

The Sabbath Recorder

Seventh Day Baptist

Annual Simultaneous Every-Member Canvass

- OCTOBER 22—(SUNDAY)
The Solicitors Appointed
- OCTOBER 28—(SABBATH)
Message on Program
The Solicitors Announced
- OCTOBER 29—(SUNDAY)
The Membership Divided Among the Solicitors
- NOVEMBER 4—(SABBATH)
Message on Stewardship
The Solicitors Set Apart by Prayer
- NOVEMBER 5—(SUNDAY)
THE CANVASS
Reports of Solicitors in the Evening
- NOVEMBER 12—(SUNDAY)
Final Reports of Solicitors

I am eager that the Church of the Living God should play her part in the fateful hours of our own day. Let her declare the things which have been revealed to her as the unchanging will of God. She knows these things. They are the things for which her Savior died. Let her write them across the skies! Let her proclaim them, not in muffled tones of timidity, but with all the authority which has been given to her of God. She has the light. She has the right. Let her use them. On some appointed day let the believers in Jesus Christ go to their churches, as they went in the early days of the war, and in some simultaneous act of dedication and audible declaration let them proclaim their desire and purpose for a sacred peace, and their belief in the common brotherhood of mankind. Let us incorporate this sacramentum in the usual ordinances of worship. Let it be an act, not merely of priests and ministers, but of the whole congregation. Let them rise in their sanctuaries, standing before God and man, and in some simple form of words let them assert their witness to the ethical ideals of their faith, and their determination to have peace on earth and good-will among men. Let this be done in every Christian Church throughout the world, whether it be Protestant, Roman, or Greek.—Dr. J. H. Jowett.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at North Loup, Neb., Aug. 22-28, 1923.
President—Esle F. Randolph, Great Kills, Staten Island.

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Treasurer of New Forward Movement—Rev. William C. Whitford, Alfred, N. Y.

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

Terms Expire in 1925—Esle F. Randolph, Great Kills, Staten Island, N. Y.; George W. Post, Jr., Chicago, Ill.; Henry Ring, Nortonville, Kan.

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

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Southeastern—Mrs. M. Wardner Davis, Salem, W. Va.
Central—Mrs. Adelaide C. Brown, West Edmeston, N. Y.
Western—Mrs. Walter L. Greene, Andover, N. Y.
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Northwestern—Miss Phoebe S. Coon, Walworth, Wis.
Pacific Coast—Mrs. N. O. Moore, Riverside, Cal.

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Treasurer—Frank J. Hubbard, Plainfield, N. J.

Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.
 The Memorial Board acts as the financial agent of the denomination.

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

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.
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 Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

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Central—Hazel Langworthy, Adams Center, N. Y.
Western—Vida Randolph, Alfred, N. Y.
Northwestern—Doris Holston, Milton Junction, Wis.
 Mrs. Isabella Allen, North Loup, Neb.
Southeastern—Alberta Davis, Salem, W. Va.
Southwestern—Margaret Stillman, Hammond, La.
Pacific Coast—Maleta Osborn, Riverside, Cal.

CONFERENCE AUXILIARY FOR LONE SABBATH-KEEPERS

General Field Secretary—G. M. Cottrell, Topeka, Kan.
Assistant Field Secretary—Mrs. Angeline Abbey, 1609 3rd Ave., S., Minneapolis, Minn.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

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

THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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

The Sabbath Recorder

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PLAINFIELD, N. J., OCTOBER 23, 1922

WHOLE NO. 4,051

An Office Scene "Ye Are My Witnesses, Saith the Lord"

In a certain office in our university town, on Friday morning just before the business hour, several young people were excitedly talking about the football game to be played the next day.

One young lady asked another if she got up to see the boys off at 5.30 that morning. The reply came: "No, I didn't, but I wish I had. Where do they play?"

"Down in Pennsylvania quite a ways; it is a long trip," was the reply.

Then a third girl, more outspoken than the others, asked the question which was uppermost in the minds of all, "What about R— and B—, did they go with the team?" "Sure, they'll go," said one of the girls—a First-day girl.

"I don't know, but I hardly think they would play on Sabbath day," remarked another rather doubtfully.

"But I'll bet they *did* go," spoke up another, "they are some of the strongest players on the team." "Sure, they'll go," agreed still another girl who keeps Sunday. And so the conversation went on for some minutes, each girl expressing her opinion as to whether or not R— and B— would sacrifice the big game and give up going, for the sake of the Sabbath.

