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

NEWPORT

To Unveil a Tablet in the Old Church Commemorating the

250th Anniversary

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

Be Sure To Attend Conference, and Be Doubly Sure To Attend the Last Session in Newport
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST MEMORIAL FUND
President—M. M. Stillman, Plainfield, N. J. Vice-President—William J. Hubbard, Plainfield, N. J. Treasurer—Frank J. Hubbard, Plainfield, N. J.

THE SEVENTH DAY BAPTIST HISTORICAL SOCIETY

SABBATH SCHOOL BOARD
President—Alfred E. Whitfield, Milton, Wis. Recording Secretary—Dr. A. Lovell Burdick, Jamesville, N. Y.

YOUNG PEOPLE'S EXECUTIVE BOARD

CONFERENCE AUXILIARY FOR LOCAL SABBATH-KEEPERS
General Field Secretary—H. B. Babcock, Milton, Wis.

THE SEVENTH DAY BAPTIST EDUCATION SOCIETY
President—Rev. W. C. Whitford, Alfred, N. Y.

AMERICAN SABBATH TRACT SOCIETY
Board of Directors
President—Corliss F. Randolph, Newark, N. J. Recording Secretary—Arthur I. Titus, Plainfield, N. J.

THE SEVENTH DAY MISSIONARY SOCIETY
President—Rev. C. A. Burdick, Westerly, R. I. Corresponding Secretary—Rev. E. S. Westerly, R. I.

SEVENTH DAY BAPTIST GENERAL CONFERENCE

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE
President—Mrs. Ida S. Allen, Milton, Wis. Recording Secretary—Mrs. Edgar D. Van Horn, Milton, Wis. Corresponding Secretary—Mrs. J. J. Babcock, Milton, Wis.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

THE TWENTIETH CENTURY ENDOWMENT
President—Alfred, N. Y.

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

He Carried Their Griefs and Bore Their Sorrows

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

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

It is a book of ten baccalaureate sermons preached, before graduating classes of the University of Chicago, and the University of Illinois, and about agriculture, at the University of Illinois.

The author was the first one to make the idea of helping our people, to some extent, that is, beyond the limits of college halls: thus giving to all dwellers in country homes who would become leaders in society, some light upon living problems confronting people of the countryside.

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

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

The book contains 158 pages. Price prepaid, $1.00.

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

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

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

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

THE SIXTON'S STORY—A PARGADE

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

We found it very much in harmony with the attractive surroundings on the outside. The walls were a soft grey, the window and door casings ivory white and the pulpit and pews light oak. We inquired what denomination worshiped there and were told they were Seventh Day Baptists.

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

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

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

The first Sabbath that he preached, after the service, he called for volunteers, both men and women, to come on Wednesday morning, to do all that they could to clean and renovate the church and improve the surrounding grounds. The response to this invitation was surprising. He pulled off his coat and led in the work, as well as his hands by his timely suggestions, and with him was his young wife as enthusiastic in the work as he.

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

From this time on, the attendance at the Sabbath services, including the Sabbath school, rapidly increased and the people who came hardly seemed the same; they were so much more cheerful and friendly. Before he had been here very long, Pastor Brown, one Sabbath after service, outlined some of his plans for work to the congregation. The first two days of the week he wished to devote to the preparation of his sermon for the following Sabbath, thus allowing time to the work of the renovation and improvement.

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

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

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

Every three months we have a get-together supper for the whole community, each family contributing something toward the food supply. It has been a wonderful help in promoting good feeling and neighborhood in this little out-of-the-way place.

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

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

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

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

N. C. L.

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

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

REV. ARYA F. C. BOND, SALEM, W. VA., Forward Movement Director

EVERY CHURCH IN LINE
EVERY MEMBER, SUPPORTING

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

THE SECRETARY

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

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

The Tract Board has taken some steps to carry out its program, and has asked the cooperation of the Commission in working the matter out. This seems to be in line with the ideals of this article, by which the workers are more directly responsible to the churches. The boards, become servants of the Conference, rather than independent agencies. Doubtless the Missionary Board is laboring with the same end in view. We may not agree with all that appears in the following article, and not every condition or situation therein described finds a parallel in our own denomination. But it is suggestive, to say the least, and will be found stimulating I have no doubt.

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

THE PSYCHOLOGY OF THE SECRETARY
JOHN R. SCOTTFORD

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

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

By getting rid of the title of bishop our less highly organized churches have not gotten rid of the work of the bishop. Rather they have let the work of bishops to an unimposing group of men whom they have conferred the rather silly title of "secretary." Let us consider for a moment the apostolic succession of the secretary.

SOCIETIES AND THE CHURCHES

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

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

As a result, the financial methods of the secretary have changed. No longer does he go among the churches taking collections. Most of our denominations have one budget for benevolence, covering the work of all the societies. The budget reports are apportioned by the national body to the state bodies and by them to the individual churches. The entire machinery of the denomination is used to raise this money. Though the secretaries keep in the background, the ultimate responsibility is largely theirs. In proportion as the missionary enterprise is presented in a large and great time and place will the churches respond to the appeal in a generous manner.

The task of the secretary today is not to play up picturesque bits of work in order to attract reluctant dollars, but to convince the churches that his organization is rendering a real service toward the realization of the kingdom of God among men. It is vision and statesmanship which our secretaries need for their task.

