

The Sabbath Recorder

The GENERAL CONFERENCE

Mrs. Cornelius Vanderbilt

CONTRIBUTES TO
THE CELEBRATION AT
NEWPORT

BY THE

Loan of the Celebrated Oil
Portrait of Elder Thomas Hiscox

BY FEKE

This portrait has been long lost, and Mrs. Vanderbilt herself thought it was the portrait of another man; but it was recently identified as the portrait of Elder Thomas Hiscox; and will be on exhibition in the old Church at Newport on August 28.

The cost of the round trip from Westerly to Newport and return will depend upon the number of tickets sold.

For 100-149	.. . .	\$3.54 per capita
150-199	.. . .	3.32 " "
200-299	.. . .	2.88 " "
300-399	.. . .	2.66 " "

BE SURE TO ATTEND!



M. WARDNER DAVIS
President General Conference

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

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

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

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

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

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(INCORPORATED, 1916)

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THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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

The Sabbath Recorder

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PLAINFIELD, N. J., AUGUST 28, 1922

WHOLE NO. 4,043

Rev. Abram Herbert Lewis The three editorials that follow are from our address in the Tract Society's hour at the General Conference of 1922, in Ashaway, R. I.

He makes a great mistake who forgets the teachings and worthy example of the men who have laid the foundations upon which he tries to build. The strength and uplifting influence of the apostles and New Testament teachers is due largely to the fact that Moses and the prophets had gone before, and those teachers gave good attention to the lessons taught by their predecessors.

Because this principle holds true in all generations; because it applies to the benefit of any people who would be worthy builders in the kingdom of God, and who would stand for the promotion of God's truth among men, we ask you to pause here in the midst of this Conference for a brief study of the noble character and splendid life-work of our greatest leader in Sabbath Reform. This we can not do without the feeling that, "He, being dead, yet speaketh."

It was in 1862, at the Western Association in Independence, N. Y., that we first saw Abram Herbert Lewis. He was then in his twenty-seventh year, tall, straight, fair, active, with a physique that would capture the admiration of any eighteen-year-old boy he might meet. Whenever he arose to speak, there was added to the influence of his splendid personality, the power of a silver-tongued eloquence that held every one spell-bound.

Little did we then dream of the blessed, cheering, and uplifting power this man was destined to exert over the young men in our Seminary at Alfred during the early seventies, and how some of our lives were to be closely bound to his in the years that were to follow. Some of our older men will say, that, after President Allen, no other man had so much to do with shaping their destiny and helping them to succeed,

as did Abram Herbert Lewis. Every touch of his life was inspirational.

We must not pause here to look at his happy childhood, in New York State, nor to dwell on his young manhood on the prairies of the West. We can not dwell upon his school-life in Milton and in Alfred. And we can only refer briefly to his early ambitions for military life, and to a serious term of struggle with doubt as to religion, and with the doctrine of the nature and destiny of man. Under the influence of a skeptical spiritualist he suffered quite an eclipse of faith, and in after years he wrote of his experience "with this dangerous man" by which his "faith in the Bible and in orthodox Christianity was much shaken".

He claimed that had not his pastor, Rev. Julius M. Todd, and the good friends of the little church at Berlin, Wis., been true and faithful in efforts to save him, he "would probably have lost his faith and gone adrift". Many times have we heard him express his gratitude to those faithful friends for helping him out of the darkness of doubt into the bright light of Christian faith. Many times, too, have we heard him tell with gratitude, how President Allen, in private interviews, led him safely through his struggle with materialism, as to the nature and destiny of man, and the second coming of Christ.

For several years he wrote stirring articles under the name, "Gleaner". In some of these articles beginning with 1859, we are touched with his pathetic appeals for clearer light upon these questions. How deep the waters were; how anxious he was over questions of Bible interpretations on immortality; how troubled he became over the upheaval among our own churches in those days, can easily be seen in the Gleaner articles written before he went to Alfred.

Soon after reaching there he found the true friend in time of need, who gradually led him step by step into the rest of faith for which he had been longing. Thus it was that the hearts of A. H. Lewis and Jonathan Allen were united in bonds of love like the hearts of David and Jonathan of old.

Some years before this, he had been urged to study law, some of his friends dwelt upon the folly of entering the Seventh Day Baptist ministry when, for one of his ability, the road to a seat in Congress seemed to be wide open. But the old dream of his boyhood to become a minister had returned, and his old home church had called him to ordination. "Faith in God", was the subject of his first sermon just before leaving Wisconsin for Alfred, and now, after President Allen had helped him to more solid ground in matters of theology, he was ready to consecrate his life to some special service for his Master.

His genial ways, his superior ability as a speaker, and his love of literature made him a great favorite during his school days. He had wonderful ability to charm people by his excellent readings. Here is just one testimony that appeared in the SABBATH RECORDER some *thirty-five* years after he left school; evidently written by some old school friend who had come under this charm:

"Must one always wait until his friend is dead before he praise him? How, if you are likely to die first? I am going to say a word of Dr. A. H. Lewis before he dies. His article on 'Whittier' recalls my first close view of him. He sat by the stove in the Alleghanian Lyceum room, with shawl thrown back and finger raised, reciting, 'To Mary in Heaven,' and then describing its composition and talking sympathetically of Burns. The impression upon my mind of eloquence, love of poetry, and tender human sympathies has never been lost; and those nights in the Alleghanian Lyceum are truly more rich in romance than the Arabian Nights. Few men hold such a place in my imagination as does Dr. A. H. Lewis."

In humble homes throughout the land you will find similar witnesses to this matchless gift. To the day of his last illness Brother Lewis in self-forgetful service comforted the sorrowing by drawing from his fund of memorized literature just the words most appropriate for their need.

His Life Work Determined As the days of his school life drew to a close, the conviction deepened with Dr. Lewis that there was more in the Sabbath than people supposed. Indeed, he said: "There is nothing in the Sabbath unless there is much more in it than either its friends or its enemies seem to apprehend." He had the deep-seated conviction that neither his own people nor others who had written upon the subject had yet

grasped the larger conception of the importance of the Sabbath as related to Christianity and to spiritual living.

Improving every opportunity for thorough investigation he soon found that the English language did not contain a single authoritative history of Sabbath and Sunday. So deep-seated was the conviction that investigation along historic lines must be made to show how the Sabbath had been displaced by Sunday, that Brother Lewis decided to push such research to the very best of his ability.

In writing of his feelings at that time Dr. Lewis said he felt like one standing at the edge of a vast forest through which there were but few paths, but in which, somewhere, were hidden the most important facts concerning this great question; and he was sure that God called him to find, verify, formulate and put these facts in shape for future use. Without doubt, this was God's call to a special work, and to Dr. Lewis it became as real as could have been the call of God to Isaiah or Jeremiah.

No wonder that his convictions were strong and that through all the years of his Gleaner articles his messages rang true upon the world's need of God's holy Sabbath. He was so sure that God had called him to his special work, that he could allow no opportunity to pass unimproved for delivering a clean, strong message, by which his people might be stirred to action.

At the age of twenty-seven he was graduated from Alfred, and faced the world with, as yet, no open door to the field of service upon which his heart was set. At that time he seemed to stand almost alone so far as any real enthusiasm for active Sabbath Reform work was concerned.

The only thing he could do was to keep his pen busy as "Gleaner", in heroic efforts to awaken general interest.

Conference was held that year in New England and the Pawcatuck church in Westerly being pastorless, it gave him a call which he accepted January 1, 1864. For three years he was very successful as pastor here, and best of all he found those in his church who sympathized with him in his desire for historical research.

All the time he could spare was devoted to study in the Redwood Library at Newport, the library of Brown University in Providence, the Astor Library in New York,

and the Franklin Library in Philadelphia, giving the first fruits of his researches to the SABBATH RECORDER, which was then published in Westerly, R. I.

The New York City Sabbath Tract Society had a valuable collection of books that had been brought from London. These were in charge of Thomas B. Stillman, who placed them at Dr. Lewis' disposal, and offered to buy for him any books upon the subject that he might find in the New York market. Mr. Stillman also urged Dr. Lewis to go forward with his book making, and promised to have the book published when the manuscript should be ready.

Dr. Lewis was greatly encouraged. The way seemed clear and the outlook bright. But before the work was nearly done Mr. Stillman's death seemed almost like the death of Dr. Lewis' hopes. Yet he did not give up.

A year or so before Mr. Stillman's generous offer, the board had expressed some interest in the securing of such a history, and reported a communication from the Eastern Association, and also from Dr. Lewis recommending the thing. After a special meeting and much discussion it was decided to offer to purchase the manuscript for a suitable history in case one was written by a Seventh Day Baptist. This action was published in the SABBATH RECORDER, and Dr. Lewis was the only one who responded to the call during that Conference year.

At the next Conference, in 1865, the report expressed pleasure that "A series of articles by Gleaner had appeared, and it was hoped that these might be intended to meet this request for a book." At any rate, the board was "glad that something was being done." It also announced that only a worthy work which would reflect honor upon our cause would be acceptable. While it was willing to buy the manuscript when written, the board did not feel able to employ a man to write it.

We do no wonder at this; for during the previous year only \$68.98 had been given the board by the people. How Dr. Lewis could keep up his hopeful, sweet-spirited courage, we do not see, even with the backing of Mr. Stillman while he lived.

In 1865, the board used Dr. Lewis one month in the Central Association for lecturing and preaching. Considerable interest

had seemed to result from this work, and there was some agitation of the question of securing a permanent agent in field work. Had not hopeful indications of awakening interest appeared that year, just in time to give a ray of hope in 1866 when Mr. Stillman was taken away, we fear that his first book might never have been written.

His courage was phenomenal. In the Conference of that year he had an essay on the "Future Prospects of Sabbath Observance". After a brief review of our history he said:

"God will defend his truth. He is already preparing the way for its vindication. For two hundred years he has been fitting us for the work. He calls every Seventh Day Baptist to the rescue. We can no longer go on just seeking a chance to live. The time is here when every lover of the Sabbath is called to be an active defender of the truth. It will have defenders. If we who have been so long the only people who have exemplified this truth are now laggard, or recreant to our high trust, God will remove the candlestick from among us and we shall go down into the darkness of our own blindness and indifference.

"The battle will be sore. There will be strong opposition, and persecution. It will not be an easy thing to be a Sabbath-keeper in the years to come. But it will be a blessed thing. You and I may not live to see the triumph; but I pray that we may live to well begin the battle. May the Father inspire and guide and give strength for the contest."

That year Dr. Lewis preached the annual sermon before the Missionary Society. It was a strong plea for the Sabbath as God's own appointed means of keeping his people from forgetting their Creator, and as essential for communion with God. The historical part was evidently the first fruits of his research work. In closing he said:

"The way to victory may seem long; but victory will come. God has declared it and God can not lie! In all this we must be consistent and holy as well as earnest and courageous. We need to draw near to the throne of grace where the presence of the all-loving Father will overshadow us and sanctify us to our work."

During those weeks and months of preparation there came from his pen a series of articles on "The Work Before Us". In the first one, he showed the importance of knowing what is to be done, and of understanding the obstacles; placing much emphasis upon the necessity of beginning right. He pled for an enthusiasm born of the consciousness that God has called us to a special and important work. God's Sabbath or no

Sabbath is the test that is bound to come. "We must," said he:

"Get ready to meet it. The fearful, the vacillating, the weak-hearted, the doubting, must be aroused! Our own hands must be clean from sins and inconsistencies. The stuff that martyrs are made of is needed. Every worldly-minded, business-loving, soft-tongued leader must be sifted out, and men must be had who are willing to embark all, trust all, endure all, for the sake of truth and victory."

In his next appeal we find these words:

"There must be open, outspoken, aggressive witnessing for the truth, no matter how unpopular. Vacillation, is weakness; silence is cowardice; cowardice is dishonorable death!

"The world outside has allowed the passing generation to work on practically undisturbed; but this can not continue. The wall must be built in troublesome times. If we gain a foot of territory from the enemy, it must be at the point of the bayonet, and under the most galling fire!

"The rank and file must preach living sermons for Sabbath truth. Thank God for the signs of coming storm. Let us welcome it, and lift up our hands knowing that our redemption draweth nigh!"

Only because these writings reveal the courageous spirit and enthusiasm of our great commander in the warfare for God's holy Sabbath, have we dwelt upon them. They were written in the days of his preparation, when the obstacles were almost insurmountable, and when his people were all too indifferent to his earnest calls. All through those years at Westerly and in his early work at Alfred, his appeals were like clarion notes of a true leader, facing overwhelming foes, yet believing that one with God was on the side of final victory. Hear him in one of his calls toward the end of his life in Rhode Island:

"Brethren, up! on! fight! endure! triumph! You and I, my brother, may die on the field of battle before that triumph comes—may only see the promised land afar off. But it is a glorious death! To die even at the foot of the citadel of error, where our bodies shall become the stepping stones to those who, coming after us, shall scale the walls, were enough. God grant that whether we die in the midst of the fight, or in the full flush of victory, we may die faithful to the truth."

The Transition Period From Pastor to Field Work Only the leading things can be mentioned in the years following Dr. Lewis' pastorate in Westerly. His sermon for the Missionary Society in 1866 on Sabbath and pure Christianity aroused much interest

among the people, resulting in a call to give up his pastorate and enter the employ of the Tract Society. This call was accepted and he began work for this society January 1, 1867. In order to complete his first book he remained in New York City for research study, and, since the board was unable to meet his full salary expenses, he supplied the New York Church for more than a year. Then came his first lecturing tour in West Virginia, which had much to do with healing the breach between the churches there and our northern churches on the slavery question.