Then the subject was dropped and each one settled down to her own particular work, and the office resumed its usual busy appearance.

About 10.30 another First-day girl was sent to the postoffice for the mail. Soon she came hurrying back with a glad face showing that she had some joyous news. Bursting into the office, she fairly shouted to the other girls: "They didn't go! They didn't go! Oh, I am so glad!"

This was from one who keeps Sunday and who has no regard for the seventh day as the Sabbath. But like all the rest of the world, she was watching to see if *we* lived up to our convictions as Sabbath-keepers. "Ye are my witnesses saith the Lord."

Even those who observe another day must have respect for those who stand true to principle on an occasion like the one mentioned above. Their fathers and mothers

have reason to be proud of those two boys. All honor to those who will sacrifice pleasure and business interests in order to obey God, and to exemplify the principles they profess to hold.

Let All Christians Stand True Unless the citizens of our country stand together in loyal support of the Constitution of the United States, and that too without a question suggestive of nullification, our nation is in peril. There are enough anarchists in America to give us great and disastrous trouble at best, without any encouragement from leading American newspapers and journals whose very questions tend to beget disloyalty toward the fundamental law of the land.

"Do you believe in supporting the national Constitution?" is a question that should not be raised when its very asking suggests a possibility of nullifying it or of disobeying it. There is no question about it. There is but one thing for loyal citizens to do in regard to it; and that is to obey. Indeed it is disloyal to ask a people to vote even a "straw vote" upon the question of enforcement. We do not wonder that throughout the land there arises a solemn protest against the "misguided policy" of a weekly magazine of nation-wide circulation for conducting a poll upon the question of enforcement. Even if the poll had been conducted in a more complete and thorough way the propriety of putting the question as to enforcement is very questionable.

We wish every one in America would learn by heart these words from the American Bar Association:

"The people of the United States, by solemn constitutional and statutory enactment, have undertaken to suppress the age-long evil of the liquor traffic. When, for the gratification of their appetites or the promotion of their interests, lawyers, bankers, great merchants and manufacturers, and social leaders both men and women, disobey and scoff at this law, they are aiding the cause of anarchy and promoting mob violence, robbery and homicide; they are sowing dragons' teeth and they need not be surprised when they find that no judicial or police authority can save our country or humanity from reaping the harvest."

"Live and Let Live"—We recently saw a better expression of our duty to our fellow-men than the one we used to hear on every hand in the saying: "Live and let live." It is not enough for us to live so much to ourselves that we merely hinder no other man. Work out your own problems, carry your own load, and let the other fellow tussle with his, no matter how hard, fulfills the old saying; but it does not meet the demands of the new day. It is a poor motto to live by.

Change but one word in the sentence and you have an expression that shows the real progress in spiritual living characteristic of the present day standard. "Help" in place of "let" has become the slogan of these days. Sympathetic, helpful service, brotherly co-operation, by which the strong helps to bear the burdens of the weak—"Live and help live," is the watchword of those who would hasten the coming of the kingdom of God on earth today. To live nobly and help others to do the same is the only way to lead men to higher ground.

The Pastor's Home and The Minister's Wife—Since Brother Main announced his purpose to furnish now and then some letters he might receive from ministers and their wives on the "bright side of the life and work of ministers, pastors and pastors' wives," we have been looking for replies to the letters he sent out.

So far as we remember only one reply has appeared in the RECORDER. The subject is attractive, or at least we think it should be so. And we hope Brother Main will receive many interesting replies.

While our own people are getting started on this subject we take the liberty of offering two or three paragraphs from a letter published in the *Christian Advocate*, entitled, "The Life of a Minister's Wife." Among other things she says:

Just as the past twenty-five or fifty years has been a period of growth in other directions, so it has been in the work of the pastor and people; and, as a result, in most places, the pastor and his family are no longer subjected to some of the trying and humiliating experiences which used to be so common. On the other hand, certain things are trials only when we, ourselves, make them so. Sometimes things which appear hard to other persons do not seem so to the pastor's wife. They are her duty—her regular work, if you please—and why should an honest person feel the daily responsibility a trial? The

probabilities are that "God chose the path for thee."

