General Conference

THE CELEBRATION AT NEWPORT WILL CONSIST OF TWO SESSIONS

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

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

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

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

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

Be Sure to be at the General Conference Both at Ashaway and at Newport
The Sabbath Recorder

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

VOL. 92, NO. 7

PLAINFIELD, N. J., AUGUST 14, 1922

WHOLE NO. 4041

Unwise Quibbling Robs Many Of The Gospel Message

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

Once, one so far as we know, accepts the real religious teachings designed to be taught in the Bible, and in the Bible stories, we have said before, and repeat it here, that if any child of God can get more help from these stories by regarding them as parables or religious stories constructed for teaching purposes, to make the Bible a great missionary lesson, a lesson impressing God's care for his per-secuted and oppressed children, we shall have not only helped him. We shall be glad if in this way he can learn well the important spiritual teachings.

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

If we admit that Jesus taught by parables, then we may teach for many generations among the Hebrews—why should we deny that the prophets, too, may supposed have intended sometimes to teach by parables?

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

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

New York, Aug. 14

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

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

The same is true of the shell is almost sure to rob many souls of the spiritual meat it contains. Surely the shell is a good vehicle to preserve the meat and convey it to us; but it is not the meat itself. Neither is the word formed, the illustrations, the cases.

This is to be found beneath the word-symbols of thought which some child of God has chosen as best he could, to express divine, spiritual lessons. In any case, whether the vehicle bringing to us a vital spiritual truth is in parable or allegory, or actual history, the truth to be taught is the same. It is the all-important thing. And it is sad when men contend over the literalness of a story until the spirit of contention robs many souls of the reality which God designed to convey to his needy children.

It is reasonable to suppose that the Holy Spirit may have inspired some Old Testament writers to make use of a religious story designed to emphasize the idea of Jesus, of religious teachings. And if a loyal, conscientious, exemplary child of God believes this, grasping the real spiritual teachings of the Jehovah and the Daniel stories, it does not seem reasonable to raise the question of the vehicle, then that other feels called upon to quibble and fight over the historicity of the story until the real, vital truth it teaches is practically lost sight of. The shell is almost sure to rob many souls of the spiritual meat it contains. Surely the shell is a good vehicle to preserve the meat and convey it to us; but it is not the meat itself. Neither is the word formed, the illustrations, the cases.

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Steering Between the Rocks. As the good ship Celtic neared the famous Straits of Messina, we were on the tip toe of expectation for we knew we were between Charybdis and Scylla, the famous rocks of ancient story that proved so disastrous to mariners of long ago. The evening shadows were gathering. The lights along the Messina front were sending their rays across the narrows, till, through the silver rays of a moon that was nearing its full, we knew we must steer between that we like Charybdis and Scylla. We were so doubtless as we steered, the watchmen, the steersmen, the Celtic turned almost at right angles, wound her way almost from shore to shore, and passed safely through into broader seas and fair sailing.

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

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

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

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

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

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

That Telegram. Our readers found the telegrams concerning the various rates, rates, folded into their last RECORDERS. It reached us twenty-four hours after the pages of the Recorder for August 7 had come from the press, and while that issue was being prepared for the mailbags, the only way by which it could be given "immediate publication" was to have it printed on the job press and folded into the Recorder without comment. This we did, some of us turning in to help fold it into the papers just before mailing.

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

GENERAL CONFERENCE PROGRAM—PAGE SIXTEEN

GENERAL INFORMATION

All meetings of the Conference, except as otherwise stated in the program, will be held in the church. On Sabbath Day and Sunday both the church and parish house will be used. Consult the program. Daylight Saving Time will be used for all appointments.

Entertainment, registration and general information bureau will be found in the vestibule of the church. Delegates and visitors will use the trolley car between Westerly and Ashaway Trunks and dry baggage will be transported to and from Westerly free at reasonable hours.

Meals will be served cafeteria at 12:15 and 5:45 p.m.

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

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

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

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

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

Special automobile trip for delegates will be at 8 o'clock. Consult chairman of transportation committee, Harris W. Taylor.

SOUTHEASTERN ASSOCIATION

The Southeastern Association is to convene with the Salemville Church, Salemville, Pa., August 31st to September 3rd. The church is located in the center of a fairly large area of the state, and the people attending will be a very representative gathering from all parts of the Eastern Association.

Among the first order of business will be the constitution of the association, its by-laws and other such matters as are necessary. The association will then consider the various points brought up in the program.

The closing business of the association will be the election of the officers, and the election of delegates and alternates to the annual conference to be held in Pennsylvania.

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

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

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

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

"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.

EVERY CHURCH IN LINE EVERY MEMBER SUPPORTING

SEVEN SERMONETS

J. C. REICHERT

I.—TIME. GEN. 1:14, 18

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

How choice a thing it is. Vast, countless worlds flame in wondrous light for it. The ancient stars make their silent rounds for it. The sun guards it by day, the moon by night. Time is holy. It comes from the star paths, from the glories of God, as perfect an angel of light. [Sections II and III are not present.]

IV.—UNTO RIGHTEOUSNESS. 1 JOHN 2:29

The apple orchard had leaved and blossomed. The older trees were rough-barked and displayed crooked limbs. The young bearers shone prunings scars. A few trees which had weathered storms bent groundward. But the surge of spring had thrilled the trees, causing even the suckers to bud. Though there was no perfect tree in the orchard, they all fruited. How wonderful. Plant food is drawn unseen from earth and sky and stored in root, leaf, bud and fruit.

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

V.—JESUS. MARK 14:36

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

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

VI.—THE KING. JOHN 19:19

He was so pure and true, so gifted, angels longed for. For, with the golden pollen, had come the rich, warm life of a million springs. Everywhere, beneath the rainbow, young seeds were forming.—sheathed in

sepal and nourished by root and leaf. Another year’s harvest enclosed in precious seeds.

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

VII.—THE CITY OF GOD. HEB. 11:10

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

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

NORTHEASTERN ASSOCIATION

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

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

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

Rev. John C. Branch,
White Cloud, Mich.
MISSIONS AND THE SABBATH

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

MISSIONARY BOARD MEETING

At the quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society, held in Westerly July 10, the resignation of the Corresponding Secretary, Edwin Shaw, was accepted, to take effect September 1. Mr. Shaw has accepted an appointment on the faculty of Milton College. An attempt was made to persuade him that he ought not give up his position but as his decision was final it was accepted. Rev. William L. Burdick, general missionary, who has headquarters at Portville, N. Y., was called to fill this position and he has accepted the appointment, the work of helping settle the budget was put into effect. Two in June.