SECRETARIAL LIMITATIONS

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

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

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

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The Treasurer that I loved stood, Protestantism. These men ought to be put in a position where they can render constructive and statesmanlike service to the kingdom of God.—The Christian Century.

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

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


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

Minutes of the last quarterly meeting were read.

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

The Treasurer further reported:

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

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

(c) The receipt of the estate of the late Mary E. Tomlinson of $1,000 for the Ministerial Relief Fund. Also the prorata of the residue of the estate of the late Celia Hiscox, also for Ministerial Relief, the total of the bequest being $588.90.

(d) An appended report from Milton College, as of May 31, showing a deficit of $2,354 for the eleven months. This Board having sent them since then, $2,694.40, this deficit will be more than taken care of.

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

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

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

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

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

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

It was voted that the bill for $100.00 from the American Baptist Social Service Conference for publishing the Manual of the Board of Trustees of the Seventh Day Baptist Memorial Fund be paid from the George H. Babcock Discretionary Fund, it not being deemed an administrative expense.

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

The Auditing Committee reported that they had decided to employ Mr. H. G. Whipple as auditor to check up the accounts of the Treasurer and Auditor, Rev. Alva J. C. Bond, was present and spoke of the work of this Board in the past. He brought to our attention, Mr. Hurley S. Warren, of Salem, W. Va., who has nearly completed his college work, and recommended Mr. Warren to the favorable financial consideration of the Board. It was voted that the Scholarship and Fellowship Committee recommend that it be sent to Hurley S. Warren to help him in his studies this summer who the to Alfred Theological Seminary in the fall.

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

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

The Discretionary Funds were, by vote, divided as follows: This D. C. Burdick bequest, $278.78, to be equally divided between the American Baptist Social Service Conference and Seventh Day Baptist Missionary Society. The Charity L. Burdick bequest, $177.50, to be divided between these two societies. The income from the Penelope R. Harbert bequest divided equally between the Seventh Day Baptist Missionary Society and the American Baptist Social Service—$56.59. Income from the George H. Babcock Discretionary Fund to Salem College—$958.91. The Henry W. Stillman Discretionary Fund income was given to Milton College—$680.29.

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

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

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

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

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

The Board looks hopefully to the future and to the great increase of this Fund so that its mission may be greatly extended and the personnel of the Fund can be greatly increased.

The Discretionary Funds were, by vote, divided as follows: The amount of the bequest of the late Dr. Horace A. Johnson, his heirs expecting to sell the property at a profit of $10,000, was voted to be equally divided between the Seventh Day Baptist Missionary Society, the American Baptist Social Service, and the Seventh Day Baptist Education Society.

MEMORIES OF LONG AGO

MISS CLARA AUGLAR

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

My memory goes back to a homestead, Far away in a distant land. And then I see the faces of Old friends, And hear the voices of the past.

"Home is where the heart is," Is the old saying we have all heard. And I seem to feel again, As the daily toil is done.

I've their memories crowd around me, As the sun rises in the east. And I seem, as once again, To see the scenes of the past.

I only say there is no other home, And that we're all gathered round. For the "Ones that I loved best." Me thinks that I can see them, As the daily toil we share. And again I hear their voices, As they kneel for Holy prayer.

Of course these are but fancies, For time has intervened; And many a year has vanished, Since I've seen their faces again. But when I think of the home folks, The tears will dim my eyes; Although I know I shall meet them In the "Home beyond the skies." Rattan, Ohio.
And she said, Many of them are common to me, but I know not that red blossom growing so thickly about that adds so much to the beauty of the whole.

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

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

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

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

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

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

Thus in friendly converse the upward steps were taken, and Ruth knew not she had gained the height, until Benjamin quietly said, Look behind thee, Ruth, and see the drawing to a close. From there we can get a wonderful view of the country that will give thee many pleasant memories for the days after thou hast returned to our home in the city. Come Ruth, where is thy adventurous spirit? Let us walk.

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

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

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

LETTER FROM CHINA

DEAR RECORDER READERS:

Come, Ruth, where quietly they were at their height one afternoon. I never saw so many and such pretty ones.

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

According to Chinese custom the seventh birthday is a very important occasion and a big celebration is expected. Mrs. Dzaiz, mother of the assistant pastor of our church and teacher in the Girls' School, is to be seventy this fall. The only other living son expected to come home for a short visit this spring. As he comes so seldom, it was thought best to celebrate the birthday this spring so he might be present and the date was set to June 10th. A telegram came saying he must wait a few days so the affair was postponed to a time which happened to be during our vacation. As Anna had already planned to go to Wusih, I was the only one of our family to go. I might add that the son from the north was unable to get here at all on account of poor health.

The plans had been made however and were carried out.