In all lives there are joys and sorrows, but my observation has led me to believe that usually the joys outnumber and outweigh the sorrows; and the life of the pastor's wife is no exception. True, it has its trials, but, oh, the compensations! I almost spelled that word with a capital C. They are physical, mental, moral, and spiritual. God's people are everywhere and how often some good mother in Israel has shown herself a Dorcas by the "good works" which she did for me. How I have thanked God for friends and parishioners!

In times of stress these good people have upheld our arms and cheered us on our way. When we went down "into the valley of the shadow" and put a little body away beneath the flowers, they were there doing more than anything we could ask. Always some are unconsciously helping to keep us near the Father.

To share other's joys is not so great as to share their trials and sorrows. It is a rare privilege to bear "a cup of cold water" to "one of God's little ones," and at these times the opportunities are great.

Truly it is a life of great happiness; and if I may paraphrase George Eliot, I should like to say:

And were another wifehood world my share,
I would be but a pastor's helpmeet there.

A Suggestive Study On Prayer Meeting Attendance—In a personal note to the editor, Pastor J. P. Klotzbach, of Brookfield, N. Y., tells of an "interesting little study" in the prayer meeting of his church one evening, in which his people gave answers to the following questions:

"At what age did you begin attending prayer meeting?" "What caused you to begin, and what motives or attractions have caused you to continue your attendance?"

The answers revealed the fact that about seventy per cent of the regular attendants at prayer meeting had begun in childhood by being taken to the meeting by their parents.

Several began in their teens at the personal solicitation of their pastor, Rev. J. M. Todd of blessed memory. Two or three began later in life under the pastor's influence.

"They all testified to the spiritual strength, helpful knowledge, inspiration, comfort and encouragement" they had received from the prayer meetings. They spoke of their desire for Christian fellowship as one of the attractions, which has drawn them to these meetings for years.

The study shows that the prayer meeting habit is not usually formed late in life. The majority of those who are loyal to this important service of the church today, began

in childhood under the influence of loyal parents. Here is material for profitable thought on the part of fathers and mothers to whom God has given children to be nurtured and led in ways of true holiness.

A Fruitful Year In Evangelism—It does not look as though the critics of churches had been rightly informed when they affirm, as many do, that the Church is losing its hold upon the people.

There comes, through the careful investigation of the Federal Council, a report showing an unusual gain in several denominations by the work of evangelism in the last year.

The Congregationalists report 45,000 conversions and a net gain of 19,046. The Disciples had 75,000 converts, and report a net gain of about 35,000. The Methodist denomination in 1921 gained 92,301. The Northern Baptists report 90,000 baptisms last year. The Presbyterians had 93,259 additions by profession of faith, and 11,195 were restored to membership. The Presbyterians of the South made a net gain last year of 20,541 members.

The Seventh Day Baptists, according to this report, received 274 members last year.

There is a growing interest in pastoral and personal evangelism throughout the land that gives rise to the hope of a brighter day in the Christian life of America.

A Week of Prayer For Young Men—The Young Men's Christian Association of North America, feeling the need of divine aid in carrying out its high and unselfish purposes in behalf of young men throughout the world, has appealed to Christians of all countries to unite in observing November 12-18 as a week of prayer for young men.

In these trying days of peril to our spiritual life, nothing is more needed than the revival of a deep sense of the reality of a present God, without whom we can do nothing toward advancing his kingdom on earth.

Such a week of prayer thoroughly entered into by all Christians and heartily carried out should quicken the spiritual life of all Christendom, and usher in a new day of genuine power in all the churches.

On November 19 the World's Student Federation will celebrate the Day of Prayer for Students. All who have the spiritual

welfare of students at heart are requested to make this a day of prayer for them.

There are two hundred and sixty thousand students and professors in this federation, and its relief work in Europe touches over ninety thousand students.

The last conference of this federation was held in Peking, China, with students from thirty-two nations present.

Movements like this will help the nations to face fearlessly and frankly the whole question of war, and in the light of the teachings of Jesus, hasten the glad day of peace and good-will among men.

DON'T PASS UP DETROIT

When Henry Ford puts into operation his permanent policy which will entail a five-day-a-week working system, Seventh Day Baptists should not be slow to settle in this city, "America's Fourth Largest."

