the Southwestern Association.

June 12-14, at Ashaway and Westerly on special committee work for Missionary Board.

June 15-18, at Berlin, attending Eastern Association as representative of Tract and Missionary societies and Southwestern Association.

June 21-22, visiting General Missionary, Rev. W. L. Burdick, at Portville, and with him at Shinglehouse and Little Genesee.

June 22-25, at Andover attending Western Association as representative of Tract and Missionary societies and the Southwestern Association.

June 26-28, at DeRuyter, Lincklaen and Otselic, visiting pastor and people.

In this work away from the office the Secretary has endeavored to set forth and to promote all the work of the denomination, and in particular that of the boards which he especially represents.

The Secretary after almost six years of very pleasant relations with the Board has decided that it is best for the work of the denomination as a whole for him to withdraw from his present positions, even as he suggested to the Board at the January meeting; and he has accepted an appointment as a member of the faculty of Milton College. Consequently he has deemed it wise to present to this meeting of the Board his resignation as Corresponding Secretary of the Seventh Day Baptist Missionary Society, the same to become effective September 1, 1922, at the close of the General Conference. This Board has authority to appoint some one to fill the vacancy thus made until the time of the annual meeting September 20, 1922, at which time a successor can be elected.

Respectfully submitted,  
EDWIN SHAW.

Westerly, R. I., July 19, 1922.

The minutes of the last meeting were read by Recording Secretary George B. Utter and after corrections were made, they were accepted and ordered recorded.

A telegram was received from Rev. A. J. C. Bond, of Salem, W. Va., who was unable to be present at the Board meeting on account of illness.

Reports from workers were read by the Corresponding Secretary.

The Treasurer's quarterly report was read by Samuel H. Davis and was voted to be accepted and recorded. The report follows:

S. H. DAVIS, Treasurer,  
In account with  
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY  
July 1, 1922—August 1, 1922

<i>Dr.</i>	
Balance on hand July 1, 1922 .....	\$ 660 15
Conference Treasurer:	
Georgetown Chapel .....	80 53
Boys' School .....	322 00
Girls' School .....	322 00
Salary Increase .....	163 40
Missionary Society .....	986 28
Cartwright Church:	
Fouke .....	10 00
Marie Jansz .....	20 00
Marlboro Bible Readers Class, Marie Jansz .....	5 00
Collection at Berlin, Missionary Society .....	4 55
Rev. D. B. Coon, Missionary Society .....	10 00
Use of Salemville Church, Missionary Society .....	57 50
Dr. W. H. Tassell, Missionary Society .....	10 00
One-third Collection of Eastern Association, Missionary Society .....	15 71
Mrs. Hawkins, Missionary Society .....	2 00
Washington Trust Company, Interest Credit .....	1 35
Minneapolis Sabbath School, Missionary Society .....	4 00
Income Permanent Fund, General Fund .....	1,000 00
Memorial Board, Missionary Society .....	561 59
	<b>\$4,236 06</b>

<i>Cr.</i>	
Rev. T. L. M. Spencer, July salary .....	\$ 83 33
Rev. G. Velthuysen, July-September salary .....	225 00
Marie Jansz, Work in Java .....	27 00
Susie M. Burdick, June salary .....	41 67
Rev. D. Burdett Coon, June salary and expenses .....	147 13
Rev. Rolla J. Severance, June salary and traveling expenses .....	131 77
Rev. William L. Burdick, June salary and traveling expenses .....	157 35
Rev. M. A. Branch, June salary and traveling expenses .....	95 33
C. C. Van Horn, June salary .....	75 00
Rev. Robert B. St. Clair, June salary .....	50 00
Rev. George W. Hills, June salary .....	58 33
Ray C. North, June salary .....	33 33
Rev. William L. Davis, June salary .....	33 33

Rev. G. H. F. Randolph, June salary....	41 66
Rev. S. S. Powell, June salary .....	25 00
Adelbert Branch, June salary .....	25 00
Charles W. Thorngate, April-June salary	50 00
Ellis R. Lewis, April-June salary.....	50 00
H. R. Loofboro, April-June salary .....	50 00
Rev. R. R. Thorngate, April-June salary	25 00
Mrs. Lena G. Crofoot, April-June salary	25 00
Dr. Edwin S. Maxson, April-June salary	25 00
James N. Pope, April-June salary.....	25 00
Jesse G. Burdick, Italian Mission.....	29 16
Mrs. J. J. Kovats, Hungarian Mission..	20 00
Mrs. Angeline P. Abbey, June appropria- tion .....	10 00
Rev. Edwin Shaw, June salary and ex- penses .....	97 00
Rev. George W. Hills, April-June travel- ing expenses .....	20 15
Treasurer's expenses .....	21 00

The afternoon session was called to order at one o'clock with Mr. A. S. Babcock acting as chairman, President Clayton A. Burdick being called away. Prayer was offered by John H. Austin.

It was voted to continue the appropriation to Brother Savarese to continue his work at the New Era church to September 30, the same to terminate at that time.

The report of the special budget committee was read by Mr. Charles H. Stanton. The report which follows was adopted:

PROPOSED BUDGET FOR 1922-1923.

This budget looks first to the sources of income with estimates as follows:

Interest on permanent funds .....	\$ 6,100 00
Memorial Board Income .....	1,500 00
From the Woman's Board .....	2,500 00
From the Young People's Board ....	500 00
From collections at Conference, etc. ..	200 00
Forward Movement (estimated on last year) .....	9,200 00
	<hr/>
	\$20,000 00

The committee suggests the following general distribution of these expected funds:

China Field .....	\$ 8,600 00
South America .....	1,000 00
Holland .....	700 00
Home Field .....	6,200 00
Secretary and office .....	2,000 00
Debt .....	1,500 00
	<hr/>
	\$20,000 00

C. H. STANTON,  
S. H. DAVIS,  
FRANK HILL,  
EDWIN SHAW,  
A. L. DAVIS,  
*Committee.*

It was voted that the President be chairman of a committee with five other members to recommend to the next Board meeting on appropriations for the coming year and report at the October meeting. President Burdick appointed the following: Charles H. Stanton, Frank Hill, Rev. Alva L. Davis, Samuel H. Davis, the Corresponding Secretary.

Ira B. Crandall presented the following resolution and it was adopted:

Voted: That the Corresponding Secretary write to the China Seventh Day Baptist Association, asking them if they could suggest any means by which the appropriation to the work in China could be lessened for the year 1923:

It was voted that Secretary Shaw write to Miss Susie Burdick, asking what she

\$1,697 54	
Balance on hand August 1, 1922.....	2,538 52
	<hr/>
	\$4,236 06
	<hr/>
Bills payable in August, about .....	\$3,100 00
Special funds referred to in last month's re- port now amount to \$11,095.20, bank balance \$2,538.52, net indebtedness \$8,556.68.	

S. H. DAVIS,  
*Treasurer.*

E. & O. E.

The Corresponding Secretary and the Treasurer presented their reports for the year ending June 30, 1922, which reports were adopted as the Annual Report of the Seventh Day Baptist Missionary Board to the Seventh Day Baptist Missionary Society. Copies of the report were ordered printed and distributed under the direction of Corresponding Secretary Shaw.

The following resolution, prepared by Mr. Albert S. Babcock was adopted:

At the end of six years of faithful hard work Rev. Edwin Shaw, D.D., resigns the position of Corresponding Secretary for the Seventh Day Baptist Missionary Society. The Board of Managers hereby records its heartfelt appreciation of the faithful, conscientious and eminently able service for this Society and for our denomination that has filled these years of constantly increasing work in our Master's name.

It is with extreme reluctance that we release Brother Shaw from the Secretaryship; and we assure him that the interest and prayers of this Board and its individual membership will follow him as a member of the faculty of Milton (Wis.) College, and in his individual life and activities as a minister of the Gospel of our Lord Jesus Christ.

The meeting then adjourned for the noon recess of one hour. Rev. Paul S. Burdick, of Rockville, offered prayer.

COMMENCEMENT AT SHANGHAI

J. W. C.

Each June there are, of course, scores of commencements at Shanghai, including some in which hundreds of students are vitally interested, but readers of the SABBATH RECORDER may be presumed to be more interested in our own modest exercises than in any of the more pretentious ones.

Our exercises this year were marked by an innovation as this is the first time that we have had a joint commencement of the two Boarding Schools. There were two boys who received diplomas from the high school, five girls who received diplomas from the eighth grade, two boys who received certificates from the eighth grade, and three girls who received certificates from the fourth grade. As the courses in the two schools differ, boys who finish the eighth grade receive certificates, while girls who finish that grade receive diplomas as graduates. Boys receive certificates on completing the eighth grade, and girls receive them at the end of the fourth. There is not so much difference in the courses as this would imply however, especially in English, for the girls begin to study English in the first grade while boys do not begin till nominally of the fourth grade, which they are supposed to have reached before entering this school.

Commencement exercises are much the same everywhere, including the excellent advice given by the young graduates to the public and that given by the principal of the school to the graduates, but ours here differ from those at home in that so large a part of the exercises are in a foreign language—English. Of course the essays of the graduates are not understood by the audience, but they serve to show off the accomplishments of the students, and isn't that the object of the affair anyhow?

The music this year is deserving of special mention, for it was, I believe, better than we have ever had before, thanks to Mrs. Davis' special efforts in this direction.

The principal address was given by an old friend of ours, Mr. S. K. Tsao, General Secretary of the Shanghai Y. M. C. A., and was enthusiastically received by every one.

The program of the exercises was as follows:

might think of remaining in this country for another year without salary, thereby reducing the expenses of the Society.

It was voted that a nominating committee composed of Albert S. Babcock, Charles H. Stanton and Frank Hill retire and report in twenty minutes on naming a successor to Corresponding Secretary Shaw.

While this committee was out, Corliss F. Randolph, President of the Historical Society, gave a verbal report of plans for the trip to Newport contemplated by the General Conference.

Albert S. Babcock read the following report for the Nominating Committee which, after much discussion as to the amount of salary stated, was unanimously adopted:

Your committee to nominate a suitable person for the office of Corresponding Secretary from the first day of September, 1922, respectfully reports, recommending that the Board extend to Rev. William L. Burdick, D. D., a call to said work at the rate of \$1,600 per year.

A. S. BABCOCK,  
FRANK HILL,  
C. H. STANTON,  
*Committee.*

The Corresponding Secretary gave a verbal report for the committee on supplementing pastors' salaries.

It was voted that the Society gratefully accept the proposition of the Los Angeles Church, volunteering to accept a reduction of \$100 in the apportionment from the Missionary Society.

The committee on programs for Conference made a report which was adopted with the exception of the address by Rev. Rolla Sererance. The matter of paying his expenses was not deemed advisable and it was left with the same committee to substitute another speaker.

The matter of having a missionary exhibit at Conference was discussed, but no action taken.

The resolution adopted by the China Association was approved by the Board and the Secretary was instructed to correspond with the China Association in regard to the matter.

The meeting adjourned at 3.45 p. m.

GEORGE B. UTTER,  
*Recording Secretary.*

Processional, "God of our Fathers" The Schools  
 Invocation Rev. H. E. Davis  
 Recitation, "The Battle of Blenheim" Toong Zung Zo  
 Recitation, "The Village Blacksmith" Zih Tsing Yung  
 Music, "Trust in the Lord" Mixed Chorus  
 Essay, Why We Should Join the W. C. T. U. Dzau Siang Kyoen  
 Essay, Women Doctors and Nurses the Need of China Tsang Ang Pau  
 Essay, The Possibilities of China Waung Yoeh Fung  
 Music, "A National Hymn" Older Boys  
 Essay, The Right Kind of Independence for Women, Tsiang Kwe Tsung  
 Essay, Women's Place in Society Tsu Fok Di  
 Music, "The Twenty-third Psalm" Mixed Chorus  
 Oration, The Student's Time Doo Kwaung Yoeh  
 Oration, Student Life Waung Kyien Hyuin  
 Music, "The Lost Chord" Older Girls  
 Address Mr. S. K. Tsao  
 Conferring of Diplomas and Certificates Mr. Crofoot  
 Younger Girls  
 Music, "Lullaby" Younger Girls  
 Benediction

July 12, 1922.