You probably remember mother's account of the Dzau wedding held in the country the first winter she was in China. The trip out was similar but much more enjoyable because it was warmer. I was the only foreigner along but most of the travelers were members of the family whom I know well so it was very pleasant. When within a few miles of the family home, we left the houseboat and took a smaller row boat sent to meet us from the farm. This was a large flat boat, much larger than the row boats I have been accustomed to at home. It was well filled, too, for there was much baggage. We had our bedding, provisions, gasoline for lamps, and besides there were about ten of us as well as the men who rowed. That was the most enjoyable part of the trip. It was just before sunset that we started. The canals were smooth and the whole scene peaceful. The fragrance of the bean came to us occasionally as we went past the fields on the shore. We met an occasional fisherman returning with the fruits of his day's work in the bottom of his boat. But on the whole we saw but few people. They were doubtless eating their evening meal. At last we turned into a smaller canal and gliding past a small bamboo grove found ourselves right at the back door of the home. No one had heard us coming but soon the back yard was full of those ready to welcome the city member of the family. The foreigner was of much interest to the children. They took it upon themselves to try to teach me some Chinese because they wanted me to talk to them.

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

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

The next morning the guests began coming before we were hardly through breakfast.

Mrs. Dau's Seventieth Birthday

fast. As each new one came in the band announced his arrival. At noon or a little after, Mr. Davis and Mr. Crofoot were seen coming on wheelbarrow. Then we had our feast. Following this was a program of war saving stamps, the foreign gentlemen yesterday, the program given at Christmas time. I think it was even better done this spring.

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

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

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

PROBLEMS OF COLLEGES

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

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

The incident, so ominous in its possibilities, ought not to be passed over as an isolated affair. The relation of the Methodist Episcopal Church to its schools is one which needs to be re-studied carefully, with a view to reaching a fairly standardized requirement. Such situations as that which has brought Goucher College before the public should be avoided. And yet we think the church does not desire its schools to be narrow sectarian in spirit or denominational in any limiting sense.

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

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

Some time for the General Conference or the Board of Education to investigate the varying forms under which the so-called Methodist schools are related to the denomination, and to recommend a method which will ensure the proper relation, and place beyond the possibility of rupture at the wish of one strong man or body of men.

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

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

"Contempt for the law will undermine our very foundations.—President Harding.
The last generation has been called "the generation of self-made men," but you are not going to live in it. This is the generation of trained men. Are you going to be one?

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

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

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

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

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

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

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

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

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

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

The soul of education is the education of the soul.

[Note to the interested reader. The foregoing paragraphs have been picked up here, there, and everywhere. Many of them, however, were taken over bodily, or adapted, from a series of educational advertisements used by the administration of the Providence, R. I., school system and designed to "sell" education, not only to boys and girls, but to indifferent parents and citizens.]

SEVENTH DAY BAPTIST EDUCATION SOCIETY—EXECUTIVE BOARD MEETING

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

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

Prayer was offered by Arthur E. Main.

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

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

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interest received during quarter</td>
<td>$565.78</td>
</tr>
<tr>
<td>Interest received during quarter</td>
<td>3,093.86</td>
</tr>
<tr>
<td>Forward Movement funds received during</td>
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</tr>
<tr>
<td>quarter</td>
<td></td>
</tr>
<tr>
<td>Forward Movement funds received during</td>
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</tr>
<tr>
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</tr>
<tr>
<td>Contributions during year</td>
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<td>Paid to Theological Seminary during</td>
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</tr>
<tr>
<td>year</td>
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</tr>
<tr>
<td>Paid to Salem College during year</td>
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<tr>
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<tr>
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</tr>
</tbody>
</table>

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

E. P. SAUNDERS, Recording Secretary.

THE ONLY CONSISTENT COURSE

I was conversing with a Congregationalist clergyman some months ago on the change to Sunday observance. He admitted there was no authority to be found in the Bible for the change, but inasmuch as the change had been made and had become the established custom for many centuries, he could not see what benefit was to be derived from a return to the observance of the old Jewish Sabbath (as he called it). He said Christ kept the Jewish Sabbath because he was a Jew and therefore conformed to the Jewish custom, but solely to uphold its strictly legal character, by performing acts of mercy both to man and beast on that day; that the Sabbath was made for man and not for the Sabbath. He further said, he saw nothing to be gained by disturbing the present order of things. We Sunday schools are conforming to all the requirements of the command except that we are doing them on another day of the week. We rest from labor, we have public worship and do all that you Sabbatarians do. Let well enough alone.

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

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

THE SABBATH RECORDER
"HIGHER THAN YOUR WAYS"

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

"I'm sorry to disturb you, John," she apologized, "but the groceries are here, and I have some visitors out there waiting.

"Absently dipping into his pocket, the minister brought forth a handful of loose coins.

"How much, Ellen?" he inquired mechanically.

"A dollar fifteen." Leaning forward, she picked out the change. "I've been a little tight, I'm afraid. But, seriously, it isn't right. How can I help? You were always better at figures than I. We ought to live and—grow, in some way, it appears to me.

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

"Then she paused. His eyes softened: "You should have done better than a poor minister," he observed wistfully. "You should have had a chance to unfold.

"She let her eyes meet his: "Is anything better than life, side by side with the partner of one's heart?" she asked gently. "Besides, John, we've been careless, cost a lot."

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

Mrs. Seaver's work face flushed; her eyes looked almost frightened. "No, no, John," she remonstrated. "It wouldn't do. They need their summer's rest and play. They'll not be young but once. Let them gather as much joy of life as they may.

Leaning forward, Seaver met her anxious eyes thoughtfully. "I'm being charitable, you know. You need Hannah, now, if you ever did. You're looking worn. I noticed half a dozen gray hairs this morning when I was standing beside your chair; and maybe—" he was trying to introduce a touch of humor—"it was a dozen. I didn't count. But, seriously, it isn't right. How can I help? You were always better at figures than I. We ought to live and—grow, in some way, it appears to me.