The growing desire among our people for a man to be set apart for this special work of Sabbath Reform began to be realized in some sense. The hope was strong with many that one should be found "to become pastor of the entire denomination so far as the Sabbath interests were concerned". All these things make a most interesting study; but we must not dwell upon them here.

When Dr. Lewis asked the board if he should lecture in some of our own churches, the response came quickly back: "Yes; lecture among our churches and wake them up; they need it."

A petition signed by twenty-eight brethren urged the board to allow him to return to West Virginia. This he did for two months, and assisted in revivals and in Sabbath Reform work, of which the aged ones in the Mountain State will never cease to speak with words of thanksgiving for his ministries there.

In January, 1869, Dr. Lewis took charge of the Sabbath Reform department in the SABBATH RECORDER, still published in Westerly. From that time the name "Gleaner" disappeared from the pages of the paper, and Dr. Lewis began a long and strenuous effort to enlist the people in a movement for a denominational publishing house with a paper of their own.

Pathetic indeed were his pleadings for unity of spirit and action. He was doing his very best to awaken some enthusiasm over the purchase of the RECORDER; but the continued indifference of the people and their extreme conservatism after a year of eloquent appeals, greatly disheartened him, and the poor man wrote as follows:

"The last five years have whitened the harvest wonderfully. Everywhere the calls come. Everywhere the doors open. But we do not rise with

the demand, nor awake to God's call. We have gained a little; but as a people we are asleep. A few in some localities are working moderately; but the strength of the people is neither called out nor put forth. I have struggled in the lecture field almost alone, until driven from it by overwork. Our work must be done by the printed page. O brethren and sisters, are you willing that God's cause should die on our hands?"

For weeks in 1871 his editorials were full of burning words pleading with the people to arise to the occasion. Finally, after months of personal toil in canvassing for funds he secured the \$15,000 required to buy the RECORDER and in June, 1872, it was bought and moved to Alfred, N. Y. Immediately the board elected Rev. N. V. Hull as editor, and Dr. Lewis was instructed to turn over the office work to the managers of the RECORDER. This brought his editorial work to an abrupt close. His strenuous services had broken his health so he could not go back to the lecture platform. Those nearest to him in these trying days will ever remember the sweet Christian grace with which he faced his troubles.

There seemed nothing for him to do but to write his *valedictory*, from which we quote:

"When I entered upon the work of this society, it was without reserve, expecting to make Sabbath Reform a life work. The desire to do so has increased with the experience of each year. Hence it is with unmeasured regret that I must announce that my connection with the work is about to cease. Repeated overwork in the lecture field has unfitted me for the wear and tear of life away from home, and forced me to seek a livelihood at local work. Thus it is that circumstances beyond my control compel to a step, than which few could be more painful."

He had been on half pay for months, had just built a new home in Alfred for which he was in debt, and was in no condition to meet a long siege of sickness. But it had to come, and he was forced to drop everything and go to his father in Wisconsin, with his family, and take the place of farm-boy for one whole year.

Let us not try to describe his struggles during the years 1872-1879. In his three years as pastor at Shiloh, N. J., his four years as teacher in Alfred, and at the same time serving as pastor of Second Alfred or Andover, and holding revivals in several places, until his call to Plainfield, we would find a most interesting chapter.

With his call to Plainfield new hopes sprang into being. He found there Brethren Potter, Babcock, and Hubbard with means to consecrate to Sabbath Reform, who were ready to follow his lead. It had been ten years since his first book was published. He had been instrumental in placing the RECORDER in denominational hands, and, had longed for a monthly paper devoted entirely to Sabbath Reform.

All who are in mid-life here today know how those hopes were realized in the *Sabbath Outlook* which was mailed to from forty to sixty thousand ministers for twelve years. Upon Elder Hull's death in 1881, Dr. Lewis was chosen, as one of five associate editors of the SABBATH RECORDER, and in this paper and the *Outlook* and the *Sabbath of Christ* and the *Light of Home* he again did heroic work for Sabbath truth.

The old trouble of indifference on the part of our people compelled three or four men to bear the most of the burden. Finally the publication had to stop because our people at large would not rally to their support.

Today, as we labor in the depository of our fine new publishing house we are surrounded by all the works of Dr. Lewis' pen. There are his books, tracts, and files of the RECORDER, *Outlook*, *Sabbath of Christ* by which, "he being dead yet speaketh".

We are glad that in his last work as corresponding secretary of the Tract Society, and editor in chief of the SABBATH RECORDER Dr. Lewis found himself in the field to which he dedicated his life a half century before his death.

Friends, you do not need to be told what Elder Lewis' ideals were. You do not need to be told what, on the part of our people, would have enabled him to come nearer their realization. What think you would have been the effect upon our denomination if the people had been ready and willing to unite as one man in following this consecrated leader loyally through his plans for service? When we see so clearly how want of unity has weakened us as a people; when everything in this study goes to show that the down-sag of indifference has always blocked the wheels of progress to which our wisest leaders have called us, why can we not profit by the lessons? Why can we not go for-

ward as one man full of zeal for the New Forward Movement?

How we do wish Dr. Lewis could have seen fulfilled his long-standing desire for a good home of our own for the SABBATH RECORDER. It was fifty-two years ago, in 1870, when he said: "A well-conducted publishing house would obviate many of our difficulties. We need a vigorous denominational interest around which to rally—something to awaken enthusiasm and unite our efforts."

Why is it necessary for Seventh Day Baptist leaders to worry one another to death by continual friction and by the down-sag of indifference? Why must they pull in so many ways and in opposite directions, that are sure to defeat, when a pull all together and one way would carry them over the top to victory? Why has it been necessary to spend fifty years in a wearing struggle to accomplish what might have been done easily and with a cheerful hand in ten years if all had agreed to pull together?

Fifty-two years ago our lamented Dr. Lewis penned these burning words which we quote in closing, as still holding true:

"Brethren, we must go forward! a long way forward; *must go now!* We must go in the wisdom of God, breathed upon by the Holy Spirit; guided by the angel of truth. Gray-haired men and women are praying with new vigor; younger ones are drinking in the spirit which prompts to greater efforts in the work. We find no fault with other generations. Circumstances have changed and we live under new conditions. To these we must be true. We must double our devotion or fall behind as God moves his cause forward. "The way is open for the spread of truth. This is our golden opportunity to sow beside all waters and expect much.

"It may not be the lot of those now living to enter the Promised Land of Sabbath Reform; but though travel-stained and weary, they will be upheld. By and by, climbing the blessed heights, the eye of faith will look upon the ransomed fields which the aching feet may not press. That will be enough. For ourself we ask nothing more than to see the sunrise. Seeing that we are willing to lie down in any unknown grave while others come on to enjoy the full-lighted day."

O friends, haven't you seen the sunrise? Can't you feel that we are living in a new and glorious day? In the spirit of loyalty to our fathers, and of true devotion to our God, let us rally as one man around the standard lifted up by Dr. Lewis, choose a man to take his place, and go forward in faith and in works.

What About That Wheel? We were impressed with the aptness of President Wardner Davis' wheel illustration, in his opening address before the General Conference at Ashaway. The full strength and efficiency of a wheel depends upon the condition of its spokes. All the spokes are needed. If any one spoke is lacking, or if only one is defective, the wheel is weakened by so much. For every defective spoke so much greater strain comes upon all the others and upon the rim of the wheel itself.

Look at the President's address. See what he makes the spokes represent in our great denominational wheel. Unless these all combine in the one common effort—each to do its own part toward making an effective whole; each trusting the other to be true and sound—there is little hope for our future. No matter how many or how strong and sound the spokes may be, if they are to make an efficient, worth-while wheel they must all come together, united in the same hub—a unity that makes an efficient, reliable, harmonious wheel.

Let us now change the figure. Suppose we do have a good, workable, well constructed denominational wheel, with all the spokes needed by way of organizations for service. Each spoke is sound, we will say, and in working order. They have been carefully put in by various companies who really love the denomination. But supposing we, as churches, societies, sections of people, individuals, begin smashing out this spoke or that one on account of some peculiarity of its own, how long would our wheel remain good?

Again, supposing we are witnessing the working of this, our denominational wheel, at a time when the roads are particularly rough and difficult, what is the duty of every one interested in its workings? Wheeling has become particularly hard. Some deep rut or miry place threatens to stop it entirely, and its load is sinking it deeper and deeper into the hole.

What folly it would be for some to stand idly by utterly indifferent as to whether it ever moves or not, while others actually try to block the wheels and make further progress impossible! What if part should seize a spoke and lift one way while others lift

against them thus stultifying all efforts until the wheel is made to stand still owing to the cross purposes and opposing efforts of those who would use it.

Never can our wheel get out of the ruts and mire, until all are ready to rally around it with a strong purpose and a far vision, and all lift together and in one direction.

What shall our wheel do? Shall it go forward? Shall it stand still or shall it go backward? It will do one of these. It is up to us to decide which.

General Conference One Hundred and Tenth Annual Session The twenty-second of August was an ideal day for General Conference to begin at Ashaway, R. I., and everybody wished that the cool bright weather might continue through all the days of the meeting.

The day before had been particularly cool and bracing, after the week of sweltering humid weather that had preceded, and those of us who autoed from distant States enjoyed every mile of the ride through Connecticut, and those who stayed over night in New London had a most delightful spin of twenty-four miles to Ashaway on Conference morning.

About three hundred delegates had been reported as coming, and the old First Hopkinton church became the center of a great gathering for an hour before time for meetings to begin.

A large tent on the grounds fitted up with tables, showed something of the painstaking preparation for entertainment made by the good people of Ashaway. On entering the old church with its ancient galleries on three sides we found a large audience ready to hear the words of welcome from Pastor A. L. Davis.

His address appears on another page of this RECORDER.

Rev. H. C. Van Horn, of Dodge Center, Minn., responded to the pastor's welcome in well chosen words.

In part, he said: "I find my thoughts inadequate to meet this occasion as it should be met. I am glad to stand in this historic pulpit, under the roof of this historic church and acknowledge the warm welcome that has been extended to us. For me there are many pleasant memories of days gone by. But I must not dwell upon them. There

are historical reasons for which we should all rejoice to be here today.

"Here upon this sacred soil our fathers toiled in heroic efforts to exalt the Sabbath truth. There was but a little band—only a few against the world—who dared to venture all in loyalty to God's holy Sabbath. The faith of our fathers who were able to remove mountains of difficulty should be our faith today.

"Theirs was a faith like unto that possessed by the little band Christ chose and sent out to turn the world upside down. Nothing but such a faith has enabled us as a people to hold out through two hundred and fifty years of denominational life.

"These gatherings should cheer and encourage us to go forward in the work God has given us to do.

"Over a door in the great cathedral at Milan is inscribed these words: 'All that pleases or troubles is but for a moment. All that is important is eternal.'

"Let us remember that all our anxieties and burdens are only for a moment, and let us lay hold upon the things that endure, the things that are eternal.

"If we have fallen down in our purposes as to the Forward Movement, let us go back determined to carry them out now."

THE CHURCH AND ITS MINISTRY: WILL IT FAIL?

PRESIDENT M. WARDNER DAVIS

(Address before General Conference, August 22, 1922)

Some months ago there came from the pen of the editor of the *Independent*, writing on the great issues then before the Washington Conference, an article which he entitled "Will America Fail?" As I read and thought of the great responsibility resting upon America at that time my thoughts turned to the great responsibility resting upon the Christian Church of America, and I said, "Never before has the world asked so much of the Church, never before has the civilization of the world been in so much need of the Church, never before has the door of opportunity been opened so widely before the Church. *Will the Church fail?*"

Will the Church fail? We are all, of course, interested in the broader aspects of the question, involving as it does every de-

nomination, every branch, every agency of the Church; but primarily our interest is in that part of the question where our responsibility is greatest, within the lines of our own denomination. For more than two hundred and fifty years Seventh Day Baptists have been a part of the great body of the Christian Church in America, and have held a place among its many denominations. During that time we have made no wonderful gains in membership, gained no wide popularity, but, though our progress has been labored and slow, does any one doubt the leading of the hand of God through it all?

The discussion of our history and growth through the years I leave to others, but, I ask, What of today and the days at hand? Will the Church fail, or will we measure up to the responsibilities, yes, and to the privileges, that are ours? What are we doing that the Church of Christ may maintain its onward march? After the World War had fastened upon the minds of men the great needs of the world and had shown them the opportunities awaiting the organized church, every Christian denomination in America began a great forward movement, Seventh Day Baptists with the others. Plans were made with a new faith and a new purpose of a magnitude that five years before would have staggered the imagination.

Now we have been going through a period of industrial depression and stagnation that has brought with it heavy economic strain, but as a result of that program and those plans our people are giving more freely and readily and in larger amounts than ever before in the history of our denomination. Were we not attempting to do more for the advancement of the kingdom of Christ on earth than we have ever done before we should have more money in our treasuries than we could use. We are measuring up to our financial opportunities in a truly remarkable way. But, are we measuring up to the same high level in our spiritual obligations? Are we making the most of our spiritual opportunities?

The young people, the young men and the young women, it has been said, constitute the greatest force in the world. What are we doing to hold this mighty force in position to do the biggest and best thing for the kingdom of God? Are we not letting

it slip away from us to an alarming degree?