**OPEN LETTER NO. 15**

MY DEAR FOLKS:

Our special meetings that began in the Stonefort, Ill., Church July 15, closed last night. It has seemed to me a great many times during this series of meetings that had I been just the right kind of a man we might have had a great sweeping revival here. I would like to say to you that there were 173 glorious conversions. But, instead, I must confess that I do not know that there has been even one. I have preached the best I know, and tried to do the Master's will. I have delivered 32 sermons and addresses in this time, and made 60 visits and calls. Weather has been very hot. Most of our evening meetings we have held right out of doors just in front of the church. The church was too small and too hot.

Attendance and attention have been most excellent. I do not think that I have ever spoken to people who gave better attention. Of course we all feel depressed because no one openly, frankly, and boldly responded to the frequent and urgent invitations to accept Christ as their Savior. It is not so very much comfort to me to be told, as I have been told so many times here, that when they had a good preacher and a good tent and a good quartet of singers for special work here attendance and attention were never better than they have been dur-

ing these meetings, and that then the workers never got a response to their invitations. Of course there have been times of religious awakening and revival here or the church would have been dead long ago. There are a lot of good folks here; a host of children; great hope for the future. Stonefort is in the midst of a good and prosperous country. Our people own a great deal of land in this section. The church is looking forward with healthful hope and enthusiasm.

I am glad to report that during the meetings, to the great encouragement of all, between fifteen and twenty people asked for prayer that they might become Christians. Christian people will continue to pray for them. When I preached on the question of baptism eight people said by standing they expect to be baptized. So there is much right at hand for which to work.

I am also very glad to state that during this time, to the very great satisfaction of the entire membership of the church and of the people of the community outside the church, Brother Ellis R. Lewis has been re-instated as pastor of the church.

You will also be pleased to know that a few days ago a subscription paper was started for securing funds for a greatly needed new church building here. Already \$800 has been subscribed. The people are entering upon the enterprise with commendable interest and enthusiasm. May the Lord bless them in the undertaking.

Within a couple of days Pastor Lewis has received calls for conducting special evangelistic work in three communities about here. He begins a series of meetings at Carrier Mills tonight. Let us all pray that souls may be converted, and the cause of God advanced as the message goes forth from Brother Lewis.

Many good words are spoken by many people here concerning the good work done by Missionary T. J. Van Horn in these parts many years ago. All southern Illinois is still a great open, inviting, promising field for missionary and evangelistic work for our people. Pray the Lord of the harvest to send forth laborers.

Sincerely yours,  
 D. BURDETT COON,  
 Field Secretary.

Stonefort, Ill.,  
 August 7, 1922.

**SEMIANNUAL FINANCIAL REPORT OF THE SEVENTH DAY BAPTIST MISSION, SHANGHAI, CHINA**

December 1, 1921, to May 31, 1922

**Evangelist and Incidental Account**

<i>Receipts</i>	
Dec. 1—Balance on hand .....	\$641 90
Bank Interest to December 31....	17 50
Grace I. Crandall; six months rent for Mr. Toong .....	19 80
Feb. 15—S. H. Davis, Treasurer, Gold \$125 for first quarter .....	236 39
May 15—S. H. Davis, Treasurer, Gold \$125 for second quarter .....	212 50
Old paint cans sold .....	1 00
	<u>\$1,129 09</u>

<i>Expenses</i>	
Consular fee for registering land purchase .....	\$ 37 63
Trip of Davis and Crofoot to Nanking..	67 80
Tong Tsing Ong, Evangelist, salary 5 months .....	250 00
Tong Tsing Ong, house rent .....	23 10
Woo Zien Nyok, part salary for 10 months .....	90 00
French Municipal taxes, 6 months .....	67 25
Chinese land tax on Cemetery .....	5 72
Insurance, church, two schools and two dwellings .....	68 34
Repairs, Mason work and materials....	62 05
Repairs, Carpenter and materials.....	183 93
Repairs, Painter and materials.....	160 83
Repairs, Tinner and materials .....	31 00
Repairs on fence .....	2 90
Ladder .....	3 00
	<u>\$1,053 55</u>
Balance .....	75 54
	<u>\$1,129 09</u>

**Grace High School Account**

<i>Receipts</i>	
Balance, December 1, 1922 .....	\$ 905 81
Fees for tuition, board, books, athletics, suits, etc. ....	2,629 24
	<u>\$3,535 05</u>

<i>Expenses</i>	
Refunded to pupils leaving .....	107 10
Books, stationery etc. ....	187 01
Athletic apparatus .....	16 40
Teachers' salaries .....	1,067 00
Water and light .....	61 00
Sundry supplies .....	21 54
Repairs .....	16 35
Coolie wages .....	49 00
Advertising .....	72 80
Board .....	1,239 10
New bell .....	7 00
Sign board .....	3 00

Stools for dining room .....	7 70
Athletic suits .....	93 60
	<u>\$2,948 60</u>
Balance .....	586 45
	<u>\$3,535 05</u>

J. W. Crofoot.

Examined and found correct.  
 N. M. West.

**Grace High School Building Fund**

Investments as follows:	
American Oriental Bank, Savings Account at 3 per cent.....	\$ 313 94
American Express Company, Savings Account .....	54 97
Total Gold .....	<u>\$ 367 91</u>
American Oriental Bank Taels, Savings Account .....	50 00
American Oriental Bank, Fixed Deposit at 6 per cent .....	1,684 29
American Express Company, Fixed Deposit at 4 per cent .....	2,668 71
Hongkong and Shanghai Bank, Savings Account at 3½ per cent..	383 23
Total Mex. ....	<u>\$4,736 23</u>

**Girls Boarding and Day School**

<i>Receipts</i>		Mex.
Balance December 1, 1921 .....	\$2,698 39	
Tuition and board from Boarding School	1,708 72	
Tuition from Day Schools .....	186 09	
Remittances from Missionary Society..	269 34	
Sale of books, work, etc. ....	13 825	
Gifts from U. S. A. and on field.....	424 20	
Bank Interest .....	75 00	
Total .....	<u>\$5,365 565</u>	

<i>Expenses</i>		Mex.
Rent for Day Schools .....	\$ 43 20	
Wages for Day Schools .....	239 40	
Repairs, etc., Day Schools .....	10 32	
Boarding School:		
Rice and provisions .....	830 25	
Electricity and fuel .....	125 58	
Water .....	20 93	
Books and supplies .....	44 935	
Medicines .....	7 40	
Furnishings and repairs .....	109 68	
Wages .....	1,060 20	
Incidentals .....	5 80	
Balance on hand, May 31, 1922....	2,867 87	
	<u>\$5,365 565</u>	

**Building Fund for Grace School for Girls**

Investments as follows:		Mex.
American Oriental Bank, Fixed Deposit at 6 per cent .....	\$ 901 00	

Hongkong and Shanghai Savings Bank at 3½ per cent	830 95
Notes at 10 per cent	660 00
	2,331 95
Cash on hand	10 00
<b>Total</b>	<b>\$2,407 95</b>
Liberty Bond, Gold at 4¼ per cent	\$ 100 00
Cash on hand, Gold	49 12
<b>Total Gold</b>	<b>\$ 149 12</b>

ANNA M. WEST.

Examined and found correct.

N. M. WEST.

**Financial Report of Grace Hospital, Lieu-oo, China**

<i>Receipts</i>		Mex.
Balance, December 1, 1922, in bank	\$	223 87
Shares		617 75
Cash		495 07
Dispensary		522 77
In-patients		834 41
Rent of land, gift of Mrs. William Chow		10 20
Out-calls		211 00
Dividends and interest		46 56
Articles sold and refunds		19 17
Dr. Sinclair, English pupil's tuition		35 00
Gifts in China		10 86
Board of certain people not serving hospital		95 60
	<b>\$3,122 26</b>	

<i>Expenses</i>		Mex.
Housekeeping	\$	762 97
New equipment		66 01
Sundry supplies		55 29
Repairs		68 35
Evangelist's rent		19 00
Medicines		401 68
New Year Calendars		18 00
New land, all expenses		808 48
Taxes		9 55
Fence for new land		282 59
Brick hot water range		3 76
To a Shanghai surgeon for severe operation		100 00
New Year gifts to helpers		6 50
Wages		136 54
Balance, June 1, 1922, in bank		93 32
Cash		289 42
	<b>\$3,122 26</b>	

**Condition of Special Fund, December 1, 1921, to May 31, 1922**

	Gold
Gold Certificate, American Express Company	\$ 216 83
U. S. Liberty Bonds	100 00
Raven Trust Company Shares	700 00
Dividend of above	7 87
In Savings Bank	118 99
Interest on Gold Certificate	10 84
Raven Trust Dividend	12 38

Interest Liberty Bonds	2 12
Savings Bank—Interest	92
	<b>\$1,169 95</b>

E. & O. E.

GRACE R. CRANDALL,  
*Treasurer.*

**UTILIZING THE JORDAN AT LAST**

The Jordan river, which until now has rolled on its precipitous way unhindered save by the intervening hand of Israel's God when his people entered the Land of Promise, is to be harnessed and made to yield light and power for the whole of Palestine. The Jewish people of America and Europe are engaged in a campaign to raise \$5,000,000 for the completion of the first phase of this enterprise, and nearly \$1,000,000 has already been pledged, Justice Louis D. Brandeis of the supreme court having subscribed \$25,000. The river will be dammed just below its outfall from the Lake of Galilee, making that beautiful lake, "where Jesus loved so much to be," a great storage reservoir. The current generated by turbines will be conveyed at 66,000 volts to the main centers of consumption, such as Jaffa, Haifa, and Jerusalem. Work is to begin at once, and ultimately the Jewish woman will have her electric washer and her electric stove, while her husband will make the journey from Jerusalem to Jericho over a road converted into a Great White Way where no Samaritan can find occasion for charity.—*The Baptist.*

Lay hold of that more abundant life that the life of Jesus gives. It is a question whether you have the life at all, if you do not long for the more abundant life. "I am come . . . that they might have it more abundantly." Ask Jesus to make himself real to you through the Holy Spirit; ask him to make himself known to you, so that he shall be your constant Companion, your personal Friend, so that your life shall be linked to his life. And finally the Holy Spirit will so make you a mirror of Christ to show himself in, that men and women who come in contact with you shall come in contact with the blessed Master himself. That is what Jesus came for, died for, lives for. Take fullness of life at his hand. "He that hath the Son hath life."—*C. A. R. Janvier.*

**EDUCATION SOCIETY'S PAGE**

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

**WHERE DO YOU LIVE?**

Walking with a friend in a small city of New York State some years ago, I passed a large house, painted a glistening white, with fluted columns and pilasters supporting the porch, and with shiney convex windows. Its suggestion of comfort and wealth of its owner made me think that possibly it was a summer home of some American grandee. I inquired of my companion. At my question he laughed.

"You would never guess," said he, "to whom the place belongs. It's the property of Patrick Moran, the cabbage king. And the funny part of it is that, with all that elegant house, Moran and his wife choose to live in the kitchen. They don't know enough to occupy the whole house."