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

The meeting opened at 9:40 a.m., with Rev. Clayton A. Burdick, President, in the chair. Prayer was offered by Mr. Robert L. Coon.


The guests present were: Mrs. Laverne Langworthy, Mrs. Ellen Lewis, Mrs. Ruth Nash, Mrs. Andrew Potter, Mrs. Dell Burdick, Mrs. Paul S. Burdick, Mrs. A. L. Davis, Mrs. Allan C. Whitford, Mrs. Walter D. Kenyon, Mrs. Clayton A. Burdick, Mrs. Oscar Wells, Mrs. John Loughhead, Mrs. C. F. Miller, Miss Fred Palmer, Mrs. James A. Saunders, Mrs. Alexander C. Kenyon, Mrs. Orson Rogers, Mrs. Charles Palmer, Miss Gertrude Stillman, Amos Chester and Mrs. Charles H. Stanton.

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

REPORT OF THE CORRESPONDING SECRETARY ENDING JULY 1, 1922.

The beginning of April 1, 1922, found the Secretary in the midst of moving from Room 319 of the Babcock Building, where the office has been for two years, to the new denominational building, 310 Watchung Avenue, Plainfield, N. J.

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

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

The correspondence between the Advisory Committee of the Board of Directors concerning the matter of securing a man to give all his time to the work of Sabbath reform required the work of much of the time.

The detail tasks of the preparation of the program for the coming General Conference have fallen in the past few weeks upon me, and I, like the Board of Directors, have been fully occupied with the matter of appointment of a representative of the Board to attend the General Conference in September, and the Board has accepted an appointment as a member of the Faculty of Milton College. Consequently, it has been the same to become effective September 1, 1922, at the close of the General Conference. This Board has authority to fill this vacancy thing on Monday, April 14-15, at Waterford, Conn, preaching.

Rev. D. Burdett Coon, June salary...

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

May 2-5, at Raleigh, N. C., and P. M. V. in Raleigh, N. C., with Mr. Chambers, Mr. C. L. Shaw, Mr. H. H. Davis.

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

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

May 14, Tract Board meeting in Plainfield.

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

May 21-23, at Salem, working on Conference program, visiting and giving work in China, and making a speech in chapel at Salem College.

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

May 29-31, at Newport, R. I., at Church, visiting pastor and people and ATM at Bishop's residence.

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

June 6-8, at Lebanon, visiting the Eastern Association as representative of Tract and Missionary societies in the Northwest Association.

June 12-14, at Ashaway and Westerly on special denominational Board.

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

June 22-24, at Andover attending Western Association as representative of Tract and Missionary societies and the Southern Association.

June 25-28, at Reutlingen, Linclen and Otsego, visiting pastor and people.

In schools of the denominations was another item in the work of the quarter.

The Secretary has endeavored to set forth and to promote the work of the denomination, and in particular that of the work which he especially represents.

The Secretary after almost six years of very pleasant relations with the Board has decided that he feels the work of the denomination as a whole for him to withdraw from his present position, and as he suggested to the Board at the time of his resignation, the Board has accepted an appointment of Mr. Davis as the Secretary of the Board as Corresponding Secretary of the Seventh Day Baptist Missionary Society. But we are happy to say that it is expected to be the same to become effective September 1, 1922, at the close of the General Conference. This Board has authority to fill this vacancy thing on Monday.

Rev. J. L. M. Spencer, July salary...

Rev. G. Veith, September-October salary...

Mrs. Janz, November salary...

Rev. H. L. Burdick, June salary and travel expenses...

Rev. A. M. Donaldson, June salary and travel expenses...

Rev. C. C. Yan, June salary...

Rev. W. B. Smith, June salary...

Rev. W. F. Hoff, June salary...

Rev. C. N. Mark, June salary...

Rev. J. W. Davis, June salary...

THE SABBATH RECORDER

The minutes of the last meeting were read by Recording Secretary George B. Utter. The report was ordered recorded. A telegram was received from Rev. J. C. Davis, who was unable to be present at the Board meeting on account of illness.

Reports from workers were read to the Corresponding Secretary.

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

S. H. DAVIS, Treasurer.

In account with THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

Balance on hand July 1, 1922 $ 660.15

Conference Treasurer:

1. George A. Clarke, Madison, Wis. . 90.53
2. Boys' School ........................................ 322.00
3. Girls' School ......................................... 322.00
4. Salary Increase ...................................... 133.40
5. Missionary Society .................................. 986.28
6. Cartwright Church ................................... 10.00
7. Marie Janz ............................................ 20.00
8. Marliobor Bible Readers Class, Marie Janz . 5.00
10. Rev. D. B. Coon, Missionary Society ......... 10.00
11. Use Missionary Society ................................ 57.50
12. Dr. W. H. Tassell, Missionary Society ...... 10.00
13. Oneida Collection of Eastern Association, Missionary Society ... 15.71
14. Mrs. Hawkins, Missionary Society ........... 2.00
15. Washington Trust Company, Interest ... 3.50
16. Minneapolis Sabbath School, Missionary .... 4.00
17. Income Permanent Fund, General Fund, 1,000.00
18. Memorial Board, Missionary Society .... 500.00

Total .......................................................... $4,256.05

Rev. T. L. M. Spencer, July salary $83.33

Rev. G. Veith, September-October salary 225.00

Susie M. Burdick, June salary 41.67

Rev. D. Burdett Coon, June salary and travel expenses 147.13

Rev. Rolla J. Severance, June salary and traveling expenses 131.77

Rev. William B. Williams, June salary and traveling expenses 157.35

Rev. M. A. Branch, June salary 95.33

C. C. Yan, June salary 75.00

Rev. W. B. Smith, June salary 50.00

Rev. W. F. Hoff, June salary 56.33

Rev. C. N. Mark, June salary 33.33

Rev. J. W. Davis, June salary 33.33
The afternoon session was called to order at one o'clock with Mr. A. S. Babcock acting as chairman, President Clayton A. Burdick being absent. Prayer was offered by John H. Austin.