Pastor Shaw once preached a sermon in the Salem church from the text, "And as thy servant was busy here and there, he was gone." Does this not apply to us in these days of rush and hurry when we hardly have time for anything but business? Thy servant has been busy here and there and so many of the better things of life have slipped away. How about the places of responsibility among us just now that should be filled by young men of power and consecration, strong for the mighty tasks that Seventh Day Baptists should be accomplishing? Are our sons preparing to fill them?

Is there not a challenge in this for us? Is it not a call to renewed courage? I have confidence in the cause for which we stand and no less confidence in the people who represent it. But hear me, my friends, God is calling us to a renewed life, a renewed sense of our spiritual obligations, and a renewed determination to take advantage of our spiritual opportunities. We have been too busy with our personal affairs, with our differences and our doubts, and not busy enough for Christ. We have been striving from points too widely separated, each board, each school, each church, sometimes even each individual, seeing its own problems and seeking its own solutions, not realizing that only through a mutual working out of our problems could any permanent solution be obtained. The challenge comes clearly and plainly: Let us get our shoulders to the one great wheel where each branch of our work will be a real spoke bearing its part of the load, and moving us all to ultimate victory for God and the Church, through Christ, to whom be all the glory.

These things the work of the year now drawing to a close has laid upon my heart. I say them now, not in the spirit of destructive criticism, but in the hope that they may bear a spirit of helpfulness and constructive suggestion for the work of the days that are to come. If we have wandered away, let us return to the everyday reading of the Bible of our mothers. If we have been so busy that it has gone from many of us, let us rebuild the broken down altars in our lives and hearts about our hearthstones.

Then will our confidence in God and man be renewed, then will we rally around our

leaders making the work of Seventh Day Baptists a striving toward the coming of the Kingdom, then will our work be one great work with all its branches working toward the one common end, then will we gladly tithe our income, small though it be, and with our hearts full of the Word of God and our lives aglow with enthusiasm and zeal for his work, God will honor our efforts and the work will go forward. Trained young men with a vision of the place of a truly Christian man in the world will be attracted to, rather than drift away from us. God will bring a victory out of what may even now savor of defeat.

I believe that evidences of a turning tide are at hand, that greater evidences will be seen before this Conference closes, and that the completion of the present Forward Movement program will mark the greatest stride yet made by the Seventh Day Baptist Denomination, forward to Christ and to Victory. The Church will not fail in the ministry of reconciliation.

PASTOR A. L. DAVIS' ADDRESS OF WELCOME

(Seventh Day Baptist General Conference, Ashaway, R. I., August 22-27, 1922)

Seventh Day Baptists from far and near have met here on historic ground in this, the one hundred tenth session of our General Conference.

It is needless for me to say that Seventh Day Baptists of New England and of the First Seventh Day Baptist Church of Hopkinton, in particular, extend to you a most hearty welcome. You expect me to say that much. Yet, as pastor of this historic church, I deem it a great privilege to greet you this morning, to welcome you to our community and our homes, and to remind you that we are here on the King's business. We are here today because we have been commissioned under God to do a great work.

Nearly nineteen centuries ago a small group of believing disciples was commissioned to do a mighty work. They had been with Jesus; they had walked with him by Galilee; they had sat at his feet and listened to his gracious words. They had seen him crucified upon the cross, the sinless dying for the sinful. And after his resurrection they had met him on the mountainside, over against Bethany, and there

received his parting message: "And ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." Then he was taken from them, and "while they were looking steadfastly into heaven as he went" the angels said, "Ye men of Galilee, why stand ye looking into heaven? this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven."

With that message burning in their souls, in the full assurance of faith, they returned to their tasks. They went everywhere preaching the gospel. Prison bars could not hold them. "They were stoned, they were sawn asunder, they were tempted, they were slain with the sword"; but they counted it all joy to suffer for Jesus' sake.

Two hundred and fifty years ago a little group of Sabbath-keepers, because of their profound conviction that the Seventh Day was the Sabbath, because of their loyalty to that conviction, and in order to give expression to that loyalty, banded themselves together, forming the first Sabbath-keeping church in America.

The years following were wonderful, eventful years. They were years which tested their loyalty and their faith. They were years of courageous battling for civil and religious liberty; years of consecrated living, of loyal service in extending the kingdom of God among men. They, too, were stoned, tempted, persecuted, tried; but they endured "as seeing him who is invisible"

Pioneers they were. God-fearing men and women—men and women whose loyalty to the Word of God, to Jesus Christ, to conviction and duty, stood above every other consideration. Many of those men and women who wrought so nobly, who builded so well, who sacrificed so willingly sleep in the cemetery yonder. They have ceased from their work, but we have entered into their labors.

Truly, "princes dug this well", this well of our heritage. Duties hard, trying and exacting they have bequeathed to us. But duties with such memories can never become cheap. The life blood of others enters into all that we possess. The baptism which blessed their work in the beginning is upon it still. This knowledge, then, instead of rendering us cold, lifeless, indifferent ought

to fill us with gratitude to God and inspire us to nobler endeavor.

Knowledge can not render a service more religious than this: it takes us back to the inspired origin of things—things which we see and handle and use—and tells us nothing is cheap. It tells us of our heritage, and at what great cost this heritage has been purchased. It ever reminds us whom we have succeeded; by what a cloud of witnesses we are surrounded. It is ever saying, "Seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith."

Brethren such were the ancestors of our Christian faith. And I welcome you here with the prayer that upon this historic ground you may help us as a people find ourselves again.

How crowded our lives are! They are full of anxieties, cares, distractions, doubts, disbeliefs. But, brethren, these are not a means of grace.

We welcome you here that amidst the cares of this busy Conference we may find ourselves in rest, quietness and peace. For there is rest in meditation, in that hour when the soul gets its grip upon things eternal. If we would strengthen our faith, if we would deepen our convictions, if we would enlarge our sense of loyalty to God and the work of his kingdom, if we would gird ourselves for battle, we must wait before God. It is a good thing to wait and think and pray until we understand ourselves, what our needs really are, and what God would have us do.

We welcome you here that you may help us to find ourselves in a quickened sense of denominational loyalty—loyalty to the Church, to the eternal verities upon which our Church is founded. The Church may, perhaps must, change many of her working policies, but she can not change the principles of her faith. Truth is eternal, for truth is divine.

We may preach the Sabbath truth eloquently; we may publish literature to carry the Sabbath truth to the ends of the earth while the blessed truth may have but little influence upon the issues of our own life and conduct. The Continental Sunday is

here. The danger is that we shall lose sight of the spiritual value of the Sabbath, surrender the ideals that have held us through the centuries, and drift down the stream of thoughtlessness and lose ourselves in the maelstrom of worldliness and indifference. Then our Sabbath heritage will become to us as though it had never been.

We welcome you here to help us find ourselves in a conquering faith. We shall never fatten our souls, or warm our hearts, or strengthen life to consecrated holy action by feeding upon doubts. Leave your doubts at home, or at least leave them unsaid. Help us get our eyes back on the great objectives of our faith—the fundamental things of the Christian faith. Warm our hearts with messages that glow with divine fire. Give us your noblest and highest and purest thoughts about God, his Word, his Son, his salvation, his mighty power. Feed and refresh our souls on the truth as it is found in Jesus.

Yes, we welcome you to our homes and the best that we have, to the sacred atmosphere and hallowed memories that engirt this place, and to the great tasks of this General Conference. God grant that the Spirit that baptized our foreparents may baptize us anew on this historic ground.

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.

"Majorities restrained to the protection of minorities ever must rule."—President Harding.

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.

TRACT SOCIETY—THE ANNUAL STATEMENT OF THE BOARD OF DIRECTORS, 1922

With gratitude and thanksgiving to God for his loving care the Board of Directors of the American Sabbath Tract Society herewith presents this seventy-ninth Annual Statement.

GENERAL REVIEW OF THE YEAR

Obituary

There has been one death during the past year in the official circle of the Tract Society, that of Rev. George C. Tenney, who met with a fatal accident in Battle Creek, Mich., on September 24, 1921. His picture appeared on the cover of the SABBATH RECORDER for October 10, 1921, and an editorial and several other articles were published at the same time.

Definite Appropriations

I. \$800.00 has been sent to Rev. Gerard Velthuysen, of Amsterdam, Holland, towards the support of the *Boodschapper*, the monthly magazine published at Haarlem, under the general editorship of Brother Velthuysen. This periodical is the exponent of the Sabbath truth as represented by Seventh

Day Baptists in Holland and Java. It has a constituency of more than 670 regular readers, while many copies are sold and given away to others.

2. \$150.00 has been sent to Rev. T. L. M. Spencer, of Georgetown, British Guiana, towards the support of the *Gospel Herald*, the bi-monthly magazine which is edited and published by Brother Spencer.

3. \$350.00 has been contributed towards the support of the work among Italians in New York City and at New Era, N. J., through the labors of Rev. Antonio Savarrese, an Italian Seventh Day Baptist minister, and by volunteer workers at New Market, N. J.

4. \$240.00 has been contributed towards the support of work among Hungarians in Chicago, Ill., and other places, through the labors of Rev. Joseph J. Kovats, a Hungarian Seventh Day Baptist minister. Brother Kovats was in ill health most of the year, and died at his home in Chicago, May 14, 1922. He had been unable to work for several months, and had been at the Battle Creek Sanitarium for treatment. The Tract Board continued the appropriation till June 30, 1922.

The Seventh Day Baptist Missionary Society is also interested in these four lines of denominational work.

5. \$100.00 has been sent for the support of Sabbath reform work in the British Isles in connection with the Mill Yard Seventh Day Baptist Church in London.

6. For several years the Tract Board has made an annual appropriation of \$100.00 to the Pacific Coast Association as an advance payment on the traveling expenses of a representative of that association in connection with a trip of visitation to Sabbath-keeping interests along the Pacific Coast. That representative each year has been Rev. George W. Hills since he became missionary pastor of the Los Angeles Seventh Day Baptist Church. Whatever contributions are received on the trip in excess of traveling expenses are given to the Tract Board. These have averaged year by year about \$50.00.

Field Work

I. Sabbath Evangelist. Rev. Willard D. Burdick, the pastor of the church at New Market, N. J., has continued his labors as in former years, three months of his time being given to field work under the auspices

of the Tract Society, which also pays his salary and expenses while thus employed. His work has been in the Western Association and the Central Association. At Alfred Station he definitely assisted the pastor in vacation religious day school work. He holds evangelistic meetings, conducts Sabbath institutes, holds parlor meetings, distributes Sabbath and other gospel literature, visits people in their homes, instructs, explains, and inspires as to denominational interests, and promotes the organized agencies for religious work among our people.

2. Vacation Religious Day Schools. During the summer of 1921, the Tract Board united with the Sabbath School Board in promoting and conducting several vacation religious day schools. Considerable care was taken by way of preparation for these schools. Five capable supervisors were secured. A course of study was laid out, and a syllabus with directions was prepared and printed. The course was three weeks in extent with half day sessions, four hours in the forenoon. Individual reports from these supervisors were published in the SABBATH RECORDER during the fall of 1921. There were nine such schools held: by Miss Leta M. Lanphere, at Nortonville, Kan., and at Milton Junction, Wis.; by Miss Ruth L. Phillips, at Farina, Ill., and at Battle Creek, Mich.; by Miss Marjorie Burdick, at Shiloh, N. J.; by Miss Mary Lou Ogden, at Milton Wis., and at Brookfield, N. Y.; and by Miss Ruth Marion Carpenter, at Verona and Goodrich Corners, N. Y.

The Tract Society financed the salary and traveling expenses of these five supervisors as follows:

Salaries, at \$15.00 a week	\$427.50
Traveling expenses	261.95
Total	\$689.45

The local churches provided all other expenses for equipment and teachers. The enrollment of pupils was as follows:

Verona	34
Goodrich Corners	30
Nortonville	40
Milton Junction	30
Battle Creek	49
Farina	29
Milton	45
Brookfield	35
Shiloh	40
Total	332

3. Special. Aside from the foregoing no other field work has been done by the Tract Society except that of the president of the society, the editor of the SABBATH RECORDER, and the corresponding secretary, as these men have attended various denominational gatherings, the General Conference, the associations, yearly meetings, meetings of boards, local churches, etc. The corresponding secretary has attended several interdenominational meetings, but rather in his capacity as a missionary secretary, and as secretary of the Commission of the General Conference, than in his relation to the work of the Tract Society. The editor of the SABBATH RECORDER was given a leave of absence on pay for two months that he might be the pastor during the winter of the group of Seventh Day Baptists at Daytona, Florida, where he carried on his editorial work by correspondence. The Daytona people met all his traveling and local expenses while he was gone from the home office. The board has had no funds with which to undertake any additional field work the past year.

Distribution of Literature.

There has been no effort made to undertake a special campaign of distribution of Sabbath literature; but the requests for such literature from our own people and from strangers have been more numerous than ever before. The method of providing convenient racks in church vestibules for the display of literature is evidently a success, for churches are asking for new supplies of tracts for these racks. Quite large quantities have gone to the Pacific Coast, to British Guiana and to the West Indies. During the year ending June 30, 1922, 20,083 pieces, containing 233,698 pages of tract and booklet literature have been sent out from the office of the secretary at the publishing house. Mr. Job J. Scott, of Detroit, Mich., and Mr. James A. Murray, of Port of Spain in the island of Trinidad, have each been supplied a sample set of books published by the Tract Society to use in canvassing for sales on a commission basis. This was done so late in the year that no reports had been received June 30, 1922. The committee that has charge of distribution has attended to the matter of reprinting tracts when the supply has been exhausted, and has arranged for the printing of two tracts in an abbreviated form, and for one new tract by

George A. Main, now ready for distribution, entitled "Seventeen Nuts Cracked."