That remark set me seriously to thinking. Here is God's great, roomy, and delightful world with its countless opportunities for abundant living. It is true of earth as of heaven that in the Father's house are many mansions. Mansions, mind you, not hovels, or dugouts, or malodorous tenements. In the days before the great western prairies were all parcelled out into farms, any decent citizen could stake out a claim anywhere, Uncle Sam guaranteeing his right to the finest piece of land the settler could find. God's domain is illimitable. He invites men to establish themselves in it. He offers always the most delightful rooms in his mansion.

You would feel highly honored—and rightly so—should you receive by the morning's post an invitation from King George to come and live in Buckingham Palace or in Windsor Castle. And yet many men who, if they chose, could be the welcome guests of a kindlier and more resplendent potentate, elect to live in the dirtiest, dingiest, most unwholesome quarters.

Mr. and Mrs. Patrick lived in the kitchen of their delightful house because they did not know enough to make the rest of the house a livable place, because they didn't

have the good taste to furnish it and make it homelike. Their souls were too small for their costly residence. I have wondered sometimes whether they did not feel a bit uneasy even in so good a place as the kitchen, whether really they ought not more appropriately have taken up their quarters in the woodshed.

I have seen a few men who apparently enjoy living in cellars, in dank, unwholesome, bestial abodes. They are human maggots who feed on corruption and fatten on cynicism, lasciviousness, malice, and hatred. They prefer to stick their noses in the mud of the cellar bottom to lifting their heads into the light and air of heaven. They devour the murder and scandal stories in the newspapers. If there is anything mean or nasty abroad in the community, they gloat over it. They like to set people by the ears, for they are tale-spreaders extraordinary to his infernal majesty. They never believe anything good of any one. To them, human nature is a house of corruption. Not only do they revel in fanning community hatreds, but in the bigger realms of the nation and of the world, they it is who foment inter-class, inter-church, inter-racial, and inter-national hatreds.

Some folks prefer to live in the hospital, in an abode of failure, dissolution, and death. Some men and women there are who enjoy being miserable both physically and spiritually. Perhaps they have been optimists but, having met defeat and having lost their spiritual nerve, they have gone to life's infirmary or to its home for the incurables where they spend their time lamenting the wickedness of man and grieving over the futile efforts of the few righteous who are waging a losing fight against evil. There are few more pitiable persons than those who dwell in the hospital.

Other men choose to live in the museum, in an abode saturated with the dust of the past. Like spiritual ghosts they haunt the attics that are littered with the lumber of dead ideas and decadent creeds and philosophies. They enjoy contemplating the years that are dead and gone because such times represent an emasculated life, stripped of the rough and tumble and vulgarity and confusion of today. Such folks are living mummies whose cry to the striving pulsating, travailing world of the now is, "Leave us alone!"



And still other men live only in the counting-house. They have tapestried the walls of their minds with dollar bills. They worship the god of the main chance, and their hands have become like grappling-hooks to lay secure hold on everything that promises fortune. King Midas is their patron saint and Croesus their exemplar. No sanctities restrain them from grasping for power of every kind—respect of their fellows, influence, plaudits, and money. Men do not need even to be millionaires to live in the counting house.

God pity us if we are living an empty, hysterical, shrunken, cramped, diseased life! God pity us if we are living in the cellar or in the hospital or in the museum, or in the counting house!

The Bible sagely remarks that Judas "went to his place". You can easily imagine what that place was like. If you see a man living in cramped and ridiculous and mean lodgings—spiritually, I mean—you may be pretty sure that, temporarily at least, he is in his place. Probably he isn't yet big enough to be graduated from the woodshed or the kitchen into the airy and sunny living-rooms of God's spacious mansion.

What are some of the mansions, the rooms, in the Father's house to which he invites men?

God wants men to live in the dining-room and the gymnasium. Certainly no longer are emaciation and undernourishment a test of holiness, or flabby muscles and a wobbly body the hallmarks of sanctity, or a deranged nervous system the guarantee of prophetic vision. Slowly men are catching the meaning of the old Latin dictum, *Mens sana in corpore sano*, a sound mind in a sound body; gradually they are fathoming the full significance of the Biblical saying that they are the temples of the living God. So inextricably bound up with highest usefulness—I gladly admit the glory of the heroic spirits who are rising above all bodily defects—is physical soundness that today many thousands of men and women are giving their lives, yes, even unto death, for the health of the world. The modern man, even more than his grandfather, needs a dependable body that his man's task may be roundly done and that his nerves may stand the strain of the double-quick of pres-

ent-day living. God wants men to keep sound stomachs, willing muscles, and steady nerves for today's kingdom tasks.

God wants men even more to live in the drawing-room, the room of generous dynamic emotions. What a man loves, he is. Rabbi Ben Ezra craved that the Recording Angel write him down as loving his fellow-men. The Bible asserts that the sure test of a man's having passed from death unto life is this self-same love. The drawing-room is the place where men assemble to converse, to cultivate their sympathy for and understanding of the other fellow. The Conference on Disarmament at Washington last November was one of God's drawing-rooms where men of many races and creeds met to learn to know each other better. If shop-men and railroad executives could but get together in one of God's mansions, the want and peril facing much of America would disappear. Stripped of the generous emotions, men become wooden, dry-as-dust, cynical, grouchy, even devilish. And life without joyous and sympathetic social give-and-take, without friendship, without love, would be a world without light and heat.

God wants men to live in the library, the symbol of the thoughtful life. There lie grave dangers in a development of the emotions unguided by real thinking. The sins of the cold-blooded intellectual are matched by those of well-intentioned folk who have ploughed the seas of life without a rudder. Reason, too long a Cinderella among certain types of religious people, is as divine a gift as emotion.

Fundamental brain-work is as fatiguing as mixing concrete by hand. I fancy that is why some men shy at it. Men think, usually, readily enough and eagerly enough, about their own personal welfare, yet do they think as zestfully and persistently of the welfare of the church, community, religion, nation, and world? That's none of their business, they say. All too much the task of thinking has been handed over to pastors, priests, popes, and political bosses. Men have frequently sold their birthright to think for a mess of pottage. And yet fundamental brain-work alone has built whatever foundations humanity is resting on now, good-will and love being the cement which holds the several parts of the structure together. God wants men to think

more; he has given them their intellects, the use of which is well pleasing to him. In democratic America every man is supposedly his own king and his own prime minister, yet he can not long be so unless he thinks for himself. More and more thoughtfulness, mingled with equal parts of love toward God and man, alone will keep men's common life moving forward and upward. Certainly one of God's greatest aspects is truth. If, therefore, mankind is some day to be perfect and Godlike, it must more and more earnestly grub for truth—and grubbing for truth presupposes vigorous intellects. So it is evident why God wishes men to live in what I have called the library of his house.

Yet still more he wishes men to live in the tower-room. He wishes humanity to see, not only the truth which lies immediately about them, but to catch a vision of that truth which lies at a distance and in the future that truth which is yet to be realized. One of the principles of hydraulics declares that the tap can not be higher than the source. One of the principles of morality and religion declares that where there is no vision the people perish. I have seen some men of many callings—yes, even among teachers and preachers, whose business requires them to have vision,—who reminded me of showmen too busy taking in the cash at the door to cast up accounts to discover at the end of any year whether or not they were getting ahead, making the real progress that their welfare demanded. Really to know where one is going one must have a wide-spreading vision of life. Many men do not see the celestial city for the houses. Now, a man's usefulness depends upon his vision. Too many men content themselves, even in the higher realms of religious activity, with being spiritual machinists who after all know nothing about the finished product of the shop. Would you entrust yourself to a railroad train if you were in doubt whether or not the train-despatcher were on the job? Would you take an ocean voyage unless that sleepless man in the crow's-nest were always scanning the horizon? And yet men entrust themselves in their individual barks to a perilous sea, often without an adequate look-out. This matter of living in the tower-room is a serious business. This room

should provide the mountain-top view—a panorama of life and a vista into the beauty and the glory of the Infinite Father. I do not understand how men can know either humanity or God without a vision. It is for this reason that God continually urges men to dwell in his tower-room.

Not to the cellar or hospital or museum or counting-room of life, but to these other several mansions of his dwelling does God invite men. In which do you live?

### THE GLORY OF A HUMBLE LIFE WELL LIVED

"Great things" are not necessary for the attainment of great character. This is strikingly manifest in the pattern life—the life of our Lord. For thirty years that life was entirely uneventful, unhistorical. He lived in a village, mixed with peasants, wrought at the bench, dwelt in a cottage. There was no great trial, like the temptation in the wilderness; no moving triumph, like the palm-strewing; no ecstasy, like the transfiguration; no humiliation, like the crown of thorns; no grief, like Gethsemane. Without dazzling episodes . . . He grew into the fullness of that supreme character which commands the admiration and reverence of mankind. It is most encouraging to the obscure million to know that the noblest life attained its last completeness in the tamest scenes, unprompted, undisciplined by anything extraordinary.—*W. L. Watkinson.*

Grace is always the method of God in dealing with his world. "My father is a king; not a merchant," said a young lady, standing at the gate of a garden, as she filled the cap of a little lad with fruit toward which she had seen him looking with longing eyes. Her words were in answer to his offer of pennies in payment. Smiling, she said, "My father, who owns the garden, is a king; he gives, he does not sell." And our God is a king. It takes the world, and even the Church, long to learn that God so loves that he gives. Unmerited is his favor, often unsought, and yet in the time of man's need, it fails not. "I was brought low, and he helped me," was the testimony of one who knew much of the infinite grace of the giving God.—*Rev. Robert Johnston.*

## WOMAN'S WORK

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

### IS THIS THE LARK!

Is this the lark  
Lord Shakespeare heard  
Out of the dark  
Of Dawn! Is this the bird  
That stirred  
Lord Shakespeare's heart!

Is this the bird whose wing,  
Whose rapturous antheming,  
Rose up, soared radiant, became  
Sharp flame  
To Shelley listening  
And made him sing,  
Throbbing alone, aloof, feveredly apart,  
His profuse strains of unpremeditated art!

To think that I should hear him now  
Telling that single fiery rift of heaven a wild  
lark comes!  
The fresh cool scent of earth yearns at the  
plough;  
In short keen rapid flurries the woodpecker  
drums.  
To think that I should hear that mad thing  
sliding  
Along a smoking opal ladder!  
Hear that inevitable deluge of music riding  
Into the sun, richer now—fainter now—madder!  
To think that I should hear and know  
The song that Shelley heard, and Shakespeare,  
long ago!

—Joseph Auslander.

### ARE WE OUR NEIGHBOR'S KEEPER?

The young minister's wife smiled indulgently at her venerable father as he lifted his hat from his white head and stopped to say "good morning" to the neighbor who passed them in the hall. Father had never lived in a city apartment. In his little town everybody spoke to everybody else and such a discourtesy as not calling on one's next-door neighbor was not to be thought of.

"One of your neighbors?" he inquired interestedly.

"I suppose so," she added. "So many new people moved in last September, I don't know them all."

"Haven't you been to see them?"

"No, father. I haven't had time," she added with a sudden realization of unneighborliness. "It's different in the city

you know. People seldom know who their next-door neighbor is."

"How do you know whether or not they are Christians?" he asked simply.

The minister's wife looked up with a start. She had never given a thought to whether or not her neighbors were Christians. She had the responsibilities of her husband's parish and the presidency of the missionary society. Then too it was not customary in city apartments for people to call to find out whether or not their neighbors were Christians. Nevertheless, the question lingered in her mind. The next day she found her father talking with the janitor. The dear old man seemed to have no difficulty in finding a point of contact with any one.

"Who is the neighbor who lives just below you on the first floor?" he asked when he came in later.