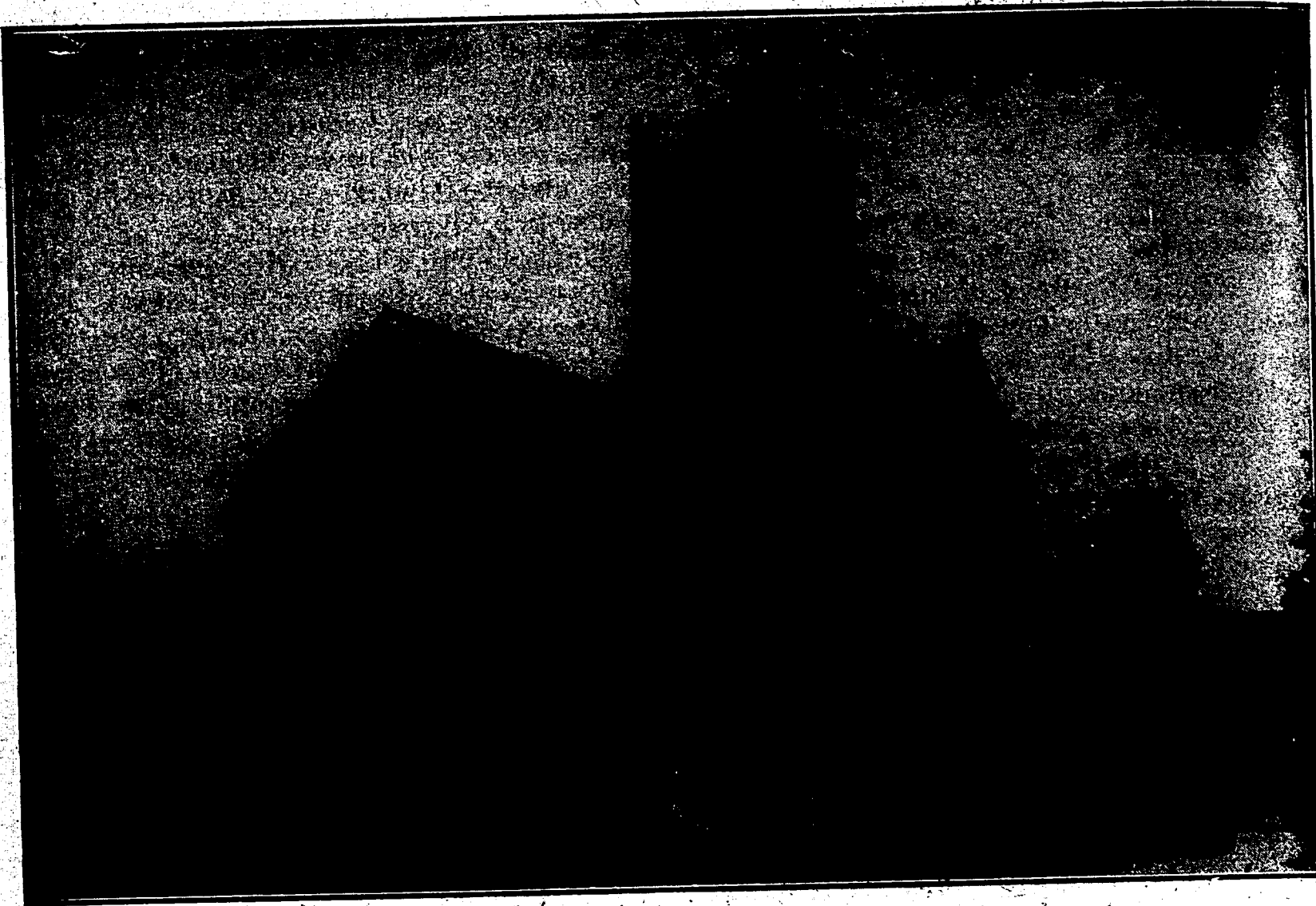
Even now, there are many in this city who are observing the Sabbath and making a comfortable living. In speaking to our Deacon Beers, I easily persuaded him to advertise in the RECORDER for a Sabbath-keeper to work along with him as a steam-fitter's assistant. Any person, even though inexperienced, can qualify, and the wages to begin with, run at 60 cents hourly.

R. B. ST. CLAIR.

3446 Mack Avenue,
Detroit, Mich.

Hear, O Israel: Jehovah our God is one Jehovah: and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might. And these words, which I command thee this day shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door-posts of thy house, and upon thy gates" (Deut. 6: 4-9).

"Not by self-restraint would I be made pure, but rather by unrestraint. I will not pray, 'Bind my hands, that I hurt not my brother'; my cry will be: 'Loose my hands, that I may serve him.'"—George Matheson.