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

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

**PROPOSED BUDGET FOR 1922-1923.**

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

- **Interest on permanent funds** $6,100.00
- **Memorial Board Income** $1,500.00
- **From the Woman's Board** $2,500.00
- **From the Young People's Board** $500.00
- **From collections at Conference, etc.** $500.00
- **Forward Movement (estimated on last year)** $9,200.00

Total Income $20,000.00

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

- **China Field** $8,600.00
- **South America** $1,000.00
- **Holland** $700.00
- **Home Field** $6,200.00
- **Secretary and office** $2,500.00
- **Debt** $1,500.00

Total Expenditure $20,000.00


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

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

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

It was voted that Secretary Shaw write to Miss Susie Burdick, asking what she might think of remaining in this country for another year without salary, thereby reducing the expenses of the Society.

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

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

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

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


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

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

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

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

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

The meeting adjourned at 3:45 p.m.

George B. Utter, Recording Secretary.
OPEN LETTER NO. 15

To Our Dear Folks:

Our special meetings that began in the Stonefort, III., Church July 15, closed last night. It has seemed to me a great many times that during this series of meetings that I had been just the right kind of a man we might have had a great sweeping revival here. I would like to say to you that there were 173 glorious conversions. But, instead, I must confess that I do not know that there has been even one, I have preached the best I know, and tried to do the Master’s will. I have delivered 32 sermons and addresses in this time, and made over 200 visits and calls. Weather has been very hot. Most of our evening meetings we have held right out of doors just in front of the church. The church was too small and too hot.

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

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

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

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

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

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

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

Sincerely yours,

D. CROFOOT
Field Secretary.

Stonefort, Ill.,
August 7, 1922.

THE SABBATH RECORDER

SEMI-ANNUAL FINANCIAL REPORT

OF THE SEVENTEENTH BAPTIST MISSION, SHANGHAI, CHINA

December 1, 1921, to May 31, 1922

Evangelist and Incidental Account

Receipts

Dec. 1—Balance on hand $641.90
Bank Interest to December 31 17.50
Grace I. Crandall; six months rent for Mr. Toong 19.80

Feb. 15—S. H. Davis, Treasurer, Gold $125 for first quarter 235.39
May 15—S. H. Davis, Treasurer, Gold $125 for second quarter 212.50
Old paint cans sold 1.00

Total $1,129.09

Expenses

Consular fee for registering land purchase 4.37
Trip of Davis and Crofoot to Nanking 68.70
Tong Taung Ong, Evangelist, salary 5 months 250.00
Tong Taung Ong, house rent 23.10
Woo Zien Yook, part salary for 10 months 90.00
French Missionaries 67.25
Chinese land tax on Cemetery 5.72
Insurance, church, two schools and two dwellings 68.34
Repairs, Mason work and materials 62.05
Repairs, Carpenter and materials 183.93
Repairs, painter and materials 160.00
Repairs, ladders and materials 31.00
Repairs on fence 2.90
Ladder 3.00

Balance $1,053.55

Total $75.54

The total amount 1,129.09

Grace High School Account

Receipts

Balance, December 1, 1921 $965.81
Fees for tuition, board, books, athletics, suits, etc. 2,629.24

Total $3,595.05

Expenses

Refunded to pupils leaving 107.10
Books and supplies 182.01
Athletic apparatus 16.40
Teachers’ salaries 1,067.00
Water and light 61.00
Sundry supplies 21.54

Repairs 16.35
Coolie wages 40.03
Advertising 72.80
Board 1,259.10
New bell 3.00
Sign board 3.00

Balance on hand, May 31, 1922 2,867.87

Total $3,595.05

BUILDING FUND FOR GRACE SCHOOL FOR GIRLS

Investments as follows:
American Oriental Bank, Fixed Deposit at 6 per cent $901.00

THE SABBATH RECORDER

203

Stools for dining room 770.00
Athletic suits 93.00

Total $2,948.60

Balance 858.45

Total $3,806.05

J. W. CROFOOT

N. M. WEST

Grace High School Building Fund

Investments as follows:
American Oriental Bank, Savings Account at 3 per cent $313.94
American Express Company, Savings Account 54.97

Total $367.91

American Oriental Bank Taels, Savings Account 50.00

American Oriental Bank, Fixed Deposit at 6 per cent $1,884.28

American Express Bank, Fixed Deposit at 4 per cent 2,608.71

Hongkong and Shanghai Banking Co., Account at 3% per cent. 383.23

Total Mex. $4,736.23

Girls Boarding and Day School

Receipts

Balance December 1, 1921 $2,698.39
Tuition and board from Boarding School 1,708.72
Tuition from Day Schools 18.68
Remittances from Missionary Society 209.34
Sale of books, work, etc. 13.82
Gifts from U. S. A. and on field 442.20
Bank Interest 75.00

Total $3,365.56

Expenses

Rent for Day Schools 43.20
Wages for Day Schools 239.40
Repairs, etc., Day Schools 10.32
Boarding School: Rent 830.25
Electricity and fuel 128.38
Water 10.83
Books and stationery 44.35
Medicines 7.40
Furnishings 109.68
Wages 1,060.20
Incidental 2,867.87