"A retired army officer and his wife," said the daughter, "and I do know," she added proudly, "that they are Episcopalians."

"I'm glad you found that out," he said as he started out to walk. When he came back, he was walking beside the Colonel. They talked a few moments at the entrance. Then her father shook hands as if he were taking leave of an old friend.

"Well, I see you met the Colonel," said his daughter as she took his hat and coat.

"Yes," said he, "but you were mistaken. His wife is an Episcopalian but the Colonel does not belong to any church. He has never accepted Christ. You know he can not be saved just because his wife is a church member. I know you are busy daughter, but I can't help feeling that God will hold you responsible for not thinking of your neighbors and for not praying for them and talking with them about the Savior."

The daughter put her arm around her father and kissed his forehead. "It's true," she said. "I never realized it before." That night when the minister came in his wife poured out the whole story to him.

"I am ashamed of myself," she said. "I've been so busy with my round of duties and organizations that I haven't said one word to an unsaved soul for months. I thought father was queer and old-fashioned. I was even afraid the neighbors would laugh at him and give him a discourteous answer,

but, in the few days he's been here, he's made friends with everybody and he's made me think as I never thought before of my personal responsibility."

The next day the minister and his wife called on the Colonel and his wife. The army man's heart was unusually tender, for his wife was very ill. It was easier than they thought to talk of spiritual things. He seemed almost persuaded to accept Christ.

Eagerly the minister's wife called up the rector of the church to which the Colonel's wife belonged.

"Won't you talk with Colonel —," she said. "We've been talking to him and I think he will become a Christian." She heard a deep sigh at the other end of the phone.

"Of course, I will," said the rector, "But I am not very hopeful. The Colonel is a military man and he is as hard as nails. The last time I gave his wife communion he got up and left the room."

"It is different now," said the minister's wife. "He will see you."

A few weeks later the Colonel was received into the church and became an earnest, faithful member.—*Missionary Review of the World.*

### WORKERS' EXCHANGE

The reports this week are from societies in the Central Association, and were furnished for the program of that association. But the program had to be shortened and so these reports were not given at that time. They are so interesting that Mrs. J. S. Brown, associational secretary, has sent them on for publication that we all may enjoy them.

Adams Center, N. Y.

Our annual meeting was held in July at which time we had the election of officers. This meeting was held in the church parlor and was followed by a tea at 6 o'clock.

One food sale was given in August. We have held six thimble socials at which time a short program was given. At these socials the hostess has been assisted by two other ladies. The first of December a national supper and sale was held in the church parlor. Four nationalities were represented by costumes—African, Dutch,

Irish and Yankee. A program in the evening included a darkey quartet, also recitations and farce. It has become an annual affair for us to have on Election Day at 12 o'clock, a New England dinner which has been well attended and a financial success. We have held two special meetings, also two day socials were held during the winter.

We have helped in sewing and in a financial way to clothe a family of children so they could attend our services. Our society has procured a rug for the vestibule of the church, also helped in other local ways. Our society took charge of a reception, September 6, for our new pastor and wife, Mr. and Mrs. Loyal F. Hurley. It was given in the church and ice cream and cake served.

We have met our apportionment to the Woman's Board by giving \$100, also done home work to the amount of \$61.35.

We have lost during the year two of our loyal workers. They were always faithful to the church and its interests as long as they were able.

SECRETARY.

Brookfield, N. Y.

The Missionary Aid Society of the Second Brookfield Seventh Day Baptist Church July 1, 1922, would report thirty-four active members and four associate members.

We have held ten sessions during the year. February and June we held no meetings. Mrs. Sarah Spooner, Mrs. Ada Chesebro and Mrs. Emma J. Crandall were present every session.

Four of our faithful members have left us to join those who have gone before, Mrs. Clara Burch, September 2, 1921, Mrs. Azelia B. Todd, October 30, 1921, Mrs. Damaris B. Clarke, December 4, 1921, and Mrs. Hattie Whitford, June 11, 1922.

We have had five hundred copies, fourth edition, of "The Tried Friend" printed.

For benevolence we have paid \$15.00 which includes flowers, Christmas boxes, etc. For local work we paid \$61.77; for Forward Movement \$150.00; for printing cook books \$170.00. We received for our dinners and suppers \$163.91; we sold candy which cleared us \$53.70; socials \$15.15; associate members \$13.00; cook books \$79.50.

Respectfully submitted,

EMMA J. CRANDALL,  
Secretary.

**DeRuyter, N. Y.**

The Ladies' Benevolent Society of the Seventh Day Baptist Church of DeRuyter are glad to report a good degree of interest in all their meetings, which are held the first Thursday afternoon of each month.

Several all-day sessions have been held for work meetings at which time dinner was provided by the members present at noon and all other members of their families invited to participate. These have, indeed, been very pleasant as well as profitable meetings.

On December 7, 1921, a food and fancy work sale was held by the ladies. Two bed quilts were also sold at this time. The amount of the sale was about \$70.00.

The society also has voted the amount of \$50.00 towards paying for the bathroom soon to be put in the parsonage.

A sunshine committee under the direction of Mrs. W. W. Ames, have been very active throughout the year in carrying baskets of flowers and fruit to the shut-ins and those ill.

Trusting in our heavenly Father for strength and guidance, we are hoping to see our society grow in membership and added interest in the year to come.

Respectfully submitted,

MRS. R. W. WING,  
*Secretary.*

**Verona, N. Y.**

Our Ladies' Benevolent Society was organized in June, 1886, with seven members. The membership has steadily increased till now we have forty-one members, the largest number since our organization. Two names were added this year and two have been removed by death.

Twelve regular sessions and five special ones have been held. At six of the regular meetings our County Home Bureau agent was present and gave demonstrations.

We have contributed to the Woman's Board, purchased some furniture and other things needed at the parsonage and church.

We feel that much cheer and comfort has been brought to our shut-in and absent members through the letters written by the committee for that purpose. At Christmas these people were remembered with cards. Fruit and flowers have been sent to the sick.

Our December meeting was held in the church parlors holiday week. A bountiful

dinner was served after which an interesting program was given. One number was a paper by Mrs. Ida Thayer on the past of our Ladies' Aid. After listening to this paper we feel that we have been of some service during the thirty-five years of our existence. At the close of the program Mrs. Palmiter presented to Mrs. Van Horn a worsted quilt on which was the names of every member of our society.

At our April meeting we were fortunate in having Miss Susie Burdick with us. She told us about the work and workers in our China Mission.

We hope and trust that in the coming year we may accomplish more than ever before in the Master's service.

MRS. FLORA DAVIS,  
*Secretary.*

**West Edmeston, N. Y.**

The Ladies' Aid Society of the West Edmeston, N. Y., Seventh Day Baptist Church has only eighteen members, but they are faithful and loyal. The meetings which are held once in four weeks are well attended and the collections are good, having totaled in the past year \$65.00. Fifty dollars has been given for the Forward Movement.

Mrs. Crofoot is our president.

Respectfully submitted,

MRS. LAMONT STILLMAN,  
*Secretary.*

Suppose our Lord had yielded to temptation in the wilderness? His trial was even more real than yours: all the plans of centuries, all the sufferings and hardships of that mighty host of prophets and martyrs would have been rendered useless. It was because he was his Father's Son that he remained true. And he is both our Lord and our Example. As he helped God, so can we in his strength. Every prayer, every word of testimony, every earnest effort we put forth is making it just so much easier for God to finish his work of love.—*Harris E. Kirk.*

If God opens the door, enter it. Don't let any power on earth keep you back. Never miss an opportunity for service. It is a great honor to be a co-worker with God.—*D. L. Moody.*

**YOUNG PEOPLE'S WORK**

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

**GOD'S OUT-OF-DOORS**

Christian Endeavor Topic for Sabbath Day,  
August 26, 1922

## DAILY READINGS

Sunday—The first garden (Gen. 3:1-7)  
Monday—Beneath the stars (Gen. 28:10-17)  
Tuesday—By still waters (Ps. 23:1-6)  
Wednesday—What the flowers say (Matt. 6:28-34)  
Thursday—In a vineyard (John 15:1-10)  
Friday—On the lake (John 6:16-21)  
Sabbath Day—Topic, Lessons from God's out-of-doors (Ps. 8:1-9)

## HELP FROM OUT-OF-DOORS

Selections from "Help for the Tempted",  
by Amos R. Wells

"I am writing this from a hilltop. There is spread before me a sunny expanse, stretching for many miles, and crowded with the beauties of God. There is the near slope of grass, gay with aster and golden rod. Below, there are trees and bushes, tangles of green hung with scarlet berries and purple beach plums. Beyond, there is the sparkling blue of the ocean, broken up by the daintiest of islands. Above, a flawless heaven.

"Motion is here, the swaying branches, the bending grass blades, the long marching of the waves, their bayonets glittering in the sun. Fragrance is here, of the pines and the salt sea. Color is here, all the kaleidoscopic hues of autumn. Sound is here, the shrill monotone of crickets, the varied greetings of the winds, the dropping notes of a song sparrow. Form is here, no two alike of leaf or flower, or bird, or wave. And all—motion, fragrance, color, sound, and form—all are subdued to a single harmony, pervasive and persuasive; which must be the thought of God.

"While I am here upon this hill of splendor, how far from my mind is the thought of sin! The ocean has washed it all away, the sunlight has laughed it away, the birds have sung it away, the breezes have borne it off on viewless pinions, and if a hint of it were left, the pure loveliness that surges

around me would overwhelm it, forty fathoms deep.

"I am not tempted to sin while I am in the woods, or under the solemn stars. By a long walk or a long row I can distance any temptation. A day with God among the mountains energizes me for many a day with Satan in the city.

"But may not God be found in the city and under roofs? Assuredly, yes. And is God always found among the hills? Assuredly, no. The heart is God's home, and not the ocean or the forest. Sin and not a brick wall separates us from God.

"Examining my own life and the lives of others, I find that the devil is sedentary. He hates the open. He loves darkness rather than light, and rooms rather than sky. He closes the windows. He clogs the feet with leather, and binds the lungs with steel and silk. He invents gluttony and sofas. Out-of-doors is too wide and sweet for him.

"Review your temptations and your sins of the past. Have you yielded and fallen when penetrated with the cheery sunshine, or was it under the shallow rays of gas and electricity? Has sin mastered you when your lungs were crammed with the ozone of the shore, or when they were smothered in the heavy air of a ball room? Have evil fancies made nests in your brain after an hour of woodland rambles among the birds, or after an hour's reading of some incestuous tale?

"How shall we gain, for our struggle with temptation, the aid of God in nature?

"Not without time. We must be content with shorter money getting, briefer book-revels, fewer indoor delights. We must measure our bed by our needs, and not by our desires. We must plan for out-of-doors, reserve time for it, introduce method and system, and count it a first claim upon our twenty-four hours.

"Not without pains. Out-of-doors is not to be wooed from a rocking chair or a landau. Out-of-doors is often cold and wet. Before the mountain top is the toilsome ascent, before the sunrise the leap from a warm bed, before the inner mysteries of the forest are swamps and thickets.

Not without patience. Nature does not blab her secrets to every comer. She demands long waitings at her shrine. Espe-

cially if one comes late to her, with his senses worn by the grinding of worldliness, is she loth to reveal her deeper charms.

"But whoever, with simple confidence in God and the desire to know him better, with absolute horror of sin and the desire to escape from temptation into purity will live much out-of-doors, into his life will come, soon or late, a sturdy peace and a vital purity that will renovate it wholly, and present it clean and strong for the indwelling of God.