This committee also has undertaken to supply each church, or parsonage, with a file, as complete as possible, of our denominational publications. To this end the committee is now in correspondence with the pastors, to secure information as to just what material is now on hand in the various churches. It will then, from the stock in the store-rooms of the denominational building, send to the pastors books, periodicals and reports, to complete, so far as possible, these files for a permanent library in each church or parsonage.

On recommendation of this committee the Tract Board is publishing in an attractive form a book containing the articles which appeared in the SABBATH RECORDER by Rev. Ahva J. C. Bond on "Chapters in Early Sabbath History." This book will be ready for distribution at the time of the coming General Conference. It is the first of a series of perhaps three volumes, the others to continue the history of the Sabbath down to the present time.

In the summer of 1921, the Tract Board published a book called "Country Life Leadership," a collection of baccalaureate sermons delivered before the students of the New York State School of Agriculture and the College of Liberal Arts at Alfred University, by the President, Rev. Boothe Colwell Davis. This book is now on sale.

The Secretary's Office.

1. The secretary's office has provided material for the department of "Missions and the Sabbath" in the SABBATH RECORDER nearly every week, and often has furnished articles for the "Commission's Page" and other departments.

2. The copy for the Seventh Day Baptist Calendar and Denominational Directory was prepared in the secretary's office. It was printed in two colors and was ready for distribution early in December. It was sold at the rate of fifteen cents a single copy, or at ten cents in lots of twenty-five or more. An edition of a little over 2,000 copies was printed. Nearly all these were sold, and the proceeds almost paid all the expenses of printing and distribution.

3. Through the secretary's office the observance of Sabbath Rally Day, the third week in May, was promoted and a leaflet of responsive readings suitable for the occasion

was prepared and sent out for free use to all the churches in the denomination.

4. The office of the secretary is also the office of the Missionary Society, the General Conference, and the Commission. A *Monthly Letter*, sometimes in two and three editions, is prepared and sent to all members of the Commission. The monthly payroll, with orders for payment of salaries and expenses, for all workers for the Missionary Society, except those in China, is cared for in the secretary's office; also all the quarterly and annual and special reports of these workers.

5. All the clerical work for the distribution of literature, the wrapping, addressing, stamping, etc., is now done in the secretary's office. Requests for Sabbath literature often merit, and always receive, a personal letter from the secretary.

6. The preparation of the annual reports and the supervision of printing them is another item. These are the reports of the Board of Managers of the Missionary Society, the report of the Corresponding Secretary of the General Conference, including the gathering and compiling of the church statistics, the report of the Commission, and the Annual Statement of the Board of Directors of the Tract Society.

7. The chief business of the office is attending to the general correspondence connected with the two boards and the Commission, and the relation of this work to the denomination and to the world.

The Denominational Building.

The matter which has occupied the major portion of the time, thought, and interest of the board during the year, and rightly so, has been the erection of the printing plant part of the Seventh Day Baptist Denominational Building. At the close of the board meeting on October 9, 1921, the members, together with nearly one hundred other people, gathered on the vacant lot at 510 Watchung Avenue, in Plainfield, N. J., for dedicatory services and for the official breaking of ground for the building. Just six months later, on April 9, 1922, again at the close of a meeting of the board, dedicatory exercises were held for the completion of the building, that is, the manufacturing plant. The old equipment had been moved and new equipment had been added, and the time of dedication was also a time for inspection. The SABBATH RECORDER by pic-

tures, editorials, special articles, and reports, has told the story week by week. The front part of the lot, where the offices and denominational headquarters part of the building are to be erected, has been, for the time being, graded, seeded, and planted to trees and shrubs. The Tract Society now has a home of its own for its print shop, its publishing plant, temporary offices for the business manager, the editor, the secretary, and the clerical force, and ample store-room for stock material and for printed matter. The building is 105 feet long and 58 feet wide, one story above a high, light and airy basement, fire-proof, all steel-reinforced concrete and brick, floors and roof of concrete, steel sash windows on sides, front and overhead, steam-heated, lighted by electricity, and equipped with electric motors for each piece of machinery.

Across the front end of the building a space of nineteen feet has been set off by a temporary partition, and this has been divided into suitable office rooms. Well may the completion of this enterprise be the outstanding feature of this year's work of the board.

REPORT OF THE PUBLISHING HOUSE

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

The annual report of the publishing house, for the year ending June 30, 1922, is herewith presented. The year has been full of changes, with their attendant encouragements and discouragements. On March 10 we commenced to move the plant to the new building with the expectation of making the entire transfer inside of a week, but in this we were sadly disappointed, and in consequence the month of March was almost a lost quantity in the amount of business transacted. All work and publications got behind and it took weeks to get on a regular schedule again. However, we are glad to report that all publications are now on schedule time, and we expect to keep them so.

Business conditions seem to be working out, and we expect the coming year will see an improvement over the past. It is only natural to expect a disarrangement and a slowing down for a time attendant to the transfer of the location. With the new equipment we hope materially to increase the business. In the last year we have added

new equipment to the value of \$10,635, of which the Tract Society has paid for \$8,444 and the office for \$2,191 through the sinking fund which we have been accumulating in the past few years.

The total business of the publishing house amounted to \$44,967, against \$43,122 last year, while the work of the Tract Society was \$13,005 against \$13,312 the previous year. We paid over \$4,000 more for labor this year and more than \$3,000 less for stock.

The SABBATH RECORDER this year has cost \$10,222, against \$10,704 last year, while the excess cost over income was \$5,461, about \$500 less than the year before. This was due solely to the reduction in the cost of paper. The total circulation is 1,761, a loss of 68.

The *Sabbath Visitor* cost just about the same as last year, \$1,369 against \$1,357, but the collections have been decidedly less than formerly. They were \$407 this year against \$549 last. The deficit is \$961, an increase of \$153. The circulation this year is 937, a loss of 27.

The *Helping Hand*.—The cost of producing four issues of this Sabbath-school help was \$1,557 this year, and the collections \$1,326, leaving a deficit of \$230.

The *Graded Lessons* are being printed quarterly, both the *Intermediate* and *Junior*, as fast as the copy is received. If these lessons are to be successful the copy must be supplied earlier, so the helps can be printed and distributed weeks before they are needed instead of days, as is the present method. This is shown decidedly in the continual falling off in the sales of these helps. There seems to be no reason why this can not be arranged. If the editors will get ahead one quarter, then the work can be carried on just the same as now. But it is simply impossible for the publishing house to get them to the Sabbath schools on time under the present method. The editions have both been reduced, the *Junior* from 3,000 to 1,500, and the *Intermediate* from 1,200 to 900.

The past year the publishing house has carried a small supply of Teachers' Text Books that most nearly corresponded with our graded lessons, as we have no Teachers' Text Books of our own for use with these lessons. They are published by the American Baptist Publication Society and the Graded Press. We are also supplying the

Beginners' Series published by the Baptist Publication Society. This is being done to help the Sabbath schools in ordering their supplies, allowing them to send one order to us instead of having to look up the publishers and send to three or four places for the helps they need. It was thought that this arrangement would encourage the schools to take up the *Graded Lessons* more enthusiastically. The publishers allow us enough discount to about pay the cost of remailing.

OBSERVATIONS AND COMMENTS

I. The General Conference at Shiloh, N. J., in 1921, adopted the following as presented by the Committee of Reference and Counsel:

In view of existing conditions that affect vitally the Sabbath truth and Sabbath-keeping, we recommend to the American Sabbath Tract Society the importance of taking steps at the earliest practicable day to secure a well-qualified person, with a permanent and central office, who shall give much, if not all of his time

1. In leading us in self information, Biblical and historical, and,

2. In devising ways and means for emphasizing ways of spreading Sabbath truth and increasing Sabbath-keeping as matters of universal concern. And we hereby promise our moral and financial support.

The preparation and circulation of catechisms, tracts, textbooks, charts, etc.; the publication of papers; the giving of sermons and addresses; and keeping in closest possible touch with Sunday legislative movements,—are among the ways and means that we have in mind.

We also recommend that all available talent and enthusiasm be utilized at once in carrying out the purpose of this resolution; and we urge upon our Commission, boards, churches, schools, and individual members, the privilege and duty of supporting the Tract Society, cordially and liberally in this forward step.

This recommendation of the General Conference was duly received and given careful consideration by the board in extended discussion, and then referred for recommendation to its Advisory Committee. This Committee took the matter under advisement, and at the November meeting presented the following report which was adopted:

Your Advisory Committee, to which was referred for consideration and report a resolution adopted by the General Conference at Shiloh relating to the extension of the work of the Tract Board, wishes to express its interest in the measures suggested, also recognizes the necessity of enlarging and intensifying our work, and hopes the board will proceed with such work as soon as funds are on hand or even in sight; but in

view of the present financial situation, it deems it unwise to make a recommendation for any additional expenditure of money at the present time.

At the meeting of the Tract Board in February, 1922, the Advisory Committee reported substantially as follows:

In regard to correspondence presented at the December meeting, and at the January meeting, all of which was referred to this committee, it is recommended that the board take measures for conferring with the Commission of the General Conference, and such other organizations and individuals as may be deemed wise, relative to the employment of a Sabbath Reform worker.

This recommendation was adopted, and the Advisory Committee was instructed to attend to the matter. At the same meeting of the board the Sabbath Evangelist, Rev. Willard D. Burdick, presented his resignation with the following explanation:

Inasmuch as the denominational needs for evangelistic work are well provided for at the present time through field workers, missionaries and pastors, and inasmuch as the denomination in General Conference last August urged the Tract Society to secure as soon as possible a person to devote his time to Sabbath Reform work,—a plan which I heartily approve; and wishing to do all in my power to further and help finance this greater work, I hereby tender my resignation as field worker, said resignation to take effect March 31, 1922.

Later he consented to postpone the date till after the meeting of the General Conference at Ashaway, R. I., in August, 1922.

The Advisory Committee at once began correspondence with members of the Commission and with others, especially in reference to some plan by which Rev. Ahva J. C. Bond as Forward Movement Director might be released for part time, or all time, for this special work for Sabbath Reform; but because there has been no meeting of the Commission, the Advisory Committee was unable to secure any definite official arrangements. Accordingly at a meeting of the Committee, after prolonged discussion and consideration, the following report was prepared and presented to the board at its May meeting, at which time it was unanimously adopted.

The Advisory Committee recommends to the Tract Society the employment of Rev. Ahva J. C. Bond as a denominational Sabbath Reform leader in connection with his work as Forward Movement Director, and that the Tract Society take action looking to this end, urging the Commission of the General Conference to make a recommendation in the matter to the next General Conference.

This action of the Tract Board has been communicated to the Commission and to Rev. Ahva J. C. Bond.

The first week in June the corresponding secretary, Rev. Edwin Shaw, notified the Nominating Committee of the Tract Society that he would not be a candidate for re-election at the annual meeting in September. He has accepted an appointment as a member of the faculty of Milton College, Milton, Wis. The situation caused by the withdrawal of the secretary will have a direct bearing upon the policy to be followed by the Tract Society in reference to the recommendation of the General Conference.

2. The completion of the printing plant marks an epoch in the history of the Tract Society and of the denomination. It should be borne in mind, however, that it is not a concluding, or closing epoch, but a beginning and an advancing epoch. The vacant lot, the temporary front, the unfinished appearance of the one-story structure set well back from the street,—all eloquently speak of the task ahead, namely, the erection as soon as practicable of the rest of the building, to be the headquarters for the denominational interests, offices and space accommodations not only for the work of the Tract Society, but for the Memorial Board, the General Conference, the Historical Society, and any other agencies that may be located in Plainfield, or carry on their work through agencies located there,—a real denominational headquarters. This matter should not be delayed, but should be pushed with vigor and enthusiasm, and should be loyally supported.

3. Through the Hon. Ernest R. Ackerman, a member of Congress from New Jersey, the secretary has kept in touch with attempts at legislation in Washington, D. C., that seem to have any bearing upon the Sabbath. He has received copies of bills that have been introduced into the Senate and the House of Representatives dealing with what is known as Sunday legislation, and also upon the matter of changes in the Calendar. Notices of hearings upon these bills, and reports of the hearings have been sent to the secretary.

So far as he is able to discover all the Sunday closing bills, except possibly H. R. 9753, make specific provisions for those who observe the Sabbath, and the real objection to the bills is that they, especially the one

mentioned, savor of legislation to regulate religious beliefs and customs. But there seems no probability that any of these measures will be brought up for consideration during this session of Congress. The tendency of public sentiment at the present time is away from, rather than in favor of, legislation to protect Sunday as a religious institution. To the mind of the secretary there is far more peril to the Sabbath in the bills to change and revise the Calendar. Not that he thinks that there is any probability that these bills will be enacted into law, but because the agitation for them will breed indifference for the sanctity and perpetuity of the week as a time period. In order to make the year divisible into exactly fifty-two weeks of seven days each, New Year's Day is set off by itself and belongs to no week at all. Such a procedure would interfere entirely with any perpetuity of the week of sacred and secular history. Then one of the changes proposed is to make the year consist of thirteen months of four weeks each, the extra day to belong to no week, and to make Monday the first day of each week, and Sunday the seventh, or last day. Now while there is little chance that these measures will receive even serious consideration by Congress, yet the agitation, and the discussion of changes involved, will create in the minds of many an indifference to the sacred character of the week, as a period of time, not to be interrupted, lengthened, shortened, or changed in any way. The secretary has felt that there has arisen no situation at Washington, or at any of the state legislatures that could be helped from the point of view of Seventh Day Baptists by his presence; and hence he has made no such visits.