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

In the dining room, the three looked "dubiously at each other, "We haven't been selfish," acknowledged Dorothy contritely.

"And I never so much as dreamed it," amended Esther.

"Bully for Ma!" said Don.

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

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

TRACT SOCIETY—MEETING OF BOARD OF TRUSTEES

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


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

The Committee on Denominational Files reported an expense of $46.00 for binding recent volumes of the Sabbath Recorder, which has been paid by the Treasurer.

The Committee presented the following report, which was adopted:

PROPOSED BUDGET 1922-23

Sabbath Reform Work
Holland, De Bookshopper
Rev. G. Velthuysen ...
Mill Yard Church, England
British Union, the...
Herald, Rev. T. L. M.
Spencer ...
Pacific Coast, ...
traveling expenses .......
Committee on Manuscripts, Legal...
Literature, books, supplies, etc.
Honesty, Revenue, gelatine, salary and expenses...
Vacation, Recreation...
Schools ...

Appropriations for Publications (in excess of income)
Sabbath Recorder ...
Visitor ...
Helping Hand ...
Junior Graded Lessons ...
Intermediate Graded Lessons ...
Tracts and general printing...
Interest on Equipment Notes ...
Missionary Work,joint with Missionary Society: Italian Mission ...
Miscellaneous: Pastorate Indebtedness ... Traveling expenses of representatives to Conferences and Associations ... President's Expenses ... Legal services and expenses, etc.
A Clerical assistance ...
Secretary, salary and expenses Denominational Files Committee ...
Interest on Loan ...

Sources of Income
Income from Permanent Funds, Memorial Board ...
Income from Foundation Funds, Treasurer ...
Collections, General Conference, Associations ...
Woman's Executive Board ...
Forward Movement (60 per cent of $7,000) ...
Publishing House Earnings and payment of interest on Equipment Notes ...

$12,340

$12,340

$12,340
The report of the Business Manager of the Publishing House for the year was presented and adopted, and will be incorporated in the annual statement to Conference.

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

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

Voted that the Supervisory Committee be requested to have a final appraisal made of the Publishing House equipment for the purpose of.Observer.

Voted that the Treasurer be instructed to purchase and install a new telephone for the office, at a cost estimated at $260.00, subject to adjustment after the official appraisal.

Secretary Shaw presented the following:

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

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

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

Because of the work connected with moving to Milton, I feel that I shall not be able to be of any service to the Society and to the Board after the close of the coming session of the General Conference. Therefore I hereby offer my resignation, as Corresponding Secretary, to take effect September 17.

The Board of Directors has the authority to appoint some one to fill this vacancy, from September 17 to September 15, 1923, the date of the annual meeting for the election of officers and members of the Board.

Sincerely yours,

EDWIN SHAW,
Secretary.

Plainfield, N. J. July 9, 1922.

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

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

Secretary Shaw presented the annual statement to Conference, which was unanimously adopted.

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

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

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

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

Minutes read and approved.

Board adjourned.

ARTHUR L. TITOWORTH,
Recording Secretary.

AND WHY NOT?

ELDER ROBERT S. ST. CLAIR

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

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

Now that we have an up-to-date publishing house located on City Hall Square, Plainfield, N. J., there appears to be no valid reason why we should not give this proposition a try-out.

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

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

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

One Sabbath-keeping denomination publishes a quarterly called "Liberty" and, with them, it is a paying proposition. All kinds of business, professional and literary men based on Sabbath-keeping principles are unbelievers, some are atheists, yet they approve of civil and religious liberty, and they gladly support such a publication. Their money aids materially in making the proposition a profitable one.

We need an army of young people who have pledged themselves as willing to do part-time service for the Master. Why can not they devote some of their time and energies in helping the Tract Society make this undertaking a successful one, spiritually and a profitable one. Many of these are of mature years would find this both a pleasant and profitable undertaking.

The quarterly would stay "fresh" for three months and would give those who had an extensive subscription periodical. Many of these are of mature years would find this both a pleasant and profitable undertaking.

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

3446 Mack Avenue.
Detroit, Michigan.

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

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

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

The training received in our free institutions of learning has developed the powers and improved the condition of the whole human family beyond any example in the world. Of the world's history and of the world's history but a碎片 that Right makes right; it is for us and for our times to reverse the maxim and to show that Right makes might.—Abraham Lincoln.
PRIDE AND HUMILITY

Christian Endeavor Topic for Sabbath Day, August 13, 1922

DAILY READINGS

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

Sabbath Day—Pride and humility (James 4: 6-10)

MY PRIDE

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

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

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

MY HUMILITY

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

"It is well for me to know that affairs are too great for me. It is well for me not to attempt a man's part in matters where I am but a child. They only become men who are willing to be children. And the noblest men never lose the heart of a child." —From "The Living Bible," Amos R. Wells.

CHRISTIAN ENDEAVOR NEWS NOTES

At the request of our pastor, I am sending the following report of the Look Out Committee:

The average attendance for the month of June was 11, the average of the ones who offered prayer was 12, the average of those who testified or took some part other than singing was 11.

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

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

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

Yours for better Christian service,
Mildred Parker,
Corresponding Secretary.