"But I have said that one must go to nature in the love of God. One must see in nature more than the natural, or no help will come for the supernatural conflict with evil. A tree is a dead thing; a tree with the thought of Christ is a life-giving thing."

### FOLLOWING AND SETTING GOOD EXAMPLES

INA SHAW POLAN

Christian Endeavor Topic for Sabbath Day,  
August 19, 1922

I sat here reading over the topic and wondering which we should do first, follow or set a good example. But just a second thought showed me that we can not set good examples very well, without first following good examples to learn how.

How often we have all heard in the testimonies of our friends these words: "It is my desire that I may set such an example before those about me that they may know that I am striving to follow in the footsteps of my Master."

Suppose you start your meeting with this sentence repeated in concert with silent prayer following. Follow this with short Bible readings—instances of where good examples was set and followed.

Previous to the meeting ask about five persons, each to bring to the meeting an illustration of an example which people follow in doing some kind of work, or to be able to put upon the blackboard a drawing of the same. Suggestions—dress pattern, carpenter's blueprint, model in clay, old-fashioned sampler. You can think of better ones. Then let each tell how the workman follows the pattern and resemble it to our Christian life.

Sing, "I will follow thee, my Savior," and "Where He leads I'll follow."

In order to set a  
good example we should

Seek  
Ever  
The Savior

In order to follow in  
the best way we should

Fix  
Our  
Lives  
Loyally  
On  
Winning souls

#### A FEW QUESTIONS FOR THOUGHT

In what ways can we follow Christ's example?

In what ways do we follow the example of our best friends?

What sort of an example have I been following?

What sort have I been setting?

Are the persons I copy worthy examples?

Think carefully of some one who you feel sure might follow something you do.

### EVANGELISM IN THE RELIGIOUS DAY SCHOOL

MISS RUTH L. PHILLIPS

(In Conference on Evangelism at Western Association)

The subject of our symposium this afternoon is of vital interest to all Christians; evangelism, or the bringing of man into union with God is the object of all Christian effort. That is the only reason for the existence of the church today, and only in so far as it is accomplishing this purpose, is the church successful, no matter how great or small its numbers, its wealth, its machinery and equipment, its prestige and its power to form public opinion.

The chief evangelizing agency of the church has for many centuries been the regular praise, prayer and instruction services which are intended chiefly for adults and are conducted almost entirely according to the adult point of view.

The Sabbath school, or church school, as I shall call it, was established first of all to keep the children out of mischief on the Sabbath, and secondly its function was to teach children the fundamentals of Christian faith. This second function, the church school continues to fulfill and it has the added task of pointing out to the children and young people the way to Christ as their personal Savior and Friend. This evangelizing function is given to the church school because it was found that ordinary adult evangelizing agencies were not sufficient for

children and young people. Since the discovery that children are not miniature adults but have quite distinct characteristics in their development, efforts have been made to more adequately meet their needs in the church school. The importance of doing so is seen by the fact that evangelistic efforts are most fruitful during early adolescence. More people make Christian decisions at the ages of 12, 14 and 16 than at any other periods of their lives. Doctor Athearn, Dean of the School of Religious Education of Boston University, says:

"No child passes through the adolescent period without being converted to something. It is not a question for the church to discuss as to whether the child will be converted. Nature will take care of that. It is the question of *to what will he be converted* which should concern the church. He may seek to find fulness of life by choosing as his example some popular hero, some bandit or cowboy lionized in cheap literature, or he may seek to find the life abundant by accepting Christ as the Pilot of his life. The church school which fails to present the Christian life in such vivid imagery that it begets a joyous response in young lives, has failed at the most critical point."

In the early days of the church school, its training, largely supplemented by the religious education of the home, resulted in the formation of strong Christian character.

But times changed. Life ran a faster pace, and there were more demands from outside the home for the time and attention of both parents and children. The religious education of the home diminished in quantity and quality, so as to become almost nothing. This left practically all responsibility for religious development of the children upon the church school. But the same conditions which affected the home, affected the church and church school also. Whereas the church had been the chief social agency of a community, it came to be considered merely one and often a subordinate community institution. Thus the eyes of the church and church school grew weaker and did not see their duty, nor grasp their opportunity to meet the spiritual needs of the children and young people.

In the meantime, many children, as we know, have been growing up, undernourished religiously, until today the problems resulting from a generation of spiritual weaklings are so acute as to demand immediate attention.

"But," we ask ourselves, "is not the church

school meeting the conditions today, and not, why not?"

In the first place, we believe the present church school is inadequate because it does not have time enough to teach and influence its young people. Only half the Protestant children attend church school half the time and this for only an hour a week. We are falling short of our Jewish and Catholic brethren in religious training for our children. Whereas a Jewish child has 335 hours and the Catholic child 200 hours a year, the average Protestant child has but 24 hours of religious instruction.

Another reason that the average church school of today is inadequate is because the church has not fully awakened to the tremendous importance of Christian nurture for its youth. It does not care enough to see that the teachers of the school are prepared for their task. It is necessary to spend four years in a technical college to learn to properly construct a locomotive so that it will not cause the loss of human lives; but we spend little or no time to prepare to handle a human soul and to save it for eternity.

A recent survey of Indiana shows the conditions of religious training in that State which is believed to be typical of the conditions of the country. It was found that the average church school teacher had only eleven years of public school education, or less than the lowest standard of the State for its public school teachers; and had no training for teaching religion except that obtained at brief conferences and conventions; also, did not spend more than two hours a week in preparation of the lesson, and this, the night or morning before the lesson was taught. She was consecrated and willing to undertake the task, but was not awake to its immensity, or importance.

Then too, the indifference of the church to the importance of religious education is manifested in the lack of adequate support and of suitable equipment and workrooms. The parents are not sufficiently interested to see that their children attend the church school regularly. The result is that the children themselves look down upon religious instruction as being inferior to their public school work; while just the opposite should be the case and usually is with Catholics and Jews. They insist that the public schools conform to their church obligations.

A further reason that the church school has often proven inadequate is because its lesson material has not in all cases been suited to the age and need of the pupils, and has often been disconnected and without a definite aim, theme, and well developed plan, covering a considerable period of time.

Another hindrance to the evangelizing power of the church school is sometimes the distrust of the parents. They have seen young people who have been induced to take a stand for Christ, and who have later lived lives which practically repudiated these obligations. They say our young people do not know what they are doing, they do not realize what it means to be a Christian, and they do not know enough of life to choose intelligently, guiding life principles. Too often this criticism is just. Too often our young people do *not* know what the God-life means; they do not understand what the principles of Christian living are and how they may prove adequate for all the circumstances of life.

We can not give too much credit nor appreciate enough the loyal, whole-hearted and efficient service of hundreds of church school teachers nor estimate the good that they have done; but we simply want to recognize the fact that for our age and generation, we need a more thorough-going system of religious education than we have at present, manned by teachers and directors, not only consecrated but thoroughly prepared for this work.

To meet this need, there are springing up in many communities religious day schools, conducted by trained teachers and administrators. These schools are held in religious education buildings, constructed by and in connection with churches; and they carry out a carefully planned, systematic, psychological and unified program of education. The advantages of such schools in training the minds, wills and conduct of children and young people for Christian living, are many, and through them, an effort is made to evangelize our children and young people in a thorough-going, steady, progressive, and permanent way.

That these schools are satisfactorily meeting the need of religious instruction and evangelism, is universally felt, because, first of their trained leadership. The teachers in these religious day schools must have had professional training. Where public school

boards and college entrance committees give credit for the courses of the religious day schools, the standards for teachers are very high, in some cases higher even than for public school teachers.

A definite, systematic, unified fund of religious knowledge is acquired by the pupil of the religious day school, because he as well as his teachers, has had to work to make it his. Through regular and frequent repetition, the pupil gains Christian habits of thought and of practice, and his religious knowledge has, by application, been ingrained into his entire being. He has learned Christ and church loyalty during that period when his affections naturally attach themselves to what has been made admirable and familiar to him, and his loyalty is founded on a rich fund of knowledge and trained thought.

Because religious instruction is given on week days as well as on the Sabbath, the Christian life is made a part of everyday living, not a matter for Sabbath Day conversation merely. The teacher by a contact closer and more frequent than the church school teacher, is able to more adequately affect the trend of her pupils' lives. She seeks also to supplement public school education, and, wherever possible, to correlate religious education with it.

Because of the desirability of connecting religion with secular studies, the Catholics choose to take their children out of the public school and in Catholic schools, inter-fuse religion into every secular subject that the child studies.

The dignity and importance of a religious day school of high standards is recognized by the parents and children; they respect it and enter more whole-heartedly and earnestly into its work than they usually do into the voluntary work of the semi-efficient church school.

We have proofs of the evangelistic power of a thorough and systematic program of religious education. I heard one of the supervisors of the religious day schools of Malden, Massachusetts, tell her observations on this point. She said she and the teachers had seen a decided change in the attitude and conduct of the children who had been in the classes there during this past year. The children showed they not only were interested in and understood the lessons they had learned, but were carrying out voluntarily the religious principles in their daily

lives. She said it was such a joy to watch them develop day by day.

We have seen in our Vacation Bible Schools last summer the power that a careful, systematic religious training has to influence young people for Christ and church membership. The results were very fruitful as we know. However, these schools are so short in duration that they are not as permanent in their effects as they should be.

But to make our discussion very practical, what can we do in the way of a more adequate religious instruction in our churches now? We live in small communities where it would be impossible for one church to support a religious day school if other conditions were favorable.

There are however a number of definite things our people can do, I believe. My ideal for us is that we may be leaders in religious education work in our own communities. We must realize the need, catch the vision of our youth "growing in knowledge and stature and favor with God and man"; we must have practical knowledge of how this vision may be realized, and then should enlighten others and enthuse them with the same purpose to give our young people better religious instruction. We may be leaders in establishing community schools among Protestant peoples whereby a splendid system of Christian training may be given the young people of our communities.

If it is not possible now to have a religious day school with professional teachers, we may inspire our church school leaders with a desire for greater efficiency for their task. We will not tell them that theirs is an easy task that anybody can do and that it does not take much time or effort, but we will inspire them with the supreme privilege which is theirs to mold the immortal lives of boys and girls; and as their leaders, they will want to fit themselves in every way possible for this greatest of all service.

We can study the very best methods of church school organization, of administration, of supervision, of instruction, worship and expression; we can investigate and provide for our schools the best courses of study and an efficient, unified and coherent plan for the entire church school. There are plenty of helps to be obtained on these subjects, and no reason why our church schools should not grow in power and influence ex-

cept as we are dead to our responsibilities and to our God-given opportunities.

In carefully thinking through the matter of providing adequate religious education I feel sure we will become convinced that there is no other duty of the church today more important. We will therefore determine to support in a manner equal to the need, our religious instruction work. It may for a time seem strange to give more than our pennies or nickels each week for the cause, but when we fully realize how necessary is a thorough religious training to the well-being of our children, we will feel ashamed of the former methods of financing the church schools.

And in the first place, we can do much more in our homes by way of Christian training of our children. Once more, the parents can take upon themselves the task of giving their children the instruction that the church school can not do because of its limited time. Parents need to understand the development of their children's mental and spiritual life as much as do their church school teachers. They can carry along in the home through the week the religious instruction of the Sabbath. Parents have opportunities in the home to aid the children in applying Christian principles to everyday life that no church school or religious day school teacher could have. Parents, because of their parental love and understanding, should have greater power to influence and mold the lives of those whom God has put in their charge, than any others could possibly have.

Let us not delay; let us not be daunted by the difficulty of the task; but let us face our problem squarely and with determination, see to it that nothing shall prevent our children from possessing their birthright—a life with God as its directing power, redeemed through Jesus Christ.