THE WHITE CLOUD SEVENTH DAY BAPTIST CHURCH

The White Cloud, Michigan, Seventh Day Baptist Church was organized in 1917, but in reality it is many years older than this would indicate. More than sixty years ago a company of Sabbath-keepers organized the Church of God in Michigan, and during a large part of the intervening time a group of these Christians was known as the Church of God at White Cloud.

The fifty-seventh annual Conference of the Church of God in Michigan was held at White Cloud September 27-30, 1917. At that meeting the following resolution was passed, "Resolved, That the Michigan Church of God empower their president, Dr. J. C. Branch, to act for them in any legal procedure necessary for the transference of church property, and that when such legal transference of church property shall have been made, we henceforth be known as Seventh Day Baptists." On November 16, 1917, the church property at White Cloud was properly transferred, and on the seventeenth "the church adopted the Covenant and Exposé of Faith of the Seventh Day Baptists, and became Seventh Day Baptist by name."

The church was received into membership in the Seventh Day Baptist General Conference at Nortonville, Kan., in 1918.

Dedicatory services were held July 29-31, 1921, in the beautiful and convenient church building erected by the White Cloud Church.

Below we give an account of the association held with this church.

W. D. B.

THE NORTHWESTERN ASSOCIATION

REV. WILLARD D. BURDICK

The seventy-first annual session of the Seventh Day Baptist Northwestern Association was held with the church at White Cloud, Mich., September 14-17, 1922.

White Cloud is the county-seat of Newaygo County, Mich., and is on the Pere Marquette Railroad, forty-seven miles north of Grand Rapids.

The White Cloud Church had been eagerly looking forward to and preparing for, the coming of the association—their first experience in entertaining such a meeting—and the delegates were equally expectant that good meetings would be held.

The cordial welcome of the White Cloud people was voiced by Pastor J. C. Branch in

his happy way in an address of welcome at the opening session. Here, and at other times during the meetings, he told of their pleasure and profit in being united with the Seventh Day Baptists and in having the associational meeting with their church. The climax of his address was reached when he presented the moderator of the association, Prof. D. N. Inglis, with a mammoth key that would unlock hearts, and homes, and everything in the town except the jail.

The moderator, in accepting the key, told of the pleasant memories that he had of the evangelistic work at White Cloud in 1917, when as a member of the male quartet with Jesse Lippincott, Willard D. Burdick and Clarke Seidhoff, and Rev. D. Burdett Coon as evangelist, they held tent meetings. The entire evangelistic party had returned to enjoy the associational meetings. Mr. Inglis in his remarks favorably introduced the theme chosen for the meeting: "A Forward Look."

DEVOTIONAL SERVICES

At fitting times in the program devotional services were conducted by different persons that added much to the spiritual nature of the meetings.

At 11:45 o'clock each forenoon, except on the Sabbath, Pastor L. D. Seager conducted the "Quiet Hour," taking the words of the Lord's Prayer "Our Father," dwelling on the feeling of the Father to his child, the feeling the child should have to the Father, and prayer to the Father.

MUSIC

The music was an enjoyable and helpful part of the meetings. The people at White Cloud appreciate good music, and each night their orchestra played selections before the opening of the meeting and accompanied the congregational singing at these and other services.

The male quartet that assisted in the evangelistic meetings in 1917 sang several selections, and a male chorus of twenty or more voices, under the leadership of Clarke Seidhoff, sang at different times. These musical numbers with solos, duets, trios, and quartets, gave a pleasing and inspiring variety to the musical parts of the program.

SERMONS

The six sermons given held the close attention of the people. The preacher of the Introductory sermon, Rev. H. N. Jordan,

was unable to be present at the opening service because of a funeral, but Rev. H. C. Van Horn fittingly chose to speak from the text, "Thy kingdom come," using the theme, "Make Jesus King."

Thursday night Rev. W. L. Davis, delegate from the Southeastern Association, preached from 2 Peter 3:11, and by his reasoning and persuasion caused his hearers to feel the importance of holy living and godliness.

On Friday night, after a vesper service arranged by Dr. B. F. Johanson, Rev. A. Clyde Ehret, delegate from the Western, Central, and Eastern associations, gave a helpful sermon, and led in the conference meeting in which upwards of thirty took part.