Balance on hand, May 31, 1922 $3,595.05

THE SABBATH RECORDER
Financial Report of Gracie Hospital, Lieu-go, China

<table>
<thead>
<tr>
<th>Receipts</th>
<th>Max.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance, December 1, 1922, in bank:</td>
<td>$221.87</td>
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<tr>
<td>Shares</td>
<td>617.75</td>
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<tr>
<td>Cash</td>
<td>495.87</td>
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<tr>
<td>Dispensary</td>
<td>522.77</td>
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<tr>
<td>In-patients</td>
<td>834.41</td>
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<tr>
<td>Rent of land, gift of Mrs. William Chow</td>
<td>10.20</td>
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<tr>
<td>Out-calls</td>
<td>211.00</td>
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<tr>
<td>Dividends and interest</td>
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<tr>
<td>Articled to Dr. William Sinclair English pupil's fund</td>
<td>19.00</td>
</tr>
<tr>
<td>Gifts in China</td>
<td>35.00</td>
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<tr>
<td>Board of certain people not served hospital</td>
<td>10.86</td>
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<tr>
<td><strong>Total</strong></td>
<td><strong>$3,122.26</strong></td>
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<table>
<thead>
<tr>
<th>Expenses</th>
<th>Mex.</th>
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</thead>
<tbody>
<tr>
<td>Housekeeping</td>
<td>$762.97</td>
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<tr>
<td>New equipment</td>
<td>95.95</td>
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<tr>
<td>Supplies</td>
<td>55.29</td>
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<tr>
<td>Repairs</td>
<td>68.35</td>
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<tr>
<td>Evangelist's rent</td>
<td>19.00</td>
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<tr>
<td>Medicines</td>
<td>401.68</td>
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<tr>
<td>New Year Calendars</td>
<td>18.00</td>
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<tr>
<td>New lds.</td>
<td>808.46</td>
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<tr>
<td>Taxes</td>
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<tr>
<td>Fence for new land</td>
<td>282.59</td>
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<tr>
<td>Brick hot for hospital</td>
<td>3.76</td>
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<tr>
<td>To a Shanghai surgeon for severe operation</td>
<td>100.00</td>
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<tr>
<td>New Year gifts to helpers</td>
<td>1.00</td>
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<tr>
<td>Wages</td>
<td>136.54</td>
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<td>Balance, June 1, 1922, in bank</td>
<td>93.32</td>
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<td>Cash</td>
<td>289.42</td>
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<tr>
<td><strong>Total</strong></td>
<td><strong>$3,122.26</strong></td>
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Condition of Special Fund, December 1, 1921, to May 31, 1922

- Gold Certificate, American Express Company: $216.83
- U. S. Liberty Bonds: 100.00
- Raven Trust Company Shares: 700.00
- Dividend of above: 7.00
- In Savings Bank: 118.99
- Interest Gifts Certificate: 84.94
- Raven Trust Dividend: 12.38

<table>
<thead>
<tr>
<th>Interest Liberty Bonds</th>
<th>Savings Bank — Interest</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.12</td>
<td>92.00</td>
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<tr>
<td><strong>Total</strong></td>
<td><strong>$1,218.95</strong></td>
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</tbody>
</table>

Grace R. Crandall, Treasurer.

UTILIZING THE JORDAN AT LAST

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

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

WHERE DO YOU LIVE?

Walking with a friend in a small town of New York State some years ago, I passed a large house, painted a glistering white, with fluted columns and pilasters supporting the porch, and with shingy convex windows. Its suggestion of comfort and wealth of its owner made me think that possibly it was a summer home of some American grandee. I inquired of my companion. At my question he laughed. "You would never guess," said he, "to whom the place belongs. It's the property of Patrick Moran, the cabbage king. And the funny part of it is that, with all that elegant house, Moran and his wife choose to live in the kitchen. They don't know enough to occupy the whole house."

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

You will feel highly honored—and rightly so—should you receive by the morning's post an invitation from King George to come and live in Buckingham Palace or in Windsor Castle. And yet men who if they chose, could be the welcome guests of God, are not resplendent potentates, elect to live in the dirtiest, dingiest, most unsilhable quarters.

Mr. and Mrs. Patrick lived in the kitchen of their delightful house because they did not know enough to make the rest of the house a livable place, because they didn't have the good taste to furnish it and make it homelike. Their souls were too small for their costly residence. I have wondered whether they did not feel a bit uneasy even in so good a place as the kitchen, whether really they ought not more appropriately have taken up their quarters in the woodshed.

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

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

Other men choose to live in the museum, in an abode saturated with the dust of the past. Like spiritual ghosts they haunt the attics that are littered with the husks of dead ideas and philosophies. They enjoy contemplating the years that are dead and gone because such times represent an emasculated life, stripped of the rough and tumble and vulgarity and confusion of today. Such men are living mummmies overstraining the heart in the dirt.
And still other men live only in the counting-house. They have tapedripped the walls of their minds with dollar bills. They worship the god of the main chance, and their hands have become like grappling-hooks to lay secure hold on everything that promises fortune. King Midas is their patron saint and Cresus their exemplar. No sanctities rest in being from the staring power of every kind—respect of their fellows, influence, plaudits, and money. Men do not need even to be millionnaires to live in the counting-house.

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

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

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

God wants men to live in the dining-room and the gymnasium. Certainly no longer are exaltation and undernourishment a test of holiness, or flabby muscles and a wobbily body the hallmarks of sanctity, or a de-rated nervous system the guarantee of prophetic vision. Men are catching the meaning of the old Latin dictum, Men sana in corpore sano, a sound mind in a sound body; gradually they are fathoming the full significance of the Biblical saying that they are the temples of the living God. So inquire the house with highest usefulness—I gladly admit the god of the heroic spirits who are rising above all bodily defects—is physical soundness that today many thousands of men and women are giving their lives, yes, even unto death, for the health of the world. The modern man, even more than his grandfather, needs a dependable body that his task may be roundly done and that his nerves may stand the strain of the double-quick of present-day living. God wants men to keep sound stomachs, willing muscles, and steady nerves for their tasks.

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

God wants men to live in the library, the symbol of the three things—yes, even among immortals and preachers, whose busi-ness requires them to have vision,—who reminded me of showmen too busy taking in the cash at the door to cast up accounts to discover at the end of any year whether or not they were getting ahead, making the real progress that their welfare demanded. Really to know where one is going one must have a wide-spread vision of life. Many men do not see the celestial city for the houses. Now, a man's usefulness depends upon his vision. To many men content themselves, even in the higher realms of religious activity, with being spiritual machinists who after all know nothing about the finished product of the shop. Will you not yourself to a railroad station if you were in it, or not the train dispatcher were on the job? Would you take an ocean voyage unless that sleepless man in the crow's-nest was always scanning the horizon? And yet men entrust themselves in their individual garrets to a perilous sea without an adequate lookout. This matter of living in the tower-room is a serious business. This room should provide the mountain-top view—panorama of life and a vista into the beauty and the glory of the Infinite Father. I do not understand how men can know either humanity or God without a vision. It is for this reason that God continually urges men to build their tower-room.

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

_MRS. GEORGE E. CROSSLEY, MILTON, WIS.
Contributing Editor_

**IS THIS THE LARK?**

Is this the lark
Lord Shakespeare heard
Out of the dark
Of Downs? Is this the bird
That shivered
Lord Shakespeare's heart?