4. The death of Rev. Joseph J. Kovats brings to an end, for the present at least, any special religious work by the denomination among Hungarians. So far as can now be seen the results of this work in the past decade can not be counted in any permanent Sabbath-keeping interests. This has been clearly understood all along by the boards that have been supporting this enterprise. The people among whom the work has been done have been as a rule transients, and whatever of good that has been accomplished, and whatever of Sabbath conviction that has been created have been so scattered that it is impossible to tabulate any

record even of what has been done, much less of results that have been achieved.

As to the work among Italians, a like condition has existed, and the wisdom of continuing appropriations to support it has often been seriously questioned. This is especially so at the present time when the two boards are carrying such large deficits in their general funds, and when other work is so sadly in need of being strengthened. The question turns upon the wisdom of withdrawing financial support from a Seventh Day Baptist minister who can serve the denomination in no other capacity except as a worker among his own people, the Italians, who are seeking homes and citizenship in the United States of America.

5. To say that the world is experiencing a moral and spiritual slump, following the high idealism that prevailed during the World War, is to utter a very commonplace expression. But that makes it none the less true. And if there ever was a time when the world needed the helpful influence and the heavenlike benefits of the Sabbath of Christ, surely it is today.

Not many people in these times make any attempt to support an observance of Sunday on Biblical grounds. It is either considered merely as a holiday, or the stand is taken that it makes no difference which day of the week is observed, only so it is observed in the right spirit. There seems to be a failure to recognize any moral element in an observance of a particular day, or any moral element in obedience.

As a people, who have in an organized way been standing for the Sabbath truth in America for two hundred and fifty years, it is ours to continue to stand firm and steadfast; for the Sabbath has truly fallen upon times of neglect and indifference. We shall need greater faith in God, greater confidence in one another, and a greater belief in the value and importance of our work. We are champions of a cause that has vital relations to the kingdom of God. Keenly should every Seventh Day Baptist realize this fact and gladly accept the responsibility; for, after all, the outlook is not quite dark; it never is where God and truth are leading. Lights are gleaming here and there, set forth by men and women who, having seen the Sabbath truth, have the love and willingness to obey. If at times it seems to us that, like the disciples of old, we have toiled all the

night long and taken nothing, then let the words of the Master come with fresh meaning to us, "Launch out into the deep, and let down your nets for a draught." And shall we not say with Peter, "Nevertheless, at thy word we will let down the net?" Our Lord said that his followers were to be "fishers of men." Let us not be too timid, and forever keep near the shore. Rather let us with confidence and courage launch out into the deep waters of God's eternal love and everlasting promises, on ventures of faith that shall triumph over every obstacle.

"Nothing is too hard for Thee, O Lord,"
By Thee the heavens were made.
And shall we doubt Thy power to help?
And shall we halt and be afraid?

We may be weak, but Thou art strong,
And in the strife for truth and right,
Since "nothing is too hard for Thee,"
We'll conquer through Thy power and might.

In presenting this Annual Statement to the people of the Seventh Day Baptist Denomination, the board bids them be of good courage, urging them to continue their loyal, generous, prayerful support of this work for Christ and the Sabbath.

The foregoing Annual Statement was approved by the Board of Directors at a regular meeting held at Plainfield, N. J., July 9, 1922.

EDWIN SHAW,
Corresponding Secretary.

Countersigned:

ARTHUR L. TITSWORTH,
Recording Secretary.

NOTICE OF THE ANNUAL MEETING OF THE SABBATH SCHOOL BOARD

The annual meeting of the corporation of the Sabbath School Board of the Seventh Day Baptist General Conference will be held in the Gothic, Alfred, N. Y., on Wednesday evening, September 13, 1922, at 7.30 o'clock p. m.

A. L. BURDICK,
Secretary.

Birds the world over are to be protected from threatened extermination, by an international committee which met in London last month. Wastage from oil-burning ships is killing ducks and other coast birds; poison intended to slay grasshoppers in the Transvaal is destroying the storks from Holland which winter there.—*The Baptist.*

EDUCATION SOCIETY'S PAGE

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

EXCERPT FROM REPORT OF CORRESPONDING SECRETARY OF EDUCATION SOCIETY TO CONFERENCE

GENERAL STATEMENT OF ALFRED UNIVERSITY

The eighty-sixth year of Alfred University has been its most successful year. Notable among its successes should be mentioned the following: First, the large college enrolment; second, the completion of the campaign for \$350,000 which includes \$100,000 appropriated by the General Education Board; third, the income from tuitions has been larger by over \$6,000 than in any previous year; fourth, notwithstanding greatly increased expenses, the university has lived within its income, and for the twelfth successive year has incurred no deficit.

No death or serious illness has occurred in the faculty or student body. One member of the Board of Trustees, Mr. Edgar H. Cottrell, president of the C. B. Cottrell and Sons Co., of Westerly, R. I., and Trustee of Alfred University since 1899, died at his home in New York City March 7, 1922. He was a man of the highest integrity, keen analytical judgment and great executive ability in large financial affairs. He was a loyal, generous supporter of Alfred University and will be sorely missed from its Board of Trustees.

College of Liberal Arts

The college registration of 271 during the past year was a gain of 20 per cent over the previous year. The freshman class of 104 was a gain of 27 per cent over the previous year.

Few changes occurred in the teaching staff. Russel S. Ferguson, A. B., M. D., was appointed professor of Biology and Geology to fill a vacancy caused by the resignation of Prof. James D. Bennehoff. Charles J. Adamec, Ph. D., was appointed substitute assistant professor of Ancient Languages on account of the leave of absence granted Prof. John B. Stearns. Miriam M. Ferguson, A. B., M. D., was

appointed instructor in Chemistry to succeed Rosemary O. Bole resigned. All these, together with the other members of the teaching staff, have rendered superior services in their several departments.

Theological Seminary

Thirteen students of the college have availed themselves of the opportunities offered at the Seminary for courses in Bible Study and Religious Education, aside from one student taking the regular Theological Seminary course. No changes have occurred in the faculty.

Summer School

The Summer School of 1921 continued the steady, healthful growth which it had before showed with an enrolment of 137 students.

State Schools of Clay-Working and Ceramics and of Agriculture

In the School of Ceramics, Mr. Arthur H. Radasch, B. S., was appointed professor of Chemistry in the place of Prof. George A. Bole resigned. In the Agricultural School, Mr. Harland L. Smith, B. S., was appointed to substitute for Prof. Willard R. Cone, absent on leave. The last of January, Mrs. Agnes K. Clarke, Ph. B., was appointed head of the Home Economics Department to succeed Miss Grace L. Cheeseman resigned and Miss Bertha E. Titsworth, B. S., took the position formerly held by Mrs. Clarke. The enrolment in the School of Ceramics has increased so rapidly that it taxes to the utmost the capacity of the building, equipment, and teaching force.

Fraternity Houses

Rooming facilities for men have been considerably increased during the past year by the purchase of three excellent residences as Fraternity Houses. The Klan Alpine purchased the residence of Mr. and Mrs. E. P. Saunders and have occupied it during the year. The Eta Phi fraternity has purchased the residence of Prof. and Mrs. C. F. Binns and the Delta Sigma Phi the residence of Miss Susie M. Burdick. The two latter fraternities will be installed in their new homes with the beginning of next year.

New Chemistry Laboratory

Since the building of Babcock Hall of Physics in 1897, provision has been made

for chemistry laboratories in that building. The space available for that purpose, however, has been entirely out-grown by the classes and no provision has ever been made for a chemical lecture room. The Trustees have therefore decided to erect a new building, 100 feet long by 40 feet wide, to be located on the east side of State Street, north of Kenyon Memorial Hall and facing the grounds of the State School of Agriculture. This building will provide a lecture room with a capacity of 175 students, two chemical laboratories each 40 by 45 feet, and one biological laboratory 40 by 45 feet. It is hoped that this building will be ready for use by the opening of the fall term. The building will be of brick construction, semi-fireproof, and will fill a long felt want in the university's equipment.

Improvement Fund

One year ago Alfred reported a conditional gift from the General Education Board of \$100,000, and that a program had been adopted for raising a fund of \$350,000 which should include \$200,000 of endowment in addition to the \$100,000 from the General Education Board and which must be all subscribed by October 30 and paid in within five years.

One year ago the cash endowment already subscribed and paid, aggregated \$82,000. Pledges then made but unpaid aggregated \$78,000. This left a balance of \$90,000 to be raised between June 15 and October 30.

The campaign for raising this balance of the Improvement Fund was vigorously pushed to completion. The Trustees, the Alumni and friends of the college all generously and enthusiastically co-operated in the campaign and at 10 o'clock on the night of October 30 we had gone over the required amount in subscriptions already received in writing by about \$500. Enough belated subscriptions were added during the next few weeks to bring the total to \$375,000.

Early in February the treasurer printed an Honor Roll, including the names and amounts of all subscriptions toward the Improvement Fund since the beginning some three years earlier when it was first thought to raise a \$50,000 Improvement Fund for the heating plant. The total amount raised since the beginning of this fund now aggregates over \$437,000.

The completion of this campaign marks

the most important advancement of Alfred University in a financial way since the beginning of its history. The winning of the appropriation of \$100,000 from the General Education Board gives Alfred a classification ahead of any previously enjoyed. More than \$300,000, when the pledges are fully paid will be added to the endowments of the college. The new heating plant which has cost over \$50,000 is fully provided for and various other additions to equipment are included, together with all the expenses of the campaign. It will be of interest to many to know that the faculty and staff of the university subscribed \$10,000 toward this campaign and that the student body subscribed an equal sum, thus tying the faculty in a pleasant rivalry. The town of Alfred contributed \$35,000; Wells-ville, \$25,000; Hornell, \$15,000.

Alfred's Further Needs

It seems almost ungracious to enumerate additional gifts that are urgently needed in the same sentence in which acknowledgment is made for the more than \$400,000 that have so recently been contributed for the university. However, the enlarging demands that are constantly made upon Alfred require a "forward look". The following are some of the next steps that must be undertaken.

First: We sorely need a modern, well equipped gymnasium which should cost \$50,000 or more.

Second: We have no chapel building or assembly hall which will accommodate the entire student body to say nothing of additional townspeople for general exercises, lectures, entertainments, etc. The rooms in Kenyon Memorial Hall are now too small to give comfortable seating capacity for just the students of the college and a \$100,000 building should be provided to meet this need.

Third: A science laboratory which will more adequately provide for Chemistry should be built at an early date and should cost at least \$100,000, as the building now being constructed should all be available for Biology and other departments which are sorely in need of larger quarters.

Fourth: Perhaps a need which is even greater than new buildings, is the endowment of additional professorships. The professorships of Chemistry, of Modern Language, of Biology, of English, of Edu-

cation, are all important professorships and none have any endowment. Each should be endowed with at least \$50,000. There should be provided for instructorships, as endowment, some \$100,000 so that the professors who are now overcrowded may have some assistance.

Considering all the items together, there is urgent need of a half million dollars of additional endowment and equipment at the earliest possible moment.

ANOTHER WORD ON CHURCH MUSIC

To the Editor of the Sabbath Recorder,
Plainfield, N. J.

DEAR SIR:

The excellent article in the SABBATH RECORDER of May 15 on "Congregational Singing" by Rev. William M. Simpson was very illuminating and has attracted favorable comment from members of the Hymn Society, the interdenominational organization to promote better hymn standards (with headquarters in New York City). Mr. Simpson has given in compact form an excellent resumé of the development of Christian song through the centuries. Christian churches need to have their attention drawn more frequently and more fully to the best standards in hymn-singing, as roads are constantly being made upon good taste and the true spirit of worship by purveyors of trashy music, sensational but not devotional, somatic in its ultimate effects rather than really spiritual.

Charles Wesley wrote over six thousand hymns, not merely six hundred as the article states; and the marvel of it all is, not that he wrote so many hymns, but that so many that he wrote were hymns of the very first order, five of which are cited by Mr. Simpson. D. L. Moody, whom he classes among the best evangelistic hymn-writers, never wrote any hymns whatever, though the revival movement which he led gave wider popular currency to the so-called gospel hymns. Even his famous singer, Ira D. Sankey, to whom so many tunes are attributed, was incapable of writing out a tune; his compositions having been actually written by Hubert P. Main, based somewhat upon Mr. Sankey's melodic ideas.

The article referred to eloquently protests against the custom of setting sacred words to some well-known popular melody, and cites by way of example hymns that

have been sung to the tunes of "Old Black Joe", "Love's Old Sweet Song", "Sweet and Low", "Drink to me Only with Thine Eyes", etc.,—excellent tunes in themselves, but utterly unsuited to religious use, unless it be by a Salvation Army band to attract a street crowd. They produce an incongruity of feeling when used for hymns and prevent that devotional attitude of the heart so essential to the spirit of worship.

There are a few notable exceptions to this, however, in our hymn music, where the Christian Church has captured a secular melody and transmuted it into a good hymn tune. For example, the accepted melody, "Webb", to "The morning light is breaking" and "Stand up, stand up for Jesus", was originally composed in the mid-Atlantic to the words, "'Tis dawn, the lark is singing", and as such became a popular song of the day. It has survived to this generation, however, only as a hymn tune and has completely freed itself from secular associations.