Sabbath morning Rev. G. D. Hargis spoke from Acts 5:38, 39, using as his theme, "The Creed and the Christian Life." The offering on Sabbath morning for the Missionary and the Tract and the Education societies amounted to \$60.00.

The sermon on Sunday morning by Rev. G. E. Fifield was on the theme, "The Forward Look," with Philippians 3:12-14 for the text. When you read this sermon you will be glad that I urged Elder Fifield to send it for publication in the SABBATH RECORDER.

The closing sermon, on Sunday night, was by Rev. M. B. Kelly from the words, "All power is given unto me in heaven and in earth. Therefore go," with the theme, "Courage for Forward Action." After the sermon the large audience came forward and shook hands with Elder Kelly and Pastor J. C. Branch.

PROGRAMS OF THE BOARDS AND SOCIETIES

Friday afternoon Rev. E. M. Holston spoke helpfully and encouragingly of the work of the Sabbath School Board.

The excellent papers presented in the program by the Woman's Board, "The Spirit of Missions," by Mrs. Abbie Van Horn, and "Our Activities," by Mrs. J. H. Babcock, are to appear in the SABBATH RECORDER.

I trust that the president of the Young People's Board will have the addresses that were given on Sabbath afternoon under his direction printed in the SABBATH RECORDER. But you wish to know now the subjects of the good addresses that we heard. Leon Maxson spoke of Christ the Young Man.

Clarke Siedhoff, of Vocational Work for Our Young People. August Johansen, The Forward Look—Three Planks in the Platform. Dr. Johanson, The Forward Look.

Sabbath night Prof. John N. Daland gave an address on Christian Education. This address was longer and even more inspiring than the address that he gave at Conference, but they were quite alike in parts. The address was followed by short addresses on Salem College by Rev. W. L. Davis, Alfred University by Rev. A. Clyde Ehret, and Milton College by Prof. John N. Daland.

Friday morning the Tract Society work was presented in an address by Rev. Willard D. Burdick on The Printed Message. He was followed by Rev. R. B. St. Clair who told how the printed message may be placed before young and old, and of the efforts of our people in Detroit to interest others in our literature.

On Friday afternoon each of the addresses about our "Missionary Interests" was listened to with great interest. Rev. R. B. St. Clair told of work on the Detroit field; Rev. M. A. Branch of missionary work in Michigan; and Rev. E. D. Van Horn of out-post work at Fairview, Wis. Rev. William L. Burdick, corresponding secretary of the Missionary Society, spoke of the personnel of its board of managers, its work and problems, and of the work of the missionary secretary. Secretary Burdick assured us that the newly chosen corresponding secretaries of the Missionary and the Tract societies will plan and work for the greatest possible co-ordination and unity of effort by the two societies. The address was a stirring and hope-inspiring speech.

SYMPOSIUM

Sunday afternoon a symposium of great merit was given. As several of the addresses will be printed in full or given in outline in the SABBATH RECORDER I will only give the subjects and the names of the speakers.

Christianity and Business—Can Seventh Day Baptists compete? Adelbert Branch.

Determinants in the Choice of Life's Work, E. M. Holston.

Home Training an Essential Cog, C. L. Hill.

The Sabbath—an Asset or Liability, Willard D. Burdick.

What of the Future, G. W. Post, Jr.

DELEGATES AND VISITORS

I believe that twelve of the churches of the association reported over sixty delegates in attendance, and the delegates from sister associations, representatives from boards and societies and visitors increased the number to seventy-five or more.

We were pleased to have with us the following Sabbath-keepers who are not of our denomination, Bishop J. W. Grove and Evangelist L. A. Miller of the Church of God and Saints of Christ, and Dr. J. H. Miller and Miss Teresa Fetzner of the International Missionary Society of the Reform Movement of Seventh Day Adventists. Such an interchange of representatives of different Sabbath-keepers at their annual meetings is commendable, and looks toward a closer affiliation of Sabbath-keepers. Our second picture shows the ministers who were present.