"But the land, whither ye go to possess it, is a land of hills and valleys" (Deut. 11: 11). To stand on the hill-top is an exquisite joy. There is vision in it, there is the birth of song. And to be strong and vigorous, with a firm grip of oneself and of one's work, that is like heaven begun. Only remember the day of the valley is coming, and the wise man will be quietly preparing upon the hills for that.—G. H. Morrison.

## Lone Sabbath Keeper's Page

### TEACH ME

MARY E. FILLYAW

The richness of the nineteenth Psalm has often appealed to me, and I think I turn oftener to it than to any other one section of Scripture, until I have come to think that it contains the essence of every book in the Bible.

The first verse of this psalm says, "Blessed are the undefiled (or perfect, or sincere) in the way, who walk in the law of the Lord." So in Genesis 7: 1 we hear the Lord saying unto Noah, "Come thou and all thy house into the ark; for thee have I seen righteous in this generation." In the ninth chapter we find a large blessing bestowed upon Noah and his sons. And in the seventeenth chapter, first verse, we hear the Lord saying to Abraham, "I am the almighty God; walk before me, and be thou perfect." Now with all the temptations that surrounded Abraham, and the inward weakness of his flesh, how was Abraham to be perfect? St. Paul in Romans 4: 3, gives the answer: "Abraham believed God, and it was counted unto him for righteousness." On another occasion, "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised he was able also to perform. And therefore it was imputed to him for righteousness" (vv. 20-22). Walking with God is possible only when one makes a complete surrender to God of all he holds dear, as Abraham did when he surrendered Isaac. St. James says, "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God and it was imputed unto him for righteousness: and he was called the Friend of God" (James 2: 21-23). See also Isaiah 42: 8; 2 Chron. 20: 7.

Every Esther who, in humility fasts and pleads with God for her kin; every Deborah who mounts her war steed, and rides with

a Barak "to the help of the Lord, to the help of the Lord against the mighty"; every Huldah dwelling in a college of young prophets and guiding them with her counsels; every Mary sitting at the feet of Jesus; every Martha and Lazarus as well as the Marys beloved of the Lord Jesus; every Zacharias and Elizabeth walking in all the commandments and ordinances of the Lord blameless; every Dorcas making garments for the poor; every grandmother Lois and mother Eunice teaching the holy Scriptures to their offspring; and every one that endures hardness, as a good soldier of Jesus Christ, shall all be called Friends of God; for Jesus himself said to the eleven that remained with him, after Judas had gone out, "Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you" (John 15: 14, 15). And in Revelation 22: 14 is written, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

The twelfth verse of the one hundredth and nineteen Psalm contains a petition, "Blessed art thou, O Lord: teach me thy statutes." And in eight of the other verses the words *teach me* are found. Thus forcibly would our heavenly Father impress upon us, his children, our need of his teaching. In Psalm 25: 4, David prayed, "Shew me thy ways, O Lord; teach me thy paths." Proverbs 4: 18, says, "The path of the just is as the shining light, that shineth more and more unto the perfect day." On that path which climbs upward, and still upward toward the city that "lieth foursquare" and hath no need of the "sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof," there is no wayside inn, dark and cold, where the soul may enter and sleep awhile expecting the Lord of life and glory to come and wake it up in time to put on its wedding garment and sit down to eat and drink with its Lord. Sleep implies darkness, for if one sleep in the daytime, his closed eyelids shut out the light. It would be impossible for a sleeping soul to discern the growing brightness of the light that ushers in "the perfect day". Sleep also

causes a lowering of vitality. This is most noticeable in sick people and very old people. On the other hand, "They that wait on the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint" (Isa. 40: 31). The soul of one who is climbing that shining path does not get old and wrinkly, and withered and sleepy, but its "youth is renewed like the eagle's" (Psa. 103: 5). "For though our outward man perish, yet the inward man is renewed day by day" (2 Cor. 4: 16). No fainting spells, nor slumbering in a wayside inn, for the inward man as it mounts up the shining path like an eagle toward the sun.

If we could count the number of days from the new birth of any soul to the time of the first resurrection, we could tell how many times that soul's strength would be renewed. And how is the inward man renewed day by day? Just like our outward man is by eating and drinking and resting. While the outward man is sitting at a well-filled table eating and drinking in the presence of family and friends it is resting. To the converted soul there is always a full table to be found where a Bible can be reached, and the grace to be said is "Blessed art thou, O Lord: teach me thy statutes. I have declared my ways, and thou heardest me: teach me thy statutes. Teach me, O Lord, the way of thy statutes: and I shall keep it unto the end. The earth, O Lord, is full of thy mercy: teach me thy statutes. Teach me good judgment and knowledge: for I have believed thy commandments. Thou art good, and doest good; teach me thy statutes. Accept, I beseech thee, the freewill offerings of my mouth, O Lord, and teach me thy judgments. Deal with thy servant according unto thy mercy, and teach me thy statutes. Make thy face to shine upon thy servants, and teach me thy statutes" (Psa. 119: 12, 26, 33, 64, 66, 68, 108, 124, 135). And while the converted soul is eating "angels' food" (Psa. 78: 25) it will remember the unconverted

Man is wand'ring up and down, and to and fro,  
'Neath clouds of darkness, through days of woe;  
While doubts arise, as the waters flow  
Beneath his feet,  
Where the shifting sands  
And the wild waves meet;  
And he reaches forth his helpless hands  
To catch the straws that go whirling by

With the mists that fall from an angry sky;  
And life to him is a shadowy dream,  
As he onward glides o'er its turbulent stream;  
As the firefly lamps for a moment shine,  
So the stars of hope as quick decline,  
As on he passes toward an angry sea,  
When he sees no rock where he can flee.  
Yet still not far stands th' Eternal Rock  
With a rift so deep and wide,  
That each soul of man may safely hide  
Within the shelter, while the awful blast  
Of eternal wrath is whirling past.

319 Beech Ave.,  
Altoona, Pa.

### HOME NEWS

WELTON, IOWA.—I have been waiting for some time for you to send your usual S.O.S. call, but I believe your correspondents must be like Iowa weather, more agreeable in summer; at any rate there are some things of interest here at Iowa that should be reported.

One thing that should be mentioned is the abundance of all kinds of fruit, grain and stock with which the Lord has blessed this section of Iowa. I wish you might stand on the hill where the parsonage is located and enjoy the beautiful view. One that is not accustomed to the sight never fails to exclaim, "What a beautiful view you have here." Corn fields, as fine as you will see anywhere in the world (you know all the corn states of the Union border on Iowa), oat, barley and clover fields, fruit and forest trees, and for variety the C. M. and St. Paul railroad system stretching away toward a needy world, over which we ship the fruits of the harvest. At present you would be able to see two threshing machines at work. Some say the threshing season will be over this week. It looks now as though Welton would equal her record of last year in which she shipped more carloads of stock than any other point on the C. M. and St. Paul system in Iowa.

There are other things of interest, however. In a social way we have enjoyed very fine occasions at the homes of W. J. Loof-boro and U. S. Van Horn. Ice cream was sold and the profits are to go toward a new fence for the church property. In June a birthday surprise was given Miss Mae Mudge by the members of the community. The surprise was complete and the look of consternation upon her face as thirty or forty people, large and small, rushed from the front room of her home to meet her was

well worth the inconvenience, heat and imprisonment that we endured awaiting her arrival. A bouquet of cut flowers was presented with words of appreciation for the efficient and sacrificial service she has rendered the community as a nurse.

Upon the evening of the wedding anniversary of brother and sister Horace Loof-boro, some fifteen auto loads of people gathered at their home to enjoy the occasion with them. Brother Horace is of a very retiring disposition and as soon as the cars arrived fled to the basement. I have not looked up the date of marriage but from his actions I should not be surprised to learn that he was married Leap year. However, he was finally gotten before the guests and after answering a few questions to the satisfaction of all, they were presented with some potted plants as a mark of friendship and respect.

In a church way we have also been busy. It seemed best as the weather came to a more settled condition to undertake union Sunday night meetings. Consequently, with much fear and trembling on the part of the pastor they were launched. We have had splendid attendance and interest. In this respect the Lord has blessed us wonderfully. Miss Zinn came as our Religious Day School supervisor and a very successful term was completed. Of the thirty-four students but seven were from Seventh Day Baptist homes. In many respects it was a mission school, many of the students, in fact all, had never attended such a service. There was deep interest from the start and the children frequently expressed the wish that it might continue all summer. The evening of the demonstration was rainy but in spite of that a crowded house greeted the workers. A very creditable program was given of songs, memory work and class demonstrations. The Welton Sabbath school voted to care for all expense if necessary, but the school proved to be nearly self-supporting. The supervisor and her corps of helpers, Mrs. Cora Hill, Miss Mae Mudge, Iris Arrington and Esther Ling, together with all those who furnished conveyance by auto and team and assisted in various ways, are entitled to credit for a very successful and profitable school.

The pastor was anxious that the effort so nobly begun should not be lost, and as he was praying for light to know how best to

carry on the work the First Day Ladies' Aid voted to organize a Sunday school (several of the members had children in our school) so Sunday, July 23, we organized with thirty-two present. Last Sunday we had thirty-eight with splendid interest. They had voted to ask Welton's pastor to act as superintendent, a position which he gladly accepted as a splendid opportunity for service. Now we have another organization with which to fight the devil in this locality. There is splendid Christian interest manifest among Protestant Christians in this locality. The Welton Church needs the prayers of Christians that God may direct in this field of such wonderful promise and opportunity.

The second Sabbath in June we observed Children's Day with appropriate exercises. It was in some respects a community service, thirty-two children taking part. In many ways it was one of the best that I remember having attended. The graduation exercise was entitled "Open the Gates", and as the two little girls walked through the gates to the platform decorated with flowers and ferns for which Welton is famous, the children received them with a prayer song set to the tune of that familiar old song, "I am so glad that Jesus loves me." It was a very impressive little exercise which touched the hearts of all present. I am sure there were very few dry eyes in the audience, and that all were inspired to greater consecration and holier living.

Our choir has been assisting in some revival services held in the old Baptist church at Dewitt. The revivalist is a Mr. Simms who was for ten years a missionary in China. He was acquainted or at least met several times Dr. Davis, Miss Burdick and Dr. Palmborg, and remembered well our buildings and work there. He spoke one Sabbath in our service and last Sabbath night delivered his lecture to a very interested audience. We are thankful for all these opportunities of acquaintance and service. It is our prayer that God may give strength, wisdom, courage, and wisely direct in all our ways to the honor and glory of his name, and to the advancement of his kingdom.

We are off next in goodly numbers to attend the yearly meeting at Garwin. We are anticipating a splendid series of services there.

(Continued on page 220)

## SABBATH SCHOOL

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

### THE HARVESTERS CLASS

The Harvesters Class of the First Hebron Seventh Day Baptist Church recently won a second prize in the David C. Cook Publishing Company's Lesson Discussion Contest. The prize consisted of twenty dollars and a large pennant for classroom display. There were three hundred forty-three competing classes. The Harvesters were among the first fifteen out of thirty-five prize-winning classes. They recently held a banquet to celebrate the unveiling of their Success Certificate. The rest of the Sabbath school and the parents were invited guests.