Even "Old Hundred" to which we sing the Long Meter Doxology was taken from a popular French song, "Il n'y a icy celluy qui n'ai sa belle." "Siloam" was originally sung to George Herbert's song, "Sweet day, so cool, so calm, so bright", which—strange as it may seem—was composed during a storm at sea. "Arlington" to which we sing "Am I a Soldier of the Cross?" was taken from Thomas A. Arne's opera, "Artaxerxes". "Mendebras" ("O Day of Rest and Gladness") is an old German drinking song, sung to this day at bibulous college feasts in Berlin and Heidelberg. And the tune to which Mr. Simpson refers as "Go tell Aunt Rhoda her old gray goose is dead" (hymnically associated with "Come, ye sinners") occurred first in Jean Jacques Rousseau's French opera, "Le Devin du Village", first rendered before King Louis at Fontainebleau in 1752.

These, of course, are merely exceptions that prove the rule. It is a deplorable custom, this confusion of secular music with hymnodic words; and we trust that the readers of Mr. Simpson's excellent article will resolve that the custom is to be more honored in the breach than in the observance.

Respectfully yours,

CARL F. PRICE.

New York City, N. Y.,
August 10, 1922.

WOMAN'S WORK

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

ONE WILL LISTEN AND SIGH

Sing of the open road, the plain,
The mountains far and high—
Sing of space and of liberty,
One will listen and sigh!

Drop your care like a blanket, then
Ho! for the wild, free ways,
For life nomadic and forest fare
And unaccounting days!

Ride where the tall, green grasses sway.
Rustling when winds are strong;
Ride where the pine and spruce and fir
Murmur the whole year long;

Dream your dream by a sunlit lake
Where the waxen lilies are,
Fare by a river that chants response
To psalms of the sea afar;

Go your way where the ocean roars,
Challenging cliff and crag;
Brave its menace and dare its rage,
Laugh at its sullen brag;

Go where the miracle colors glow
On a canon's brink; wind through
Caves crystal-studded; watch where weird
Ghost geysers shroud in view;

Hear the boom of the waterfall,
Stand in its misty spray—
Set your feet and your fancy free,
Go in your life's heyday!

Sing of the open road, the plain,
The mountains far and high—
Sing of space and of liberty,
One will listen and sigh!

—Mary D. McFadden.

Some time ago one of my good neighbors said to me that she wished I would go away on a trip. I dare say she noticed my crest-fallen look for she then added that she wished me to write it up for the RECORDER. I have made several trips since that I did not think would be of general interest, but now that we are started on our way to Conference I am venturing to write of it. Our experiences no doubt are quite similar to those of others who have been driving to Conference—but may be of interest to others.

It was a glorious morning that saw us started on our way from Milton. The four

of us with our baggage comfortably filled the car, and we were happy to be at last upon the way. The two doctors had left their offices and were anxious to forget that there was such a thing as sickness in the world. The two housewives had put far from their minds cooking, cold packing and sweeping and dusting. We had elected to follow quite closely the path that the mother of one of the doctors and one of the housewives had followed when as a child she had come with her parents in their covered wagon to make their home in "the West." It was Sunday, and as we neared Chicago we found that every one living in Chicago had decided to spend the day in the country, consequently we had to slow down our covered wagon to about the same speed that we imagined those other travelers had made in their covered wagon. We found we were able to travel faster in the city than upon the country roads. We saw, upon this first day, many cars drawn out at the side of the road while repairs were being made. This inspired our clever member to say, "Let me not sit by the side of the road and watch the race of cars go by." We took time in Chicago to say "How do you do" and "Good-bye" to our young doctor and his family and were soon on our way again. As we left the city we met all the people who live south of Chicago going into the city. We also met a rainstorm, but mostly we traveled our way alone. That night found us in a comfortable hotel in South Bend, Ind., several miles short of our scheduled stop, but feeling sure that we could make up the time on the following day when the traffic would be lighter.

The next morning was delightfully cool and we enjoyed the drive that day through the level stretches of field and pasture. Our objective for this day was the boat docks at Cleveland, Ohio. Another rainstorm and a detour on a dirt road made our Demosthenes Dodge stutter for a few miles and so we were late in reaching Cleveland. I can assure you that hunting for boat docks in a strange city after dark is not the most pleasing occupation that can be found. We decided, after asking directions time and time again, that we were pursuing a will o' the wisp and that we should never find the aforementioned docks. Meanwhile the hour for the sailing was getting nearer and nearer. Finally we arrived at the docks only to be

told that the boat had gone. After more questions we found we were at the wrong docks and that the boat that "had gone" was sailing for Detroit. As we were not ready to make our return trip, we decided that we were glad we missed the boat, and started out with a new set of directions and more gasoline for the other docks. After turning down several dark alleys and keeping up each other's spirits as best we could, and asking several more times for directions, we suddenly found ourselves at the end of a dark alley on the shore of the lake with tall warehouses all around us. A man suddenly appeared who asked us where we wanted to go, and then gave us clear directions so that in about three minutes we found ourselves at our destination. As we drove to the entrance it was past time for the boat to sail, but in answer to our query as to whether the boat had gone we were happy to hear that the boat was an hour late. We all said "Amen" when one of our number said "That is the best piece of luck that has happened to us today." Nor did we mind that the boat didn't make up the time, but rather lost an hour and a half more before we reached Buffalo. They said that the lake was unusually rough that night and that the boat headed into the wind, so could not make very good time. But to us it was a very pleasant, restful trip, and we remembered the stories our mother used to tell us of the storm that kept them upon Lake Erie for three days. Not all the passengers enjoyed the slow passage however, because I heard one man ask another if he didn't think we would make up the time before we reached Buffalo, and the answer came, "Make up the time, why man, if this company had a boat that could make the trip on time the company would take it off and tie it up." So here were we thanking Providence for something about which our neighbor was complaining. It is indeed hard to please everybody whether it be a man or boat.

We finally docked at Buffalo about 2 p. m. on Tuesday. After a hasty lunch and leaving our car in a garage to be looked over, we started for Niagara Falls as each of us wished for another glimpse of that famous place, or, as one of our party said, we wanted to see if the Falls were still running. After satisfying ourselves that everything was still in good running order, and feasting our eyes on its incomparable beauty and visiting the rapids, we took the steam

cars for Buffalo. We made the twenty-eight miles between those cities in the astonishingly short time of two hours, thirty minutes and fifty-nine seconds. This trip was after dark—as they have daylight-saving in New York State—I don't like daylight-saving. When I save I shall not begin with light nor air. However they have free air most of the way from Wisconsin to the Atlantic. After we reached Buffalo we spent a pleasant two hours in visiting many of the leading hotels of that city looking for lodging for the night. I feel quite well qualified to write a guide book upon the beautiful hotels in Buffalo. When you visit Buffalo you better make your hotel reservations some time ahead or else drive on to Orchard Park and visit our old friends Professor Fred and Leo. We might have tried that but we had heard that they were not at home. Just as we had about decided to drive on and stop by the roadside a good Samaritan passed by and saw our predicament and while not exactly pouring on oil and wine, because of the nineteenth amendment he did not have the wine handy—gave us directions to find another hotel. Here we found a bell boy who went out into the highways and byways and compelled our admittance into another house. Here, while they did not receive us with actual pleasure, they made room for us and here we slept the sleep of the tired while riots over the street car strike were taking place on the streets below. From Buffalo we drove to Little Genesee, and from this point on we found friends along the way, but I'll have to leave the telling of that until another time.

WORKER'S EXCHANGE

Riverside, Cal.

The Dorcas Society of the Riverside Seventh Day Baptist Church would report the following for the year beginning July 1, 1921, and ending July 1, 1922: Twenty-five meetings have been held, thirteen of these were all-day meetings for sewing. Six were held in the afternoon for business and a social hour. Six were all-day sewing meetings at the Settlement House. In summing up our work for the year we find a big per cent of it was charity work.

This hasn't filled our treasury but has seemed very worthy work. Of the eighteen work meetings only four were devoted entirely to work for cash. However we have

been able to pay twenty-five dollars to the Forward Movement, and ten dollars to the City Home League beside our local expenses and still have a balance of twenty-one dollars and fifty-four cents.

Our average attendance at our work meetings has been about thirteen. Our six Settlement House meetings were attended by only a few faithful ones (seven being the average). Nevertheless we prepared three hundred and fifty-seven garments for the sewing classes. At Christmas time fifteen sewing bags were made by our society and presented to the Mexican ladies in the sewing classes.

At our last two meetings we made and repaired garments and other articles to be sold at the Red Cross shop during the month of July for the benefit of the City Home League. We sent in forty-three of these, several of which were made of new material donated by our ladies. Twenty-five or thirty more are being prepared by individuals to be handed in later.

As a representative of the Seventh Day Baptist Church, the president of the Dorcas Society has attended most of the monthly board meetings of the City Home League and secured several pledges for the League.

Two socials have been held during the year and four birthday teas were given. The society had charge of one afternoon program at the Pacific Coast meetings, held here in February. We have enjoyed two very interesting talks by Sister Robinson relating to the work in South America.

Several visitors have met with us during the winter, some of whom we are glad to say have decided to locate here.

Our hearts have been saddened by the death of two of our loved ones, Mrs. Flora Dunn and Mrs. Tamar Loofboro.

As we are starting on our new year's work we pray that the Lord will give us wisdom and strength to be more efficient in his service. Respectfully submitted,

MRS. R. H. HOUSTON,
President.

MINUTES OF WOMAN'S BOARD MEETING

The Woman's Executive Board met on August 3, 1922, with the Corresponding Secretary, Mrs. J. H. Babcock. The members present were: Mrs. J. W. Morton, Mrs. A. R. Crandall, Mrs. J. H. Babcock, Mrs. L. M. Babcock, Mrs. A. E. Whitford, Mrs.

E. M. Holston, and Mrs. E. D. Van Horn. In the absence of the President, Mrs. Morton presided over the meeting. Mrs. Crandall read the eighth Psalm and offered prayer.

Minutes of the last meeting were read.

The Treasurer read the report for July. Total receipts were \$832.74, disbursements \$647.94. The Treasurer read a letter from Miss Ozina M. Bee, of Cowen, W. Va. The Treasurer's report was adopted.

The Corresponding Secretary read letters from Mrs. E. S. Ballenger, Riverside, Cal., and from Howard C. Bell, San Francisco, Cal.

The Budget Committee through Mrs. Babcock, recommended that the budget be \$4,100 for the next year. The report was adopted.

Mrs. Babcock read the Annual Report for the Woman's Board. This report, with its open statement of our great tasks, our confidence in, and our loyalty to, the women of our denomination, was heartily adopted.

Minutes of the meeting were read and approved.

Voted to adjourn, to meet with Mrs. E. D. Van Horn, at the call of the chair.

MRS. J. W. MORTON,
Vice President.
MRS. E. D. VAN HORN,
Recording Secretary.

THE BOOK OF BOOKS

ARTHUR E. MAIN, D. D.

IX

Medes. Chaldean and Persian inscriptions are now a valuable source of information concerning this nation.

Not much is known of their earliest history; but, with Hindoo, Persian, Greek, Latin, Celtic, Teutonic, Slavonic, and others, they were a group of those people known as Aryans or Indo-Europeans. They came by the eastern shore of the Caspian Sea on their way into Asia; and in the ninth century B. C. were settled between Assyria, Persia, and the Caspian.

At first they were divided into small states each under its "city lord".

After the Assyrian conquest of the Northern Hebrew kingdom in 722 B. C. some of the Israelites were carried to the cities of the Medes. 2 Kings 17: 8, 18: 11.

For the place of the war-like Medes in

prophecies against Babylon see Isa. 13: 17-22, 21: 1-9, Jer. 51: 11, 28, 29.

Cyrus, king of a little Persian state, was born about 590 B. C. In 549 he became king of the Medes; and in a few years he extended his rule from the Indus river to the Aegean Sea.

With his conquest of Babylon, Mesopotamia, Syria, and Palestine, southwestern Asia came under Aryan dominion, where it remained until the Arab invasion in the seventh century A. D.

"*The Policy of Cyrus.* Cyrus must be ranked with the greatest men of history not only because of high personal character but because of extraordinary powers of heart and intellect and will. Magnanimous, tolerant, wise, daring, he swayed men and nations with equal ease. He had a genius for evoking loyalty. He made allies of all his conquered foes and treated all religions with respect because he saw in them feeble or perverted attempts to worship the one true God, who for him was the Persian god Ahura Mazda. He thus favored the god Marduk of Babylon and rebuilt his shrine, and he honored Jehovah the God of the Hebrews when occasion offered. This policy was naturally very pleasing to the host of different races and religions within his empire. It was part of his broad conception that an empire should be founded upon good will. He believed in making peoples happy. Where the Assyrian Sargon was wont to conquer, deport to distant provinces, and destroy the identity of nations, as he did in Israel's case; and where the policy of the Babylonian Nebuchadnezzar was to deport but preserve peoples, as he did in Judah's case; the Persian Cyrus sought to restore all conquered and deported peoples to their native lands and there develop their local customs and religions, so that they might bless the hand that prospered them. The royal governors of Cyrus proved, as a rule, not oppressors but benefactors." *History of the Hebrew Commonwealth.* Bailey and Kent.

For the place of Cyrus in prophecy read Isa. 44: 24-45: 13.