Is this the bird whose wing,
Whose rapturous anthem,
Rose up, soared radiant,
Became
Sharp flame
To Shelley listening
And made him sing.
Throbbing alone, aloof, feverishly apart,
His husky strains of unpremeditated art!

To think that I should hear him now
Telling that single fiery rift of heaven a wild lark comes!
The fresh cool scent of earth years at the plough;
In short leaves rapid flutters the woodpecker's drums.

To think that I should hear that mad thing
Along a smoking opal ladder!

_Hear that inevitable deluge of music rising
Into the region now—faw—madder!_ To think that I should hear and know
The song that Shelley heard, and Shakespeare, long ago!_—Joseph Austlander._

**ARE WE OUR NEIGHBOR'S KEEPER?**

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

"One of your neighbors?" he inquired.

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

"haven't you been to see them?"

No, father, I haven't had time," she added with a sudden realization of unneighborliness. "It's different in the city you know. People seldom know who their next-door neighbor is."

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

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

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

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

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

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

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

The daughter put her arm around her father and kissed him. "It's true," she said, "I never realized it before."

"That night when the minister came in his wife poured out the whole story to him.

"I am ashamed of myself," she said. "I've been so busy with my round of duties and organizations, that I have said one word to an unsaved soul for months. I thought father was queer and old-fashioned. I was even afraid the neighbors would laugh at him and give him a discourteous answer, but in the few days he's been here, he's made friends with everybody and he's made me think as I never thought before of my personal responsibility."

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

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

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

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

"It is different now," said the minister's wife. "You know."

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

**WORKERS' EXCHANGE**

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

**Adams Center, N. Y.**

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

One food sale was held in August. We have held six thrimble socials at which time a short program was given. At these socials the hostess has been assisted by two others. The first of December a national supper and sale was held in the church parlor. Four nationalities were represented by costumes—African, Dutch, Irish and Yankee. A program in the evening included a darkey quartet, also recitation and farce. It has become an annual affair for us to have on Election Day at 12 o'clock, a New England dinner which has been well attended and a financial success. We have held two special meetings, also two day socials held during the winter.

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

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

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

**Brookfield, N. Y.**

_The Missionary Aid Society of the Second Brookfield Seventh Day Baptist Church July 1, 1922, would report three active members and four associate members._

_We have held ten sessions during the year. February and June we held no meetings, Mrs. Sarah Spooner, Mrs. Ada Chesbro and Mrs. Emma J. Crandal were present every session._

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

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

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

_Respectfully submitted._

_EMMA J. CRANDALL,_
Secretary.
DeRuyter, N. Y.

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

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

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

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

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

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

Respectfully submitted,

Mrs. R. W. Wing, Secretary.

West Edmeston, N. Y.

The Ladies' Aid Society of West Edmeston, N. Y., Seventh Day Baptist Church has only eighteen members, but they are faithful and loyal. The meetings which are held once in four weeks are well attended and the collections are good, having totaled in the past year $150.00. Fifty dollars has been given for the Forward Movement.

Mrs. Crofoot is our president.

Respectfully submitted,

Mrs. Lamont Stillman, Secretary.

Verona, N. Y.

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

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

We have purchased a table from the Woman's Board, purchased some furniture and other things needed at the parsonage and church.

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

Our December meeting was held in the church parlorst holiday week. A bountiful dinner was served after which an interesting program was given. One number was a paper by Mrs. Ida Thayer on the past of our Ladies' Aid. After listening to this paper we feel that we have been of some service during the thirty-five years of our existence. At the close of the program Mrs. Palmeter presented to Mrs. Van Horn a worsted quilt on which was the names of every member of our society. At our April meeting we were fortunate in having Miss Susie Burdick with us. She told us about the work and workers in our China Mission.

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

Mrs. Flora Davis, Secretary.

Young People's Work

God's Out-of-Doors

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

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

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

"While I am here upon this hill of splendor, how far from my mind is the thought of sin! The ocean has washed it all away, the sunlight has brightened it away, the birds have sung it away, the breezes have borne it off on viewless pinions, and if a hint of it was left, the pure loveliness that surged around me would overwhelm it, forty fathoms deep.

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

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

DAILY READINGS

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

Help from Out-of-Doors

"I am here, with all the kaleidoscope, with shorter money getting, the city, the beach plums, the electric rays, the ozone of land, and bushes, when many a"day:"

"Endeavor to keep your temptations, and your sins, to be overwhelmed while you are in the woods.

"God will not have his children always in the city, or under roofs. It must be God's home, and not the ocean or the forest.

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Contributing Editor

Mrs. Ruby Coon Babcock

THE SABBATH RECORDER
A FEW QUESTIONS FOR THOUGHT

In what ways can we follow Christ's example?

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

What sort of an example have I been following?

What sort have I been setting?

Are the persons I copy worthy examples?

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

EVANGELISM IN THE RELIGIOUS DAY SCHOOL

MISS RUTH L. PHILLIPS

(In Conference on Evangelism at Western Association)

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

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

The Sabbath school, or church school, as I shall call it, was established first of all to keep the children out of mischief on the Sabbath, and secondly its function was to teach children the fundamentals of Christian faith. This second function, the church school continues to fulfill and it has the added task of pointing out to the children and young people the way to Christ as their personal Savior and Friend. This evangelizing function is given to the church school because it was found that ordinary adult evangelizing agencies were not sufficient for children and young people. Since the discovery that children are not miniature adults but have quite distinct characteristics in their development, efforts have been made to more adequately meet their needs in the church school.

The existence of doing so is seen by the fact that evangelistic efforts are most fruitful during early adolescence. More people make Christian decisions at the ages of 12, 14 and 16 than at any other periods of their lives. Doctor A. B. Dean, Dean of the School of Religious Education of Boston University, says:

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

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

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

"But," we ask ourselves, "is not the church school meeting the conditions today, and not, why not?"

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

Another reason that the average church school of today is inadequate is because the church school permits the church to learn to properly construct a locomotive so that it will not cause the loss of human lives; but we spend little or no time to prepare to handle a human soul and to save it for eternity.

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

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

FOLLOWING AND SETTING GOOD Examples

INA SHAW POLAN

Christian Endeavor, Toronto for Sabbath Day, April 19, 1922

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

How often we have all heard in the testimonies of our friends these words: "It is my desire that I may set such an example before those about me that they may know that I am striving to follow in the footsteps of my Master." The Bible says, "Let no man beguile you: for he that doeth this thing is worshiping the creature instead of the Creator." (Rom. 1:28.)