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

BRETHREN IN BRITISH GUIANA

W. H. Morse, M.D.

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

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

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

Yes, I think the Recorder must exchange with the Herald, for under the head of "Denominational News" there is a quotation credited to Rev. W. A. Vroegrop, "given in the Sabbath Recorder." And it strikes me that Dr. Danland's article first saw the light in the same periodical. And Dr. Danland is pastor of the Seventh Day Baptist church at 115 Upper Regent Street, Georgetown. By its card in the Herald we find that it has its Sabbath services as follows: Sabbath School at 10:15 a.m., prayer at 11:30 a.m.; Bible study, 4 p.m. Also, on Sunday at 7:30 p.m. are evangelistic services, and on Monday at the same hour there is the weekly Christian Endeavor meeting.

I am told that the notices we find that in May there was held at this church a "Quarterly Meeting and Ordinances" on one Sabbath and a Sabbath Rally on another. We also learn that Pastor Spencer, not content with his regular services, will hold a meeting of the Herald, is diligent in distribution of tracts. He states that during three months he has distributed 1,412 pages; and lists sixteen tracts which he is handling, and which he considers quite rightly as of convincing value.

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

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

Because the Bible teaches baptism by immersion, and there is no authority for infant sprinkling.
Because the Bible teaches that the Sabbath is the seventh day, and not Sunday.
Because Christ and his apostles kept the Sabbath.
Because Seventh Day Baptists have no other authority but the Bible, which is sufficient for our only guide and standard book.
Because the introduction of Sunday observance into the Christian church is man-made.
Because a blessing is promised upon those who keep the commandments of God.
Because I am a child of God.
Because I desire to walk in the old paths made by Jehovah. Thus saith Jehovah, stand ye in the ways, and see, and ask for the old paths where is the good way; and walk therein, and ye shall find rest for your souls."

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

Hartford, Conn.

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

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

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

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

The church has been the force behind the building of homes for orphans, unfortunate, deficient, demented and aged. It has always been the backbone and often the starter of philanthropic enterprises.

The church is easy to slam and hard to replace.

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

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

THE SABBATH RECORDER

SAVING SCHOOL

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

REPORT OF BATTLE CREEK SABBATH SCHOOL

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

Total chapel attendance for year .................. 4,563
Total Primary attendance for year ............... 1,160

Total attendance .................................. 5,723
Average chapel attendance per week ............. 88
Average Primary attendance per week ............ 22
Average total attendance per week .............. 110
Total chapel collection for year ................. $264.92
Total Primary collection for year ............... 26.55
Total collection ................................... $291.47
Average chapel collection per week ............. $6.09
Average Primary collection per week ............ 41
Average total collection per week ............... $8.50

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

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

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

Norma Willis.

July 15, 1922.

Sabbath School, Lesson VII.—August 12, 1922
ESTHER SAVES HER PEOPLE

Book of Esther

Golden Text.—"The righteous is cried, and Jehovah heard, and delivered them out of all their troubles." Psalm 34: 17

THE MEASURING-LINES OF THE AMPLER LIFE

REV. AHIVA J. C. BOND
(Bacalauriurse sermon, Salem College, 1923)

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

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

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

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

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

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

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

There was no safety in Zechariah's day outside a walled city. The human race has been slow to learn that there is no permanent safety in physical structure, and that peace comes only through the successful resistance of our enemies. The prophet saw these fallacies, and pictured in graphic manner the better way. And believe me friends, in spite of the dark days through which the world has recently passed, and in spite of the uncertainty of the days ahead, progress is being made.

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

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

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

But recently I took a journey across the States of the Middle West. Village after...
had come, but was lifted high with finger pointing upward in token of their allegiance to Almighty God.

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

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

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

The arm of the one is outstretched toward the nations of the earth because the arm of the other is extended upward and taps the resources of heaven.

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

The disposition of the race is to glorify the past, to worship tradition, to appeal to outgrown systems for symbols of worship and standards of conduct. With an unreasoning but not unselfish sentimentalism we revert to "the gods our fathers had in the wilderness," and thereby dis-honor Jehovah who desires by a direct revelation of himself to bring us into higher spiritual experience.

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

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

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

The biggest barrier in the way of the Gospel is the Golden calf of Galilee was reverence for tradition, and the persistency by which the Pharisees in preaching and practice held to the teachings of the "fathers".

There was no class of people whom Jesus so denounced as the religious of his time, who by their ceremonial washings washed all the color out of religion. And this same spirit of observing rules while forgetting the Golden Rule has ever been the bane of our holy religion—a clog in the wheels of progress.

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

The world’s social structure has been wrecked and its foundations walls razed to the earth. Confusion reigns everywhere, and there are many false prophets. Many of these have good intentions, but their vision is dim, and they lack points of reference. Men are measuring the old walls, both in the Old World and in America, and are seeking to reconstruct the world along the old lines. With the slogan "America first" politicians have sought to serve their own selfish purpose. I believe the right way is to measure as all individuals: "He that would save his life shall lose it." And again: "Let him that is greatest be servant of all." "Back to normalcy" is a catchy phrase, but its chief fallacy lies in the fact that we do not wish to go back to anything. We must go forward.