The C. D. Q., or Lesson Discussion Plan is a new and revolutionary method in Bible-school work and is now being used in thou-

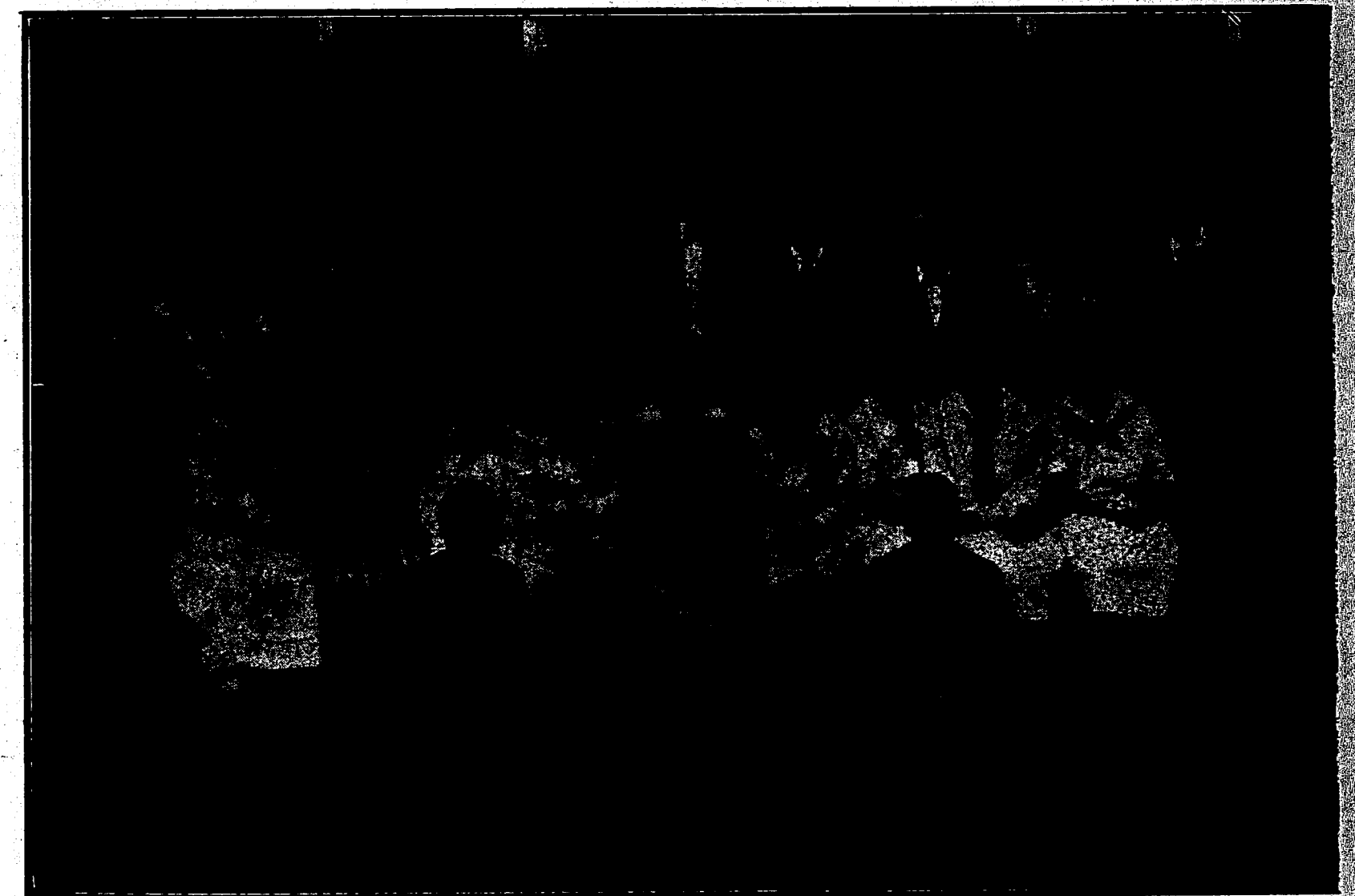
sands of classes throughout the United States. The Harvesters are proud of being one of the pioneer C. D. Q. classes in the land, and heartily recommend the plan to other classes. The class is registered with the Sabbath School Board.

When the prize was won, Miss Lena Tompson was the president. Following are our new officers: President, Deo Burdick; vice-president, Violet Peet; secretary, Leland Stearns; treasurer, Roland Roberts; chairman Social Committee, John Carey.

LETA BURDICK, *Teacher.*

### REPORT OF THE NEW MARKET SABBATH SCHOOL, SECOND QUARTER, 1922

Number of sessions held .....	13
Number of officers present every Sabbath....	5
(Frank R. Kellogg, Bernice Rogers, Ethel Rogers, Charles Kellogg, Marjorie Burdick)	
Number of teachers present every Sabbath...	2
(Ethel Rogers, C. E. Rogers)	
Number of scholars present every Sabbath...	11
(Roger Dunham, Clarence Kellogg, Charles Kellogg, Anna May Ryno, Marjorie Burdick, Bernice Rogers, Frank Kellogg, H. L. Dunham, Austin Wilson, Mrs. H. L. Dunham, I. F. Randolph)	



THE HARVESTERS

Left to right.—First Row: Robert Roberts, Ronald Brock, Byron Bickford. Second Row: Violet Peet, Letha Randall, Arnedo Dingman, Iva Snyder, Lena Thompson (president), Eva Snyder, Grace Snyder, Genevieve Stearns, Gladys Roberts. Third Row: Mrs. Randolph Burdick (teacher), Thelma Matteson, Leonard Carey, Roland Roberts, Elmer Bickford, Deo Burdick, Fordyce Brock, Edward Carey, Dorothy Thompson, Leland Stearns. Two of the members, John Carey and Mary Kenyon, are not in the picture.

Largest attendance ..... 94  
 (On June 1, at Children's Day, also 64 on  
 May 20, Rally Day)  
 Number of visitors during quarter ..... 46  
 Number added to roll ..... 1  
 Number of officers on roll ..... 14  
 (Average attendance 81 per cent)  
 Number of teachers on roll ..... 9  
 (Average attendance 82 per cent)  
 Number of scholars enrolled this quarter.... 56  
 (Average attendance 70 per cent)

Classes	No. Enrolled	Per cent of Attendance
1	11	61
2	5	74
3	7	75
4	3	80
5	3	77
6	4	81
7	10	68
8	11	74
9	11	71

Special collections, one, for Children's  
 Home at Trenton ..... \$15 26  
 Lesson study ..... 89 per cent  
 B. C. ROGERS, Secretary.

**Sabbath School, Lesson IX.—August 26, 1922**

NEHEMIAH'S PRAYER  
 Neh. 1: 1-11

Golden Text.—"The supplication of a righteous  
 man availeth much in its working." James 5: 16.

DAILY READINGS

Aug. 20—Neh. 1: 1-11. Nehemiah's Prayer.  
 Aug. 21—Ezra 9: 5-15. Ezra's Prayer.  
 Aug. 22—Gen. 18: 23-32. Abraham's Prayer.  
 Aug. 23—Judges 6: 22-24, 36-40. Gideon's Prayer.  
 Aug. 24—Eph. 3: 14-21. Paul's Prayer.  
 Aug. 25—Matt. 6: 9-15. The Lord's Prayer.  
 Aug. 26—Psalm 42: 1-8. Encouragement to Pray.  
 (For Lesson Notes, see *Helping Hand*)

(Continued from page 218)

Looking forward to meeting you at Conference, I remain as ever,

C. L. HILL.

P. S.—I neglected to mention that we had the pleasure of having with us one of our absent members, Mrs. Grace Renfrow, of Turtle Lake, N. D., daughter of Mr. and Mrs. O. W. Babcock, and former resident of Welton. We were pleased to learn of her interest in her school work and that through it she is attempting to lift young people with whom she comes in contact to higher planes of living.

C. L. H.

August 1, 1922.

**ANNUITY BONDS**

OF THE

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Certainly your next concern is for the disposition of your money after you are through with it. Part of it at least must go for the spreading of the

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**WE MAKE BOTH OF THESE THINGS POSSIBLE,**

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For particulars write

F. J. HUBBARD, Treasurer, Plainfield, N. J.

**OUR WEEKLY SERMON**

**THE CHURCH OF GOD**

DEAN ARTHUR E. MAIN

(Preached at the One-hundredth Anniversary of the Adams Center, N. Y., Seventh Day Baptist Church, June 10, 1922.)

Text: "The Church of God." 2 Cor. 1: 1.

The celebration of the one-hundredth anniversary of the organization of a church can not but be of real interest to everybody. But to myself, and without doubt to others, this is a time of special interest.

My grandfather was a constituent member. My father was born that same year. This village or a near by rural neighborhood was my home for about twenty-three years of my earlier life. I was baptized here; and this church licensed me to preach the gospel.

There are many pleasant memories; and there are some recollections that bring regret and sadness. But it is not of such things I am here to speak.

Your courtesy and the honor given me in inviting me to preach on this great anniversary day are cordially appreciated.

There are a few boys and girls here this morning, and I wish there were more. For I read not long ago what a certain man said about his own boyhood days. A part of his work was to saw wood for the kitchen fire. Smooth and small tamarack trees were to be cut into right lengths. One day the saw did not work well, and in anger he pushed and jerked it until he cut a great gash in one of his feet. His father said nothing at the time; but later when the boy's feelings were more calm the father said: John bring me a pine board; and he did. Then the father said, Get a nail and hammer; and of course the boy obeyed. Then the father said, Drive the nail into the board; which of course he did. Then said the father, Draw out the nail. This was easily done. Now said the father, Pull out the hole. Why father I can not do that. Then the father said, You can not take back your angry words and actions of a few hours ago. The hole may be stopped up but the board will never be exactly the same again. So, after wrong feelings or thoughts or words or actions, we can never be exactly what we would have been

had they not come into our lives. As boys and girls or men and women, as communities or churches, we can never pull out the holes we have made.

I could not think of any more suitable text or subject for this occasion than these words, "The Church of God". A church is a duly organized group of believers, organized for the purpose of promoting righteousness and advancing the kingdom of God on the earth.

The word church has at least four meanings: (1) The local body of believers. (2) The churches of a given denomination. That is we may speak of the Baptist, Presbyterian, Methodist, or Episcopal Church, and so on. (3) The churches of a given area are the Church of that territory. Thus we may speak of the church of Adams, of New York, of America, or of the whole world. (4) A fourth meaning is that of a Church victorious which shall one day be presented to Christ, a glorious church not having a spot or wrinkle or blemish or any such thing.

The church is both an organization and an organism. An automobile is an organization; that is an assembling of parts adjusted to one another for a given end. A tree or an animal is both an organization consisting of related parts, and an organism because of an indwelling energy or force that we call tree or animal life.

A church is then an organism because of an indwelling and energizing power that we call the Holy Spirit. It is this that makes it the church of God.

It is because the church is an organism held together by the Spirit of God that it is a unity. The apostle Paul wrote to the Corinthians that the eyes and hands and feet and ears of the body need one another. A schism in the body would mean its destruction. Thus by the use of this familiar but striking illustration the apostle exhorted that there be no schism in the church which is the spiritual body of Christ. And we remember well how Jesus prayed that his disciples might be one, in such unity as exists between the Father and the Son, for a witness to the heavenly origin and the divine mission of himself.

A church united and energized and guided by the Holy Spirit is qualified to be the pillar and ground or stay of the truth. Facts are things that are, that is they are realities.



Truth is feeling, thought, word, or action, according to facts in the given case.

We believe that God, man, the world, sin, redemption, Christ, the Holy Spirit, the Church, and eternal life, are great religious realities. Also that purity, the family, society, industries, commerce, national life, and international relations are facts of inestimable importance. Truth consists of emotions, ideas, speech, and actions that originate in these facts and whose nature and significance are determined by them. The mission of the Church of God then is by its teaching and practice to exhort the world to turn from ignorance and all that is false to the love and obedience of the truth.