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

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

Sing, "I will follow thee, my Savior," and "Where He leads I'll follow."
A further reason that the church school has often proven inadequate is because its lesson material has not in all cases been suited to the age of the pupils, and has often been disconnected and without a definite aim, theme, and well developed plan, covering a considerable period of time.

Another hindrance to the evangelizing power of the church school has sometimes been the distrust of the parents. They have seen young people who have been induced to take a stand for Christ, and who have later lived lives which practically repudiated these obligations. They say our young people do not know what the God-life means; they do not understand what the principles of Christian living are and how they may prove adequate for all the circumstances of life.

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

To meet this need, there are springing up in many communities religious day schools, conducted by trained teachers and administrators. These schools are held in religious education buildings, constructed by and in connection with churches; and they carry out a carefully planned, systematic, psychological and united program of education.

The advantages of such schools in training the minds, wills and conduct of children and young people for Christian living are many, and through them, an effort is made to evangelize the little ones and young people in a thorough-going, steady, progressive, and permanent way.

That these schools are satisfactorily meeting the need of religious instruction and evangelism, is universally felt; because, first of all, the lessons in these religious day schools must have had professional training. Where public school boards and college entrance committees give credit for the courses of the religious day schools, the standards for teachers are very high, and higher even for public school teachers.

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

Because religious instruction is given on week days as well as on the Sabbath, the Christian life is made a part of everyday living, not a matter for Sabbath Day, but for the life of the day. The teacher has an opportunity to take a stand in the very society that he is teaching, and to affect the trend of his pupils’ lives. The teacher seeks to give a supplement to public school education, and, wherever possible, to correlate religious education with it.

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

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

We have proofs of the evangelistic power of a thorough and systematic program of religious education. I heard one of the superintendents of the religious day schools of Malvern, Mass., tell her observations on this point. She said she and the teachers had seen a decided change in the attitude and conduct of the children who had been in the classes there during this past year. The children showed they not only were interested in the instruction they were given, but were carrying out voluntarily the religious principles in their daily lives. She said it was such a joy to watch them develop day by day.

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

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

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

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

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

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

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

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

“But the land, whither ye go to possess it, is a land of hills and valleys” (Deut. 11:11). To stand on the hill-top is an exquisite joy. There is visible in it, there is a birth of song. And to be strong and vigorous, with a firm grip of oneself and of one’s work, that is like heaven begun. Only remember the day of the valley is coming, and the wise man will be quietly preparing upon the hills for that—G. B. Morrison.
The richness of the nineteenth Psalm has often appealed to me, and I think I turn oftener to it than to any other one section of Scripture, until I have come to think that it contains the essence of every book in the Bible.

The first verse of this psalm says, "Blessed art thou, O Lord; teach me thy statutes." And in the way, who walk in the law of the Lord." So in Genesis 7:1 we hear the Lord saying unto Noah, "Come thou and all thy house into the ark; for thee have I seen righteous in this generation." In the ninth chapter we find a large blessing bestowed upon Noah and his sons. And in the seventeenth chapter, first verse, we hear the Lord saying to Abraham, "I am the almighty God; walk before me, and be thou perfect." Now within all the temptations that surrounded Abraham, and the inward weakness of his flesh, how was Abraham to be perfect? St. Paul in Romans 4:3 says "gives the answer: "Abraham believed God, and it was counted unto him for righteousness." On another occasion, "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised he was able also to perform. And therefore it was accounted to him for righteousness" (vv. 20-22).

Walking with God is possible only when one makes a complete surrender to God of all he holds dear, as Abraham did when he surrendered Isaac. St. James says, "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? See how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God and it was imputed unto him for righteousness: and he was called the Friend of God" (James 2:21-23). See also Isaiah 42:8; 2 Chron. 20:7.

Every Esther who, in humility fasts and pleads with God for her kin; every Deborah who mounts her war steeds, and rides with a Barak "to the help of the Lord, to the help of the Lord against the mighty"; every Hulihah dwelling in a college of young prophets and guiding them with her counsels; every Martha and Lazarus as well as the Marys beloved of the Lord Jesus; every Zacharias and Elizabeth walking in all the commandments and ordinances of the Lord blameless; every Dorcas making garments for the poor; every great household of Lois and mother Eunice; teaching the holy Scriptures to their offspring; and every one that endures hardness, as a good soldier of Jesus Christ, shall all be called Friends of God; for Jesus himself said to the eleven that remained with him, after Judas had gone out, "Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you" (John 15:14,15). And in Revelation 22:14 it is written, "Blessed art thou, O Lord; teach me thy statutes." And therefore it was Proverbs 4:18 says, "And the ways of the righteous: and he that walketh in the law of the Lord, shall renew his strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint" (Isa. 40:31).

The soul of one who is climbing that shining path does not get old, and wrinkled, and withered and feeble, but its "youth is renewed like the eagle's" (Psa. 103:5). "For though our outward man perish, yet the inward man is renewed day by day" (2 Cor. 4:16).

No foolishness, nor slumbering in a way-side inn, nor the inward man as it mounts up the shining path like an eagle toward the sun.

If we could count the number of days from the new birth of any soul to the time of the first resurrection, we could tell how many times that soul's strength would be renewed. And how is the inward man renewed day by day? Just like our outward man is by eating and drinking and resting. While the outward man is sitting at a well-filled and drinkable the presence of family and friends it is resting. To the converted soul there is always a full table to be found where a Bible can be reached, and the grace to be said is "Blessed art thou, O Lord; teach me thy statutes." Have thy ways, and be thou mindful: me thy statutes. Teach me, O Lord, the way of thy statutes: and I shall keep it unto the end. The earth, O Lord, is full of thy mercy; teach me thy statutes. Teach me good judgment and knowledge for I have believed thy commandments. Thou art good, and doest good; teach me thy statutes. Accept, I beseech thee, the freewill offerings of my mouth, O Lord, and teach me thy judgments. Deal with thy servant according unto thy mercy, and teach me thy statutes. Make thy face to shine upon thy servants, and teach me thy statutes (Psa. 119:12, 26, 33, 64, 66, 68, 108, 124, 135). And while the converted soul is eating "angels' food" (Psa. 78:25) it will remember: Man is wandering up and down, and to and fro, "Neath clouds of darkness, through days of woe; While doubts arise, as the waters flow, Resteth his heart in God. Where the shifting sands And the wild waves meet; And he reaches forth his helpless hands To catch the straws that go whirling by With the mists that fall from an angry sky; And life to him is a shadowy dream; As he wanders glides o'er its turbulent stream, As the years go by, the sun's rays shine, So the stars of hope as quick decline. As he passes toward an angry sea, What must theGuest may see. Yet still not far stands th' Eternal Rock With a rift so deep and wide, That each soul may safely hide Within the shelter, while the awful blast Of eternal wraith is whirling past."
well worth the inconvenience, heat and imprisonment that we endured awaiting her arrival. A bouquet of cut flowers was presented with words of appreciation for the efficient and sacrificial service she has rendered the community as a nurse.