Some great strides forward have been taken. They may be seen in the results of the Washington Conference on the limitation of armaments, and in the decisions of the League of Nations in sufficing certain vicious anti-allies laws in California, and perhaps in the results of recent primary elections held in Indiana and in Pennsylvania.

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

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

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

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

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

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

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

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

It was only a year and a half ago that I stood for the first time before the Pilgrim Fathers’ Statue at Old Plümouth in Massachusetts. It was late in the evening when we walked out there, going directly from Leyden Street, Burial Hill, and the tomb of Governor Bradford. A search-light in the bushes trained its rays upon the gigantic figure, done, as far as is possible with the materials to hand, by the Pilgrim Fathers, looking out over the bay. The arm however was not outstretched toward the waters over whose untried way their vessel
sand years to the greater Galilean who said,
"Ye search the scriptures, for in them ye
think ye have eternal life, but ye will not
come to me that ye may have life."

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

We owe a great debt to science which has
immensurably enlarged, but unified our
world, and has given us instead of a capri-
cious, a trustworthy universe. Science has
made it possible for theology to postulate
the truth, both inspiring and reassuring, that
God is a God of law, for a God of law can
be trusted, while a God of caprice can not.

It is true there are men restricted in religious
experience and contracted in their thinking
who have arrogated to science a place of
dominance to which common sense can not
agree. But common sense is not so unusual
but that men are able to take care of
an error so obviously inconsistent. Science
should be made a servant of religion. We may
accept its conclusions in regard to the
methods and processes in this universe of
ours, but its limitations bar it from deter-
mining ultimate causes or final results in
the realm of religion. Science may tell us
how God has worked, but not how God
must work. It teaches us not the uniformity
of law as manifest to us, but the universality
of law. Science has taught us that God
works according to law, but not all, nor the
most important, elements entering into the
law of God are discoverable to physical
science. By the help of science, however,
religion has been redeemed from fetishism
and has become a life of trust in a living
God who is at home in the universe. Such
fears were based upon the false notion that
only the mysterious is of God. We have
seen him only in the gaps which we could
not bridge in our thinking. Such concep-
tions put a premium on ignorance. As
knowledge increases and these gaps become
smaller and fewer our God of magic is
not bridge in our thinking. We have
seen, him only the mysterious is of God. We have
for it constitutes a fresh
realization of God's way with men, and a new insight into
his character. We shall never be able in
this world to fathom the mystery of divine
being, but we can follow along in the right
direction. Jesus will ever be to man the
supreme revelation of God, but knowledge and
reason, scientifically acquired and ap-
plied, support faith and foster an ethical
religion.

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

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

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

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

"God's greatest souls have often started
like Elijah, determined that at whatever cost
he would announce and defeat the tyranny
of Ahab, and they have ended, like Elijah,
along the mountain side, listening to the still,
small voice of God. They have started like
Dane, with a passion to save Italy from
chaos, and they have ended like Dante, stand-
ing with Beatrice before the Great White
Throne. They have started like Lincoln,
vowing that if ever he had a chance to
hit slavery, he would hit it hard, and they have
ended like Lincoln, saying, 'Many times I
have been driven to my knees by the over-
whelming conviction that I had nowhere else
to go.'

Woodrow Wilson when carrying the
heaviest burden that ever rested upon
an American administration the churches for
the assurance of their prayers, saying: "It gives
me a sense of being supported." We have
it from the lips of a Methodist Bishop fami-
lar with the personal life and habits of Pres-
ident Harding that the responsibilities of
the presidency in these difficult reconstruction
days have brought to him a new and very
marked religious experience.

These saints of old and these Christian
men of modern times believed in God in
easier life. Of course they did, but the
weight of responsibility on behalf of their
fellows men led them to experience God's
presence and power. For I, saith Jehovah,
will be a wall of fire round about, and the
glory in the midst of them. The poet hath
expressed for us the safety and joy of a consciousness of God's
abiding presence in our lives.