What is the relation of Jesus Christ to the Church of God? On one occasion he asked his disciples what men were thinking and saying about him. They replied that there were differences of opinion, some saying this and some saying that. Then the Master said, What do you think about me? And Peter answered, Thou art the Christ the Son of the living God. This was such a sublime confession that Jesus said, This truth did not come to you from men but from my Father who is in heaven. And I say unto thee, Thou art Peter, the name meaning rock, and upon this rock fact that you have confessed, I will build my church; and the powers of death shall not overthrow it.

Who is this Man that announces himself to be the builder of the Church of God? In ancient languages, and it ought be the same in modern speech, the term *word* means, first, an idea, and then its expression. That is to say an honest word is thought and feeling incarnate. In the first chapter of John, Christ is called the Word of God. This means that in his life and teachings he tells us what God's thoughts and feelings are toward the children of men. On one great occasion mentioned in the eleventh of Matthew, Jesus said, Neither doth any know the Father save the Son and he to whomsoever the Son willeth to reveal him. At another time he said to Phillip, He that hath seen me hath seen the Father. How sayest thou, Show us the Father? It is then the claim of Jesus that he is the Great Revealer of God to man. And it is the very heart of Paul's great Epistles to the Ephesians and Colossians that God's eternal cre-

ative and redemptive purpose is all gathered up and shown forth in his Son.

How will this Master Builder build his Church? When on earth he said to his disciples that when the Holy Spirit should come he would take of things that were his and show them to men. That is, the Holy Spirit is in the world for the purpose of interpreting the significance of that unique personality, Jesus Christ our Lord.

He convinces men that they are sinners because they do not believe in Jesus.

He convinces men of the certainty of righteousness and that a perfectly righteous Man has lived on earth, the conviction being based on the fact that as a victor over death he went as he said to the Father.

He convinces men of the need and nature of judgment, because the devil, called the Prince of this world, has been judged.

Judgment means a just estimate of one's character, which becomes to him a crisis or turning point.

Such a judgment of evil took place, for example, at the time of our Lord's great temptation.

There are at least two imagined pictures of the temptation. In one the principal figure is the devil with his hideous face and horns and forked tail. In the other, our Savior is sitting on a grassy mound or moss covered rock with bowed head as if in deepest meditation. Which is the most natural it is not difficult to say.

Permit me to paraphrase and interpret reverently this wonderful story which records a crisis or turning point in the history of the Kingdom and Church of God. Our Lord was determining what should be the regulative principles of his life and labors as the expected Savior and King of men.

I am hungry after this long fasting, Jesus said. The tempter suggests that if I am really the Son of God I ought to be able to turn these stones into bread. But it is written in our ancient scriptures that man shall not live by bread alone but by the words that God speaks. And I think I will trust to my Father the provision of my needed food.

Many people are fond of display. The tempter suggests that if I should cast myself down from the pinnacle of the temple in the presence of the crowd I would even then be under my Father's protecting care. But I recollect that it is written, Thou shalt not

unnecessarily put to the test the goodness of the Lord our God. I must not then yield to this specious temptation.

Many of my people are looking and longing for a temporal king and deliverer. It is probable that if I should raise a standard of rebellion against the Roman yoke, thousands would follow me. And the tempter whispers that if I will worship him, that is adopt his principles of action, he would see that I become a world conqueror. But I can not forget that it is also written in that great book of Deuteronomy, Thou shalt worship the Lord thy God and him only shalt thou serve. Get thee hence, Satan!

As the result of the convincing power of the Holy Spirit and of our Savior's victory over the tempter, a victory won in that power, many men and women become through faith what Paul calls saints. Saint does not mean a perfect man or woman, but one who has intelligently and whole heartedly consecrated oneself to Christian discipleship. A saintly man or woman is traveling in the right religious and moral direction. Professor Peabody says that the important question is not how fast we are going, but what way. In the First Epistle of Peter, in a beautiful and impressive figure, saints are called living stones; stones that having come to Jesus Christ the Living Stone are to be built into a spiritual house, which is the Church of God.

Our Lord then had the right to call this his Church; and to declare that it would never die.

The Babylonian Empire lasted for about fifteen hundred years and then fell. Then the gates of Hades opened to receive one after another the kingdoms of Assyria, of Medo-Persia, of Greece, and of world-ruling Rome. The selfish ambitions of other would-be world conquerors have gone that way too. But the Divine Carpenter of Nazareth said that the Gates of Hades should not prevail against the Church of God. Here let me partly quote, partly paraphrase, from Professor Höfding, who speaks not as a theologian but as a philosopher: The Church in her best forms represents lofty idealism in the midst of a burdened world. She has helped millions to look up and see the stars. She has opened the world of thought, poetry, and culture to multitudes who otherwise would have known the dullness of defeat in the battle of life. The Church stands for the

Great Example in whom it took its rise; for holy traditions, for prayer, for sacred hymns, and for the deepest experiences of life. She presses art into her worship and thought into her doctrines, and thus provides for our esthetic and intellectual natures. The Church as a social organization began in a spiritual movement dominated by a feeling of human solidarity; and no society has yet made so many and great contributions to group life and relations. She is a great international society in which a thousand racial, national, sectarian, and alienating differences, ought to lose much of their supposed significance and value, and give way to a universal kingdom of God, a kingdom of justice and righteousness. For if men ever accept the principles of world-wide peace, fellowship, and co-operation, it must come by way of religion and the Church.

In conclusion let me read, with a very few changes, from the Annual Address that I gave before the Conference of 1907:

In the sixteenth chapter of Matthew we are told how Christ said to Peter, I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

The "key" symbolized a deputy's authority over his master's affairs. The Living One in John's Revelation had the keys of death and of Hades. It was he that is holy, he that is true, he that hath the key of David, he that openeth and none shall shut, and shutteth and none openeth.

To bind and loose is to interpret divine law in its application to religious life in the Church and kingdom of God. To bind was to forbid as being wrong; to loose was to allow as being right. And the action of Peter was to receive the indorsement of heaven. According to the eighteenth chapter of Matthew Christ taught that one who sins against his brother may be under obligation to hear the Church; that is, to heed the counsels of the Christian congregation. And then he said, What things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven. Whether these words were spoken to a group of apostles, or as is probable, to apostles and other believers, is not wholly clear, and does not matter much in this discussion.

In the twentieth of John it is recorded that Jesus said to a company of disciples on

the evening of the First Day after his resurrection, Peace be unto you; as the Father has sent me even so I send you. Then he breathed on them, in the act of a new creation of life, and said, Receive ye the Holy Spirit; whose sins soever ye forgive they are forgiven unto them; whose sins ye retain they are retained. Here the disciples are given the place of mediation between God and men, and at least the right to declare with authority when sins are pardoned and when they must remain unforgiven.

Concerning these wonderful words of our Lord let us say:

1. They speak great things of the Church of God,—greater things than we can think or tell.

2. These words of promise and power are not arbitrary or based on mere external name, office, or ordinance. The Church is Christ's own possession; built by himself on rock,—the rock of truth and true discipleship; and before it the gates of Hades are powerless. They who are to bind and loose with heaven's approval must pray in accord; in conscious dependence on the heavenly Father, as they gather in loving and reverent loyalty to the name of their Lord, and in the presence of his Spirit. And they who are to forgive or retain the sins of others must first receive the Holy Spirit.

3. The Church built and owned by Jesus Christ, the Son of the living God, founded on living rock and built of living stones; the Church having the power of an endless life; ministers and people in the spiritual presence of their Lord and united in trustful prayer to his Father and theirs; ministers and people touched by the divine breath and receiving the Holy Spirit,—shall we marvel that to such there is promised more than human power for the sake of the kingdom of God? May this congregation of saints, bishops, and deacons, on this great anniversary day, in the presence of our ever-living Redeemer and Lord, and for the glory of his name, so engage in united prayer and praise that we may feel the touch of the heavenly breath, receive anew the Holy Spirit, and show forth his creative, sanctifying, and leading grace and power; and from this day and this place of worship and supplication and the baptism of the Spirit may there go living streams of heavenly peace and power to all members of the Church of God in all lands.

## THE SABBATH RECORDER

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

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### DEATHS

DAVIS.—William Henry Davis was born at Alden, Minn., October 14, 1868, and died at his home in Denver, Colo., July 8, 1922, aged nearly 53 years and 9 months.

When he was about nine years old he came to North Loup, Neb., with his parents, Mr. and Mrs. H. S. Davis. His home was here until in 1890 when he moved to Boulder, Colo. About seven years ago he moved to Denver and became head mechanic for the Western Chemical Company. During his residence in Boulder, he was engaged in mining and smelting and did work in the state university at Boulder to better fit himself for his chosen work.

On July 12, 1894, he was united in marriage with Miss Grace Melette. No children were born to them but they adopted a babe who has since grown to young womanhood.

When Will was a boy he was converted and became a member of the North Loup Seventh Day Baptist Church and served the church as chorister several years. He later joined the Episcopal church of Boulder and held his membership in that church at the time of his death.

Of his immediate family there are left his wife and adopted daughter, of Denver, his father and mother, of North Loup, his sister Mrs. O. G. Burdick, of Denver, and Mrs. D. A. Davis and Mrs. C. E. Davis, both of North Loup, Neb., and his brother Frank, of Denver.

H. L. P.

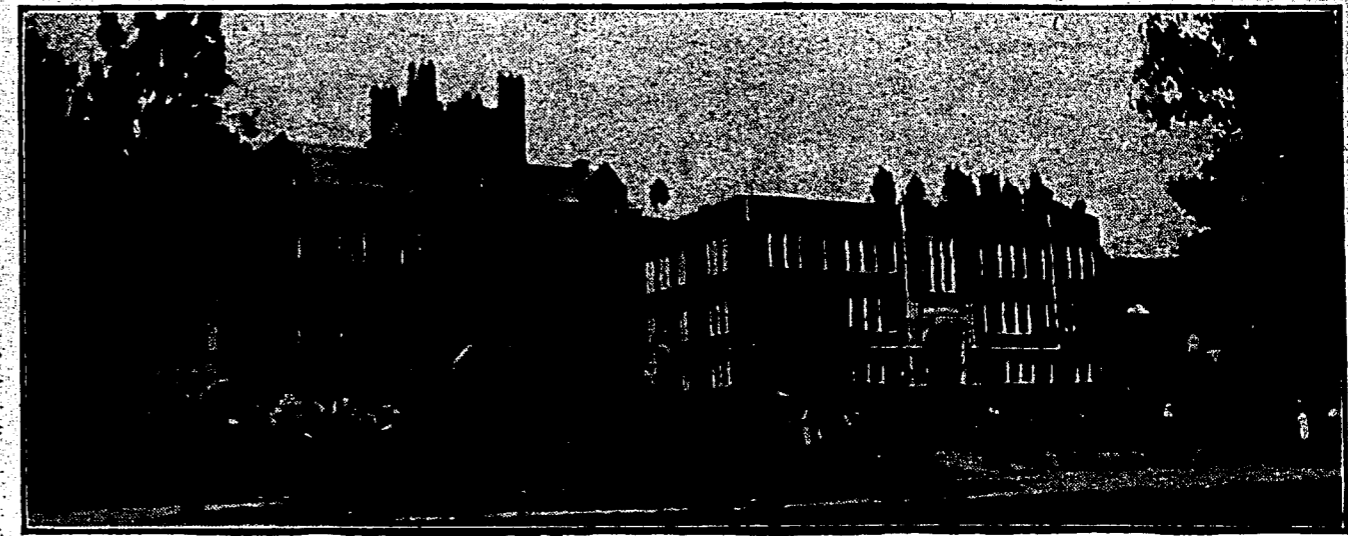
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