Upon the evening of the building anniversary of brother and sister Horace Loofbobo, several auto loads of people gathered at their home to enjoy the occasion with them. Brother Horace is of a very retiring disposition and as soon as the cars arrived, he had closed the gates, and a few questions to the satisfaction of all, they were presented with some potted plants as a mark of friendship and respect.

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

The pastor was anxious that the effort so nobly begun should not be lost, and as he was praying for light to know how best to carry on the work the First Day Ladies' Aid voted to organize a Sunday school (several of the members had children in our school) so Sunday, July 23, we organized with thirty-two present. Last Sunday we had thirty-eight with splendid interest. They had voted to ask Welton's pastor to act as superintendent, a position which he gladly accepted as a splendid opportunity for service. Now we have another organization with which to fight the devil in this locality. There is splendid Christian interest manifest among Protestant Christians in this locality. The Welton Church needs the prayers of Christians that God may direct in this field of such wonderful promise and opportunity.

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

Our choir has been assisting in some revival services held in the old Baptist church at Dewitt. The revivalist is a Mr. Simms who was for ten years a missionary in China. He was acquainted with at least one several times Dr. Davis, Miss Burdick and Dr. Palmberg, and remembered well our buildings and work there. He spoke one Sabbath in our service and last Sabbath night delivered his lecture to a very interested audience. We are thankful for all these opportunities of acquaintance and service. It is our prayer that God may give strength, wisdom, courage, and wisely direct in all our ways to the honor and glory of his name, and to the advancement of his kingdom. We are off next in goodly numbers to attend the yearly meeting at Garwin. We are anticipating a splendid series of services there. (Continued on page 220)
Looking forward to meeting you at Conference, I remain as ever, C. L. HILL.

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

SABBATH SCHOOL, Lesson IX.—August 26, 1922

NEHEMIAH'S PRAYER

Neh. 1: 1-11


C. L. H.

ANNNUITY BONDS

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For particulars write

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

THE CHURCH OF GOD

DEAN ARTHUR E. MAIN

(Presided at the One-hundredth Anniversary of the Adams Center, X. Seventh Day Baptist Church, June 20, 1922.


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

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

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

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

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

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

The word church has at least four meanings:

1. The local body of believers.

2. The churches of a given denomination.

3. The churches of a given area.

4. The church or the Church.

The church is both an organization and an organism. An automobile is an organization; that is an assembling of parts, a body or subject for his missionary, or his educational or subject for his educational or religious purposes. The church of Adams, of New York, of America, or of the whole world.

For a fourth meaning is that of a Church victorious which shall one day be presented to Christ, a glorious church not having a spot or wrinkle or blemish or any such thing.

The church is both an organization and an organism. An automobile is an organization; that is an assembling of parts, a body or subject for his missionary, or his educational or religious purposes. The church of Adams, of New York, of America, or of the whole world.

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

It is because the church is an organism held together by the Spirit of God that it is a unity. The apostle Paul wrote to the Corinthians that the eyes and hands and feet and ears of the body need one another. A schism in the body would mean its destruction. Thus by the use of this familiar but striking illustration the apostle exalted that body of himself, that church which is the spiritual body of Christ. And we remember well how Jesus prayed that his disciples might be one, in such unity as exists between the Father and the Son, for a witness to the heavenly origin and the divine mission of him who tabernacled in the flesh.

... A church united and energized and guided by the Holy Spirit is qualified to be the pillar and ground and stay of the truth. Facts are things that are, that is they are realities.
Truth is feeling, thought, word, or action, according to the facts in the given case.

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

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

Who is this Man that announces himself to be the builder of the Church of God? In ancient languages, and it ought be the same in modern speech, the term *words* means first, an idea, and then its expression. That is to say an honest word is thought and feeling incarnatet in a form. In the first chapter of John, Christ is called the Word of God. This means that in his life and teachings he tells us what God's thoughts and feelings are toward the children of men. On one great occasion mentioned in the eleventh of Matthew, in the great controversy with the chief priests and scribes, Christ knew the Father save the Son and he to whomsoever the Son willeth to reveal him. At another time he said to Philip, He that hath seen me hath seen the Father. How sayest thou, Show us the Father? It is already the day of Jesus Christ, the Great Revealer of God to man. And it is the very heart of Paul's great Epistles to the Ephesians and Colossians that God's eternal creative and redemptive purpose is all gathered up and shown forth in his Son.

How will the Master Build his Church? When on earth he said to his disciples that when the Holy Spirit should come he would take of things that were his and show them to men. That is, the Holy Spirit is in the world for the purpose of interpreting the unique personality, Jesus Christ our Lord. He convinces men that they are sinners because they do not believe in Jesus. He convinces men of the certainty of righteousness and that a perfectly righteous Man has lived on earth being based on the fact that as a victor over death he went as he said to the Father. He convinces men of the need and nature of judgment, because the devil, called the Prince of this world, has been judged. Judgment means a just estimation of one's character, which becomes to him a crisis or turning point.

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

Permit me to paraphrase and interpret reverently this wonderful story which records a crisis or turning point in the history of the Kingdom and Church of God. Our Lord was determining what should be the regulative principles of his life and labors as the expected Savior and King of men. I am hungry after this long fasting, Jesus said. The tempter suggests that if I am really the Son of God I ought to be able to turn these stones into bread. But it is written in our ancient scriptures that man shall not live by bread alone but by the words that God speaks. And I think I will trust to my Father the provision of my needed food.