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

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

It is through Jesus Christ that men come
unto that relationship with God by which
they experience his protection and his power.
Born in a cattle stall, driven into exile to
save his baby life, brought up in a despised
village but in a religious home, there walked
forth one day a humble peasant who
announced himself as come from heaven
and claimed the kingdoms of the earth for his
Father. Killed by militarism, with the con-
sequence of religion, he lived long enough to
plant the seeds of life which can not perish
they have brought forth and borne their
legitimate fruit. "We ought to discern the
reality of strength and Christ and revive the
passion for Jesus. It is the distinction
of
our religion. It is the guarantee of its
finality. Creeds may be changed; churches
may be dissolved; society may be shattered.
But one will imagine the time when Jesus
will not be the fair image of perfect-
ion, or the circumstances wherein he will
not be loved. He can never be superseded;
he can never be exceeded. Religions will
come and go, the passing shapes of an et-
ernal existence, but Jesus will remain the
standard of the conscience and the satis-
faction of the heart, whom all men seek, in
whom all men yet meet.
In the wilderness of temptation Jesus was
shown the kingdoms of the world and the
glory of them. There is no one equal to
the lordship of all he surveyed. Conscious
of his power with men he was tempted to
take the royal road to kingdom-rule, and
to manipulate the governments of the world
for the good of mankind. But he had vision
to see not only out over the world, but down
through the centuries. He realized that
the world was suffering fromills more
radical than misrule, and that while a
camouvelent king might correct many glaring
evils, yet most needed was a cure for sin.
So he turned his back upon what to the worldly-wise was the obvious
way, and chose instead, the way of the
cross. And now at the end of the road
which he had trod, in the Garden of
Gethsemane and up Golgotha's hill, Jesus
claimed all authority in heaven and on earth.
Instead of forsaking heaven to gain the
earth, as the tempter would have had him
do, he united heaven and earth under one
kingship. This he did, to the disappoint-
ment of the Jews, not by setting up his
capitol in Jerusalem with chosen men, even
a John or a James, on his right hand and
on his left, but by establishing his throne in
the hearts of men.
Go speak to these young men, James and
John, who would put new wine in old wine
skins, who would build the new kingdom on
the old walls of place and preference. The
joys of the new faith are not to be restricted
to those who have occupied a favored
position. Jerusalem shall be inhabited as
villages without walls.
In this new conception of the nature
of the kingdom was made plain the duty of
the disciples to extend it in the world, and
was made clear the methods to be pursued.
The kingdom interests were not to be pro-
vided, as the princes of the church have
sometimes seemed to think, by getting pos-
tion of earthly thrones, either by force or
by adroit diplomacy. Such methods Jesus
had rejected at the beginning of his minis-
try as calculated to defeat the purposes for
which he came to earth.
Men must be won to Jesus Christ. Men,
singly, one by one, must be led to experience
the regenerating power of the Holy Spirit
who would take of the things of Christ and
make them manifest, to the saving of the
lost and to the building up of Christian
character. The death of Jesus gave evi-
dence unmistakably of the love of God for
the world, and of the love of all who are
true believers. The crucifixion revealed also
the depth of the world's sin. Sin had done its worst
in putting to death the Son of God, but at
the point where sin worked out its deepest
tragedy, love, redeeming, conquering love did
more abound, and the despised cross became
the symbol of redemption. Henceforth there
could be no doubt that a God of love ruled in
the world, who seeks the lost, and who
will save all who come to him through Jesus
Christ, his sacred name.
It is said that in an earlier day when
praerie fires were more frequent and de-
structive than they are now, these fires often
travelled faster than a horse could run. When
the meeting of the land and fire came, in
consuming flames as it licked up every-
thing in its path, there was but one way
by which he and his family could possibly
make their escape. It was folly for them to
try to run away by any means of travel at
their command. Their only safety was in
setting fire to the dry grass around their
own home. As the blaze of the back-fire
spread out from that center and gained mo-
mentum, its flames met the oncoming flames
of the raging prairie fire, and out there at
the rim of that blackened circle the de-
structive fire was stayed.
The world was being consumed by the
fires of hate and selfishness and deceit. Sin
had destroyed its beauty and had weakened
its strength. There was no way of escape. At the cross of
Jesus hate was overcome by love, sin was
consumed in sacrifice, and the one safety
zone for all mankind was provided.
For I, saith Jehovah; will be unto her a
wall of fire round about, and will be the
glory in the midst of her.

The cross of Jesus, on the one hand, has
been associated with darkened rooms and
burning tapers. Confined to an atmosphere
wholly retrospective and smelling of the
Middle Ages, it has an attitude of life recep-
tive and passive. On the other hand, it has been made meaningless by the
ease with which one may by hitting the
sawdust trail claim and reclaim its magic
power to work a cheap salvation. The cross
has no power to impart to those who are
faithful in more, adoration, expressed in
graceful or even pious genuflections. Many
an evangelist's appeal means little more to
those who come forward and take his hand
than if he had said, "Come to x,"—an
unknown quantity.
The sacrifice of Jesus on a green hill, out-
side a city wall, was not the "original"
Passion Play, written in heaven and staged
on earth. Jesus gave his life not because
God required it, for it was sin that put him
to death. But in that execution the Master
proved to be deathless because divine, and
sin itself. The meaning of that sacrifice needs to be interpreted in terms
that may be understood by men who live in
these strenuous and changing times.
You, the graduates of Salem College in
the year of our Lord, 1922, are going out
into the retired land and troubled world.
We must look to the college trained young
men and young women for the leadership
which every community, and which the world,
needs. It is not only, or chiefly, the fruit
of your brain that the world needs. It
needs those qualities of life which come
from a trained and furnished intellect, but
which are shot through with the spirit of
giving, as was the life of Jesus.
Do not make the material things of life
your goal, but determine your task by the
measuring line of the obvious and the com-
monplace. Be concerned for those things
which have human interest, and which have
to do with human welfare and advancement.
And work out new ways of doing things.
Then and there is the making way for
new and more adequate foundations upon
which to build the social structure for the
future. And remember
In the darkest night of the year,
When the stars have all gone out,
This course is better than fear.
That faith is better than doubt.

And feres through the floods may fight,
And long though the angels hide,
I know that Truth and Right
Have the universe on their side.

Take responsibility as it comes, and with
life's increasing burdens will come new
power and an increasing sense of fellow-
ship with the Eternal.
The year's at the spring,
And the day's at the morn;
Morning's at seven.
The hillside's dew-pearled;
The lark's on the wing,
The snail's on the born;
God's in his heaven,
All's right with the world.