"Thus saith Jehovah, thy Redeemer, and he that formed thee from the womb: I am Jehovah, that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth (who is with me?); that frustrateth the signs of the liars and maketh

diviners mad; that turneth wise men backward, and maketh their knowledge foolish; that confirmeth the word of his servant, and performeth the counsel of his messengers; that saith of Jerusalem, She shall be inhabited; and of the cities of Judah, They shall be built, and I will raise up the waste places thereof; that saith to the deep, Be dry, and I will dry up thy rivers; that saith of Cyrus, He is my shepherd, and shall perform all my pleasure, even saying of Jerusalem, She shall be built; and of the temple, Thy foundation shall be laid.

"Thus saith Jehovah to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him, and I will loose the loins of the king; to open the doors before him, and the gates shall not be shut; I will go before thee, and make the rough places smooth; I will break in pieces the doors of brass, and cut in sunder the bars of iron; and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that it is I, Jehovah, who call thee by thy name, even the God of Israel. For Jacob my servant's sake, and Israel my chosen, I have called thee by thy name; I have surnamed thee, though thou hast not known me. I am Jehovah, and there is none else; besides me there is no God. I will gird thee, though thou hast not known me; that they may know from the rising of the sun, and from the west, that there is none besides me; I am Jehovah, and there is none else. I form the light and create darkness; I make peace, and create evil; I am Jehovah, that doeth all these things.

"Distil, ye heavens, from above and let the skies pour down righteousness; let the earth open, that it may bring forth salvation, and let it cause righteousness to spring up together; I, Jehovah have created it.

"Woe unto him that striveth with his Maker! a potsherd among the potsherds of the earth! Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands? Woe unto him that saith unto a father, What begetteth thou? or to a woman, With what travailest thou?

"Thus saith Jehovah, the Holy One of Israel, and his Maker; Ask me of the things that are to come; concerning my sons, and concerning the work of my hands; command ye me. I have made the earth, and created

man upon it; I, even my hands have stretched out the heavens; and all their host have I commanded. I have raised him up in righteousness, and I will make straight all his ways; he shall build my city, and he shall let my exiles go free, not for price nor reward saith Jehovah of hosts."

We shall learn more about his treatment of the Jews when we come to the study of 2 Chronicles and Ezra.

Persia. As there was a Babylonia-Chaldæan so there was a Medo-Persian empire.

Cyrus, as we have seen, extended his power west and east. Cambyses his son added Egypt. After his sudden death there were many insurrections; but Darius I reconquered these parts and also entered Europe and brought Thrace and Macedonia under his dominion.

But at Marathon he was defeated by the Greeks under Miltiades, 490 B. C. This was one of the most famous battles in ancient times. The Athenians were fighting for their homes; and their victory promoted the ascendancy of Athens in Greece and the influence of Greece upon the world's civilization.

Denton J. Snider, in *Library of the World's Best Literature*, says that Marathon was the head waters of real, continuous history, preserving for us human freedom, art, and philosophy.

The mountains look on Marathon—
And Marathon looks on the sea;
And musing there an hour alone,
I dreamed that Greece might still be free;
For, standing on the Persians' grave,
I could not deem myself a slave.

—Lord Byron.

For purposes of administration and the collection of taxes colonies were established, and the empire was divided into twenty provinces under satraps and these into districts under governors, all, of course, being responsible to the great king, under whom Persia reached its highest point, although the kingdom lasted 150 years after his death.

Good roads and a regular system of posts facilitated the king's control of the vast territory under his rule. Justice was administered by royal judges who went on circuit.

With the exception of Artaxerxes III the kings who followed Darius I were incapable and weak; luxurious wealth, intrigues, bribery, general corruption, revolt-

ing subjects, and the resisting power of Greece against repeated Persian invasions, undermined the empire's strength.

Concerning the relation between Darius and the Jews we shall learn from our later study of Ezra, Haggai and Zechariah.

If as some think the Persian doctrines of angels, Satan, and of immortality, influenced Jewish beliefs, it is certain that Judaism improved what it borrowed and made it the means of teaching a higher and better faith.

Seven or eight years after the reign of the powerful Artaxerxes III (359-338) the Persian empire suddenly and unexpectedly fell under the conquering might of Alexander the Great.

(To be continued)

With this breakdown in our sense of God's holiness has come an easy-going moral laxity that condones and excuses everything. The average man has answered Joseph Cook's question, "Is there nothing in God to fear?" with just two words: "Absolutely nothing." It is perfectly obvious that any serious attempt to make the new world we hope for Christian, must be accompanied by a rediscovery of the Christian God, and that means that we must turn from sentimentalists and rationalists, social idealists, and sit at the feet of Jesus Christ.

A Christian social order or a widespread spiritual quickening without a clear Christian conception of God is a moral impossibility. If there is one thing this mad world needs to have burned into its consciousness it is this: That God, while he is not a policeman, is holy and is an ethically exacting God, and that the man who lives an earthy life—sensual, selfish, seared by sin—and then plunges into the unknown in the expectation that God will bring him out all right somehow, is a blind, fatuous fool.—A. C. Archibald.

TAKE NOTICE

The *Helping Hands* and *Junior Graded Lessons* will be mailed by September 4. If you have not placed your order yet do so at once, that your school may be sure to get their supplies on time.

"A free American has the right to labor without any other's leave."—President Harding.

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK,
Box 18, Battle Creek, Mich.
Contributing Editor

COMMANDS AND OBEDIENCE

REV. GEORGE E. FIFIELD

Christian Endeavor Topic for Sabbath Day,
September 9, 1922

DAILY READINGS

- Sunday—Practical commands (Ex. 20: 1-17)
- Monday—Blessings of obedience (Matt. 19: 17, 27-30)
- Tuesday—Command to love (Deut. 10: 1-22)
- Wednesday—Seeking God's will (Rom. 12: 1, 2)
- Thursday—Obedience imperative (Jer. 7: 21-28)
- Friday—Joy of obedience (1 John 3: 21-24)
- Sabbath Day—Topic, God's commands and our obedience (Ps. 119: 33-40)

The joy and blessedness that comes through obedience is the inevitable result of the obedience itself. Our Father's commands and requirements are not arbitrary. In infinite wisdom he foreknew the inevitable tendency of all actions, some to happiness and life, and others to misery and death; and in infinite love, desiring for us each the very best, he forewarned us, saying of the former, "This way, my child, here is happiness and life"; and of the latter, "Do not go that way, my child, there is misery and death." This is his law, the foundation of his throne and government.

The Law of God is a deeper thing than even the Ten Commandments. These are only ten applications of that law,—ten requirements that grow out of it. Jesus summed up the same law in two commandments, love to God, and love to man, our neighbor. John tells us that any profession of love to God that does not manifest itself in love to man, is a lying sham. As the poet Whittier says, "Thou well canst spare a love to Thee that ends in hate to man." And so Paul sums up the whole law in one word "Love." "Love is the fulfilling [or filling full] of the law." The law, then, is a unity, it requires just one thing, practical love,—a love to God that manifests itself in loving and serving all his created children.

But love is not subject to arbitrary requirement, or to fear of punishment, nor can it be forced out from within; it must be drawn out from without by the manifestation of love. Love is born of love, the

human, of the divine. This same law that commands love is, itself, such a manifestation of love as to win, when understood, the returning love to spontaneously keep it.

"Thou shalt have no other gods before me." It is God asking for our supreme love. Why does he desire our supreme love? Why but that he loves us with an infinite and eternal love; the measure of his desire for our love is the measure of his love for us. There is even a higher reason than this for his desiring our supreme love. It is because he foresaw that only by all men looking up with supreme trusting love to the one all Father, could they ever become a united, loving family of brothers and sisters. The unity and harmony, and happiness of the whole human race is in this one requirement.

"Thou shalt not make unto thee a graven image, or worship it." An image was a creed in wood or stone,—an effort to make permanent the present thought of God. But God does not wish us to make permanent our present thought of him. He is infinitely higher than our present thought of him. Day by day we should get new and higher glimpses of him, and being transformed into the image of the glory we see today, we should tomorrow be able to get a still higher glimpse, and entertain a still higher thought of him, and so day by day be uplifted and transformed from faith to faith, from glory to glory, by the Spirit of the Lord. Thus we should be drawn ever nearer God, our Father, and so ever nearer humanity, our brothers and sisters.

We were forbidden to take his name in vain, thus making it common, and lessening its mystic power to uplift us and draw us into a closer family circle of loving unity.

The whole universe is a scientific demonstration that the Creator is one, and the Sabbath is a sign that all true worship is the worship of this one Creator. It was the breaking of this commandment in a departure from the worship of the Creator into the worship of the created, that led to a multitudinous polytheism, breaking up the unity and harmony of the human family.

"Honor thy father and thy mother." This command sustains the same relation to the second table of the law that the command to have no other gods, sustains to the first.—It is the same to the individual human family, that the other command is to the universal

family,—the human race. The most united, harmonious, loving family is the one, all the members of which love and honor father and mother most. If this would make one family united and happy, it would make all families so.

The other succeeding commandments guard the joy of living, the joy of the sacred home and family relations, the joy of property, reputation, and friends honestly earned and won. How desirous our Father is that we should be unitedly harmonious and happy! Spontaneous obedience to this law is *happiness and life*; and disobedience to it is *sin, misery and death*.

It is like the multiplication table, not made, but discovered; not so because God said so, even. On the contrary, he said so because it was so. Not limited by space and time, but universal and eternal. We can conceive of a God who made the world, if he chose to do so, being able to destroy it; but we can not even think of him making it over so that five times five would be thirty instead of twenty-five. It is easier for heaven and earth to pass than for the multiplication table to fail, and so "It is easier for heaven and earth to pass than for one tittle of the law to fail."

This is a simple statement of a fact that we can not understand; and the reason for the fact is that every jot and tittle of the law is founded in the Infinite Love that changeth and faileth never.

In the New Covenant, of which Christ is the surety, this law becomes no longer an outer commanding law, but a divine inner actuating life power, controlling our wills, making us desire only that which is right, and in harmony with the law; and so *absolutely free* anywhere in the universe of God to do precisely what we wish to do, since we wish only that which makes for the happiness and well-being of all.

It is thus that our Father, through the law, and through the gospel of the given life of his Son, is, in this our child life, working towards a perfect liberty, and getting us ready for our majority in the life beyond.

MEETING OF YOUNG PEOPLE'S BOARD

The regular meeting of the Young People's Board was called to order by the President in Room 8, College Building, at 8 o'clock, August 3, 1922.

Prayer was offered by Mr. E. Babcock. Members present: Dr. B. F. Johanson, Mrs. Frances F. Babcock, Mrs. Ruby Babcock, Mrs. D. B. Coon, Miss Frances E. Babcock, Mr. L. A. Van Noty, Mr. I. O. Tappan, Mr. C. H. Siedhoff, Miss Marjorie Willis.

Visitors present: Mr. Adan Clarke and Mr. E. Babcock.

The report of the Corresponding Secretary was approved. It follows:

Number of letters written, 65; number of letters sent out, 15.

The following postage bills were paid:

Mrs. W. D. Burdick	\$1.75
Margaret Stillman .....	.50
Clara Lewis	2.62
Mrs. Nettie Crandall .....	.68
E. H. Clarke .....	.25
Total	\$5.80

Correspondence has been received from: Rev. E. M. Holston, Rev. A. L. Davis, Miss Gladys Hulett, Miss Hazel Langworthy, Miss Margaret Stillman, Mrs. Edna Sanford, Miss Clara Lewis, Miss Elizabeth Kenyon, Courtland V. Davis, Mrs. Marie Branch, Miss Elrene Crandall, Mrs. Hancy Burdick, H. C. Bell, Federal Council of the Churches of America, E. P. Gates, Mrs. Ada Sanders, Miss Mabel Jordan, Miss Anna Scriven, Miss Alberta Davis, Mrs. Leta Burdick, R. R. Maxon, Rev. G. D. Hargis.

Yearly reports have been received from the following societies: White Cloud, Little Genesee, Jackson Center, Battle Creek, Independence, Alfred, Adams Center, Westerly, Milton, Fouke, Nile, Plainfield, Ashaway, Waterford, Hebron, Salem, Riverside, Milton Junction, Albion, Duncellen, Welton, Walworth, Marlboro, West Edmeston, Rockville, Berlin, Nortonville, North Loup, Berea.

The Life Work Recruit membership cards were sent out. The following is the number of cards signed: Class A, 32; Class B, 218; Class C, 139; total 389.

A report of the meeting of the Trustees of the United Society has been received from Rev. A. L. Davis. He went as Dr. Johanson's alternate.

FRANCES FERRILL BABCOCK.

Reports were received from the Missionary, Goal, and Social Fellowship Superintendents.

The Treasurer submitted yearly and monthly reports. These reports were included in the Secretary's report for July.

Bills were allowed as follows:

Rev. A. L. Davis (Expenses to Boston) ..	\$7.76
Corresponding Secretary (Stamps)	5.00
Total	\$12.76

Letters were read from field workers,

namely, Miss Alberta Davis, Miss Hazel Langworthy, Rev. E. M. Holston.

An interesting report was read from Rev. A. L. Davis who acted as Dr. Johanson's alternate at the meeting of the Board of Trustees of the United Society, at Boston.

A financial statement for the year was received and read from the Fouke School.

The program for the Young People's meeting at Conference had been almost completed and was read as it then stood.

A discussion followed as to the most instructive and most practical form in which to present the Board report to Conference.

The Board will provide a part of the associational program at White Cloud. Plans for this meeting were considered.