Many people are fond of display. The tempter suggests that if I should cast myself down from the pinnacle of the temple in the presence of the crowd I might be under my Father's protecting care. But I recollect that it is written, Thou shalt not unnecessarly put to the test the goodness of the Lord our God. I must not then yield to the temptation.

Many of my people are looking and longing for a temporal king and deliverer. It is probable that if I should raise a standard of rebellion against the Roman yoke, thousands would follow me. And the tempter whispers that if I will worship him, that is adopt his principles of action, he would see that I become a world conqueror. But I can not forget that it is also written, in that great book of Deuteronomy, Thou shalt worship the Lord thy God and him only shalt thou serve. Get thee hence, Satan! As the result of the convincing power of the Holy Spirit and of our Savior's victory over the tempter, a victory won in that power, many men and women became through faith what Paul calls saints. Saint does not mean a perfect man or woman, but one who has intelligently and whole heartedly consecrated oneself to Christian discipleship. A saintly man or woman is trusted entirely to the providential and moral direction. Professor Peabody says that the important question is not how fast we are going, but what way. In the First Epistle of Peter, in a beautiful and impressing figure, saints are compared to living stones, shining come to Jesus Christ the Living Stone are to be built into a spiritual house, which is the Church of God.

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

The Babylonian Empire lasted for about fifteen hundred years and then fell. Then the gates of Hades opened to receive one after another the kingdoms of Assyria, of Medo-Persia, of Greece, and of world-ruling Rome. The selfish ambition of other rulers would be world conquerors have gone that way too. But the Divine Carpenter of Nazareth said that the Gates of Hades should not prevail against the Church of God. Here let me partly quote, partly paraphrase, from Professor Peabody's words: he that is the Son of God and who saith that I am the Son of God, and that I shall raise dead bodies, he doth not speak as a theologian but as a philosopher: The Church in her best forms represents lofty idealism in the midst of a burdened world. She has helped millions to look up and see the stars. She has made a family of thought, poetry, and culture to multitudes who otherwise would have known the dullness of defeat in the battle of life. The Church stands for the Great Example in whom it took its rise; for holy traditions, for prayer, for sacred hymns, and for the deepest experiences of life. She presses art into her worship and thought into her doctrines, and thus provides for our esthetic and intellectual natures. The Church as a social organization began in a spirit not dominated by a feeling of human solidarity; and no society has yet made so many and great contributions to group life and relations. She is a great international society in which a thousand national, national, sectarian, and alienating differences, ought to lose much of their supposed significance and value, and give way to a universal kingdom of God, a kingdom of justice and righteousness. For if men ever accept the principles of world-wide peace, fellowship, and co-operation, it must come by way of religion and the Church.

In conclusion let me read, with a very few changes, from the Annual Address that I gave before the Conference of 1907: It is said that Matthew we are told how Christ said to Peter, I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

The "key" symbolized a deputy's authority. It was a method of showing that the "key of David" had been given to Peter. The Living One in John's Revelation had the keys of death and of Hades. It was he that is holy, he that is true, he that hath the key of David, he that openeth and none shall shut, and shutteth and none openeth.

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

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

Concerning these wonderful words of our Lord let us say:
1. They speak great things of the Church of God,—greater things than we can think or tell.
2. These words of promise and power are not arbitrary, or based on mere external name, office, or ordinance. The Church is Christ's own possession; built by himself on rock,—the rock of truth and true discipleship; and in its presence of Hades are powerless. They who are to bind and loose with Christ's authority and power must be in conscious dependence on the heavenly Father, as they gather in loving and reverent loyalty to the name of their Lord, and in the presence of his Spirit. And they who are to forgive or retain the sins of others must first receive from the Holy Spirit.
3. The Church built and owned by Jesus Christ, the Son of the living God, founded on living rock and built of living stones; the Church having the power of an endless life; ministers and people in the spiritual presence of their Lord and united in trustful prayer to his Father and theirs; ministers and people touched by the divine breath and receiving the Holy Spirit,—shall we marvel that to such there is promised more than human power, the power of the kingdom of God? May this congregation of saints, bishops, and deacons, on this great anniversary day, in the presence of our ever-loving Redeemer and Lord, and for the glory of his name, so engage in united prayer and praise that we may feel in their dawn of the heavenly breath, receive anew the Holy Spirit, and show forth his creative, sanctifying, and leading grace and power; and from this day and this place of worship and supplication and trust in the power of the Church may there go living streams of heavenly peace and power to all members of the Church of God in all lands.

DEATHS
Davies,—William Henry Davies was born at Alden, Minn., October 14, 1868, and died at his home in Denver, Colo., July 8, 1922, aged nearly 53 years and 9 months.
When he was about nine years old he came to North Loup, Neb., with his parents, Mr. and Mrs. H. S. Davis. His home here was until in 1900, when he moved to Boulder, Colo. About seven years ago he moved to Boulder, Col., and is now the head mechanic for the Western Chemical Company. During his residence in this city, he was engaged in mining and smelting and did work in the state university at Boulder to better fit himself for his chosen work.
On July 12, 1894, he was united in marriage with Miss Grace Melette. No children were born to them, but they adopted a baby who has since grown to young womanhood.
When Will was a boy he was converted and became a member of the North Loup Seventh Day Baptist Church and served the church as chorister several years. He later joined the Episcopal church of Boulder and held his membership in that church at the time of his death.
Of his immediate family there are left his wife and adopted daughter, who survive him his father and mother, of North Loup, Neb., Mrs. C. A. Davis, both of North Loup, Neb., and his brother Frank, of Boulder, Colo.
H. L. P.
"The Constitution and laws sponsored by the majority must be enforced. It does not matter who opposes."—President Harding.

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welfare for every marginal man in the community. In national legislation
the people's representatives would give their first thought to the well-being
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as to America first. Nothing human would be alien to American citi-
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through the poignant years of the war and since, is an earnest of what
will be when the American people become thoroughly Christianized; but
when that time comes the social order will have been so far improved that
no such volume of relief will be necessary. American Christianity is in
the making. It is proving itself practicable in the midst of the process.
Jesus Christ was no visionary. His dreams of human well are becoming
realities, because we are catching his spirit.—Henry K. Rowe.

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