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

"GOOD RELIGION WILL TAKE CARE OF
ITSELF"

More than a score of so-called Chris-
tian churches and a number of so-called
reform organizations are planning to make
a strong drive for state and national Sun-
day law. Among the various excuses put
forth for regulating the activities of outside
people on Sunday is the claim that it is detri-
mental to health to work seven days in
the week. There are a number of things that
are detrimental to health, and if Congress
starts in to legislate on health matters it has
a wide field to explore.
It is good health to get the proper amount of sleep. (Which is rest
in the truest sense.) It is essential also
to eat the right kind of food, and at the
proper time, and in the proper amount and
have it hygiene prepared and com-
bined. It is proof that one should diet
dyspepsia, or have a limb: amputated
because of a diseased bone. Bathing is
also necessary and very healthful provided
the water is suitably treated.
the physical condition of the person. Many eminent physicians tell us it is detrimental to health to smoke. Shall Congress legislate on all these questions and countless others that might be mentioned? If not, why do so on the Sabbath question from the standpoint of health? The state, it is true, may properly compel a citizen to be vaccinated, not because he will die if he contracts smallpox, but because if he does contract it, he will be a source of contamination, and endanger the lives of others. But Sunday labor is not infectious. It endangers the civil rights of no one. It is no more uncivil to work on Sunday than on Wednesday.

But who knows for sure that Sunday labor is detrimental to health? It is easy to make a chart of those who work on Sunday instead of loafing, but what are the facts? Take clergymen for instance, many of them work during the week at the most taxing brain labor, and then on Sunday preach twice; and if they rise to the occasion, are sure they saw up right; they are weary. But what wearied them? Why Sunday work of course. But they are not noted as a class as being the most short-lived mortals because they work on Sunday. Take doctors also, they are at the call of everybody seven days in the week; night or day they must go, and in all kinds of weather, yet they live about as long as other men. But notwithstanding we are told that Sunday work is exceedingly detrimental to longevity. Farmers, perhaps, observe the day of rest as well as any class, but they are not noted as living longer than men in other occupations.

Sunday is a religious institution, and its observance as a day of rest is an ecclesiastical obligation, although not a divine requirement. If the Blue law advocates are really sincere in their profession that they are working for the physical welfare of man and not the spiritual, then let them petition Congress to compel all people to rest a certain number of hours each night. The very fact that they do not concern themselves about the question whether people take, sufficient amount of physical rest each night to recuperate the body but (Continued on page 160)

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**MARRIAGES**

COON-BURDICK.—Dr. George Wayland Coon, Milton Junction, Wis., and Susie Burdick, of Milton Junction, Pa., were united in marriage last Saturday in the presence of the bride's parents, Rev. and Mrs. H. M. Burdick, Rev. Edgar D. Van Horn, officiating.

**DEATHS**

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

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

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

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

She is survived by her husband, her daughter Effie, of Camden, N. J., her son Herbert, and two brothers and a sister, and two grandchildren.

Funeral services were conducted at her home by her pastor and she was laid to rest in the Sand Hill Cemetery near Hornell, N. Y. A. C. Hurler.

HURLEY.—Maud A. Winfried Hawthorne was born in Danion, Iowa, September 2, 1875, and after nine weeks of intense suffering following an operation died in a hospital in Riverside, Cal. July 12, 1922.

Mrs. Hurley was a daughter of Henry Frauds and Lucinda Goodale. When a young child her parents moved to North Loup, Neb., where they made their home for a time. During the residence there, Maudie, a girl of fourteen, made a public confession of faith in Christ and joined the Seventh Day Baptist church. On coming to Milton she transferred her membership to the church of her faith here.

For many years Mrs. Hurley resided in Milton. Two years ago she moved with her children removed to Riverside hoping thereby to gain new strength and regain her health and her daughter. Faithfully and devoutly she tried to keep her family together for she lived for them, spending herself for the good of others. She leaves to mourn the loss of a loving mother five children, Rex, Reba, Fay, Hugh and Roberta. She is also survived by a sister, Mrs. Fred J. Coon, and three brothers, Wilmer H., Harry B. and Fred A. Crandall, all of Milton.

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

N. J. VOORHEES.—Charles Rowley Voorhees, son of Robert R. and Augusta Higgms Voorhees, was born near Wellsville, N. Y., May 4, 1847, and died at his home in Nile, N. Y., June 24, 1922.

His birthplace was about four miles from the present site of Wellsville where his father took his farm from the forest. His father and neighbors cleared land and built the first school and church in Wellsville. His was a Christian home and he attended a district school. He was a leading member of the Methodist church and the school and church were the center of his Sunday school and Bible teaching and Christian parents. When he was ten years old his parents and older brother moved to a new log house at the present site of Wellsville. In the year 1853 his father was called to the pastorate of the Methodist church in the village of Friendship, where he lived the next seven years as pastor and died in 1860. He was a kindly and consistent man, and his home was among the first white people to enter the cave.

In 1864 he moved his family to Shinglehouse, Pa., bringing church letters from the First Presbyterian church. He was ordained deacon, and held both in the Shinglehouse church and later in the Friendship church.

The family lived a few years in Alfred that the children might have educational advantages. In 1872 he moved to Maryland with his family where he lived for two years. Then he moved to the Shenandoah valley in Virginia, where he lived for nine years. He was a kind and consistent man, and his family was among the first white people to enter the cave.

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

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

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250th Anniversary

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

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

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