The Goal for 1922-23 as presented by the Committee was accepted with a few changes. It was suggested that the awarding of a Goal Banner be discontinued for one year. Question discussed. Voted—That no Goal Banner be awarded in 1923, in order that effort may be concentrated upon the Social Fellowship department, and that pennants be awarded to all societies making 160 points in this department during the Conference year 1922-23.

Reports of progress were received from the Nominating Committee and Picnic Committee.

Reading and correction of the minutes.
Adjournment.

Respectfully submitted,
MARJORIE WILLIS,
Recording Secretary.

REPORT OF THE RIVERSIDE SEVENTH DAY BAPTIST CHRISTIAN ENDEAVOR SOCIETY

July, 1921, to July, 1922

The Riverside Seventh Day Baptist Christian Endeavor Society would report a most successful year. The spirit on the part of the members has been splendid and much new work has been taken up. Needless to say with this fine spirit the society as a whole has accomplished far more than was even expected.

During the year the society has been re-organized with a new distribution of offices and committee work. The constitution was also revised. With this new foundation we launched forth on a campaign in which we were made better fitted for our work as a society and as individuals. An efficiency

contest was undertaken with the result that the 300 mark was reached on our Efficiency Chart and we went "over the top." A Personal Workers class was started. Almost all members attended this class as we held it just before Christian Endeavor on Sabbath afternoon. We can not determine the effect of these meetings together, talking over our problems and receiving suggestions in our work for our Master, but we do know that more personal work is needed and we wish to foster this spirit in the society.

Suggestions were given the officers and committee chairmen for their work by the presidents. These plans were worked out successfully with few exceptions. The church has been decorated by the Flower Committee for every Sabbath service. During the summer the young people were responsible for the Junior meetings. Our Relief work has been preparing boxes, flowers and letters for members who were ill, and also visiting the Riverside County Hospital. On one occasion Mr. Robinson went with us and spoke to the inmates in Spanish. This was appreciated very much as many of them are Spanish and although there are services held every Sunday they can not thoroughly enjoy them.

October 22, when the Pacific Coast Association met at Los Angeles, the society had charge of the afternoon meeting. We also had charge of an afternoon service during Christian Endeavor Week, in February. Delegates from our society were sent to Redlands to hear Dr. Ira Landresh, and again to hear Harry Rimmer. Both of these men are active in Christian Endeavor work. February 4-5 a Foursquare Conference was held at Redlands and many of our members attended. In this way and others we have tried to keep in touch with the County, State, and National Christian Endeavor activities. Practically all of our society attended the County convention held in November at Corona. By the way, Lester Osborn was the music leader at that Convention. Four of our members have served on the County Executive, and one on the State Executive in the last year. At the present time five of our members are attending the State convention at Oakland.

In view of making conditions more convenient for all we have changed our meeting place from the church to the residence of Lester Osborn. Here an entire room was

given over to us where a C. E. library was started and our C. E. charts, pictures, banners, etc., were hung. Among the pictures is a picture of our own Father Clark. This was a prize won for us by our Alumni for attendance at a County banquet.

At the first of the year we undertook to support an Armenian child for one year. This involved the expenditure of sixty dollars and to date over thirty-five dollars of it has been paid. To earn a part of this money a Kitchen Band concert was given which was a big success.

Over one thousand religious tracts have been distributed by the young people. This was done individually and as a society after Christian Endeavor Sabbath afternoons. In June at the time of our special meetings we had charge of the publicity. By the way, the publicity work for the society has been handled very well this year. A weekly bulletin has been started and with our efficient press reporter this has added much life to the society. Reports have been sent in from time to time to the RECORDER, *Christian Endeavor World*, *California Endeavor* and *Cheero*, our county paper.

Manual work has also been in our line. On April 23, we all went to the church and had a general "clean up", which was fol-

lowed by a social time around a fire, roasting wieners. On New Year's Day the society entertained the church at an indoor picnic. Our social life has not lagged and we have had many good times together enjoying real, wholesome fun.

The monthly business meetings were held at the first of every month. These have been well attended and have numbered six regular and four called. There has been an increase of fourteen in membership. Our hearts have been saddened by the loss of one of our faithful members, by death, Earl Palmer.

We have surely been greatly blessed in the work we have undertaken this year. We have endeavored as a society to learn Romans 12 and learn the song "Have Thine Own Way Lord". As we look forward to the coming year with its possibilities for service we wish to live the prayer that has come into our hearts during the last year, "Have thine own way, Lord, have thine own way. Hold o'er my being absolute sway. Fill with thy spirit till all shall see Christ only, always, living in me."

Respectfully submitted,
BERTRICE BAXTER,
ALICE BAKER,
Presidents.

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CHILDREN'S PAGE

THE SELFISH MERMAID

(Story by a little boy, William Dennis, nine years old)

There was once a mermaid who lived by the sea. One day a prince happened that way and saw her combing her beautiful locks with a silver comb. When she saw the prince she dove into the sea. As the prince did not believe in fairies he was very much surprised.

"I will wait until she comes out again," thought the prince. So he waited.

Meanwhile the mermaid went to the seavitch to ask for the power to change the prince into a clam until he brought her a gold comb enriched with diamonds.

As the prince was waiting a beautiful maiden came that way. At once the prince fell in love with her and said, "What are you doing here at this time of day, my pretty girl, and who are you?"

"I am a poor woodcutter's daughter and am on my way to the forest to gather wood," answered the girl, who was really the mermaid.

"But why do you look so sad?" asked the prince.

"I wish I had a comb made of gold and enriched with diamonds," said the mermaid.

"I can not give you that," said the prince.

"Then turn into a clam until you do," she cried with rage, flinging him into the water.

A girl came along one day while the mermaid was talking to the clam. At once the clam was changed to his natural form and fell in love with the girl.

He said, "My dear girl, would you like to be queen?"

"But I am only a poor girl and am not fit to be a queen."

"Come with me," said the prince. So they went to the palace and were married and lived in great happiness all their long lives.

Rocky Hill, Conn.

MISS ELLIE'S FUND

"How I wish I could see my mother! I haven't seen her for three weeks," said Bessie.

"I am sorry dear. The other children in the hospital haven't seen their mothers either," answered her nurse.

"I hope quarantine will be over soon. Oh, Miss Ellie, I wish I could have a piece of cake; a piece of 'Silver Queen'! My mother will pay you for it when she comes."

Miss Ellie didn't say anything, as she left the child's bedside.

In a little while she returned, with a package which she handed to Bessie.

When the little girl opened it she found a box, which had a "Silver Queen" cake in it!

Bessie asked for a knife, for she wanted all the other little girls in her ward, who were in bed to have a piece of her cake. She had a wonderful time cutting the slices, and, of course, Miss Ellie must have a taste, too. What was left she put in the box to have for her supper later.

When Bessie thanked Miss Ellie, for being so good to her, Miss Ellie said: "You really should not thank me, but some very kind people who are interested in you children, and sometimes send me money to do just this kind of thing for you."

"Why, it is just like fairies, isn't it, Miss Ellie? I just wished I had some cake, and my wish came true!"

"I think I should like to be 'Fairy Godmother' to a children's ward some day. I guess I will be."—*Selected.*

With every rising of the sun
Think of your life as just begun.
The past has shriveled and buried deep
All yesterdays. There let them sleep;
Nor seek to summon back one ghost
Of that innumerable host.
Concern yourself with but today,
Woo it, and teach it to obey
Your will and wish. Since time began,
Today has been the friend of man;
But in his blindness and in his sorrow
He looks to yesterday and tomorrow.
You and today! a soul sublime,
And the great pregnant hour of time,
With God himself to bind the twain;
Go forth, I say; attain! attain!

—*Author Unknown.*

"Keep sweet! There is little danger of your becoming too sweet."

Lone Sabbath Keeper's Page

LETTER FROM A LONE SABBATH KEEPER IN THE SOUTH TO ONE IN THE NORTH

DEAR FRIEND:—I was much pleased to receive your last interesting letter and the Waldensian pamphlets a day or two later. While those pamphlets are interesting to read, they are saddening too, for they certainly show that Sunday is the important day with those people now, and the statement that much of their early history is legendary is not surprising, since they can not reconcile present day facts with former days' practice: Sunday-keeping now with Sabbath-keeping then.

Those who, with Luther, formed a new alliance, were by degrees led to accept his Sunday-keeping doctrine. But with those Waldenses who refused to ally themselves with the Lutherans, but rebaptized all whom they received "Luther was angry beyond measure." His half measures, his national system, his using the Roman liturgy, his con-substantiation, his infant baptism, without Scripture authority, were disliked by the Baptists—yea, the Pickards or Vaudois hated his system" (Robinson's Researches).

Those Waldenses who descended from the Armenian Paulicians were, also called Pickards and like the Armenian Paulicians of today they kept the Sabbath according to the commandment. And because these present day Paulicians refuse to keep the Mohammedan Friday, the Mohammedans have determined to exterminate them. Because they also refuse to keep Sunday, they are left to fight their battles alone.

Concerning the origin of the name Paulician, Orchard's History relates as follows: In 653 an Armenian Christian entertained for a few days an escaped prisoner from the Saracens in Syria, and on leaving, the fugitive presented to his entertainer "two manuscripts which he had brought from Syria, and these two manuscripts were the Gospels and the Epistles of Paul." After this Armenian Christian had read them carefully, he became a teacher of Christ and his apostles, and a body of Christians in Armenia accepted his doctrines and came over and united themselves into a church called

Paulicians because they tried to imitate in their lives the example of Paul.

We are planning to go to Conference and hope to see you there. I am glad that only a few in this section joined the railroad strike. It is better for those who continued working, and better for the railroads to have skilled workers; but if they could see the truth concerning the Sabbath and accept it, how much better it would be for all. Employers would give just wages, and employees would do honest work and be content with their wages. See Luke 3:14.

It will interest you to know I have just written to a missionary in Ceylon concerning his request for membership in a Seventh Day Baptist church here in United States, enclosing the church covenant which was sent to me to mail to him.

Hoping to see you at Conference, I will close with Num. 6:24-26.

YOUR FRIEND IN THE SOUTH.

July 29, 1922.

REPLY FROM THE NORTH

DEAR FRIEND:—In answering the last part of your letter first, I will say I hope you will not be disappointed to know you probably will not see me at Conference, for circumstances of an unavoidable nature seem to close up the way. One member of our family has only just recovered from an ill turn due to overwork, and another has received an injury to one eye which needs favoring lest serious results follow. It would not be deserving of the Master's "Well done" to fail to help bear others' burdens at this time.

In one way it will be a disappointment not to meet on this occasion with those who love the Sabbath of Jehovah, but viewed in other aspects, it is an eternal pleasure to deny oneself some gratification for sake of Him who taught His disciples to take up their cross daily and follow Him.

You may not have time to write to me again before your trip, but afterwards I am sure you will have much of interest to relate, seeing no doubt a few I know and others I hope to know some time. It gave me satisfaction to know this trip is possible for you because those near you refused to join the railroad strike, for I feel you are to be congratulated at being affiliated with the right side of the labor question. I have a number

of relatives connected with city industries, and prospering far more, I believe, opposed to labor unions as at present conducted, than would be possible allied with the unions. I am also happy to have a home in a part of the country where "open shops" prevail. It looks to me as if the labor unions are in danger of working far more harm to the world than the capitalists have done.

Yes, it is disappointing to read how the Waldenses forsook the faith of their early fathers. But it is equally disappointing to find so many at the present time abandoning all profession of faith in the God of their fathers. It does not seem to me that it is God's will that so many lives become shipwrecked in faith; that ministers' sons and deacons' daughters and Sabbath-keepers' children become a reproach. I wonder if we provide as faithfully for competent training of home builders as we do for other occupations. Our homes are as much in need of skillful management as the railroads. In either case, disaster is likely to result when the workers have only a smattering of experience or an insufficient amount of training. But the goodness and love of God are shown by his willingness to bring honor to his name, if faithful souls seek him when the errors of humanity occasion disaster. It is often out of a stony grief Bethel is raised. Expecting some interesting narratives when I next hear from you, I remain, as ever,

YOUR FRIEND IN THE NORTH.

August 15, 1922.

HOME NEWS

BERLIN, N. Y.—A pleasant time was enjoyed on August 14 when the Ladies' Aid society met at the home of its president, Miss Jennie Greene, to celebrate the birthday of its eldest sister, Aunt Cinderella Davis. Refreshments and tokens of love from the members, interspersed by a "heavy shower" of post cards added to the enjoyment. All enjoy her keen sense of humor and happy disposition, and marvel that ninety years of contact with the shifting scenes of life have left her mind so bright and sunny.

Pastor and Mrs. Witter are visiting "Little Rhoda" where they will be followed by a large delegation from Berlin at Conference time.

E. L. G.

THE SABBATH RECORDER

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Sabbath School. Lesson XI.—Sept. 9, 1922

TEACHING THE LAW OF GOD

Neh. 8: 1-18

Golden Text.—"Teach me, O Jehovah, the way of thy statutes;

And I shall keep it unto the end." Psalm 119: 33.

DAILY READINGS

Sept. 3—	Neh. 8: 1-12. Teaching the Law of God.
Sept. 4—	Psalm 19: 7-14. The Law of God.
Sept. 5—	2 Tim. 3: 14-4: 4. The Law Inspired.
Sept. 6—	Psalm 119: 1-8. Keeping the Law.
Sept. 7—	Psalm 78: 1-8. Teaching the Children.
Sept. 8—	Luke 4: 16-21. The Great Teacher at Work.
Sept. 9—	Psalm 119: 97-105. Love for the Law.

(For Lesson Notes, see *Helping Hand*)

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