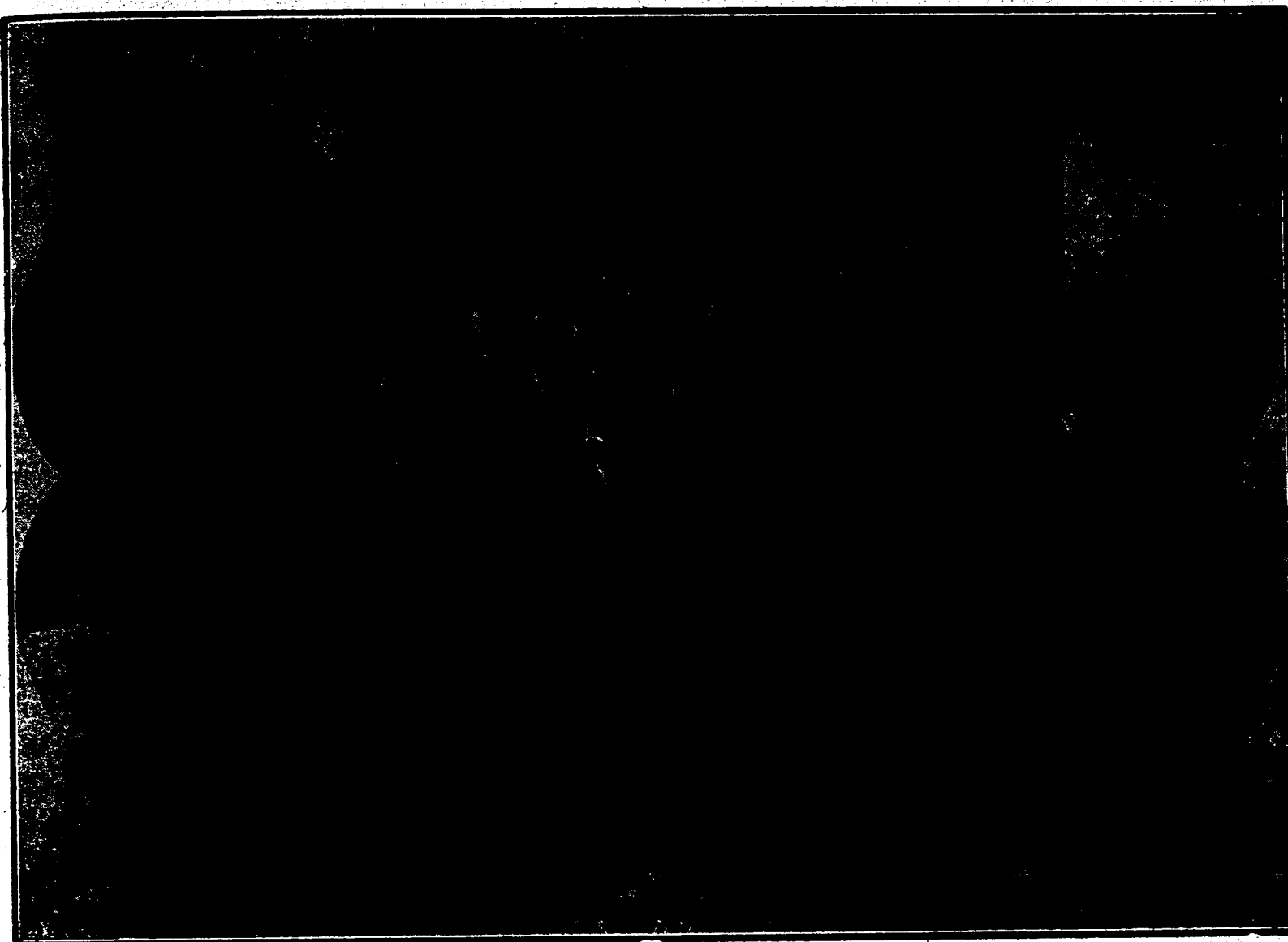
BUSINESS

Although the General Conference is to be held next year in the Northwestern Association it was decided to hold a session of the association. As but one church asked for the meeting next year it was voted to accept the invitation of the Battle Creek Church, and to hold the meeting September 20-23, 1923.

The following officers and delegates were chosen: Moderator, Elvin H. Clarke; recording secretary, Mrs. Julia Branch; corresponding secretary, Mrs. B. F. Johanson; treasurer, J. Dwight Clarke; engrossing clerk, E. M. Holston; delegate to Eastern, Central, Western associations, 1923, C. L. Hill, alternate, Rev. G. E. Fifield; delegate to Southeastern and Southwestern associations, 1923, Rev. G. D. Hargis, alternate, Rev. J. E. Hutchins; preacher of Introductory Sermon, Rev. H. N. Jordan; Missionary Committee, Rev. E. D. Van Horn, Dr. L. M. Babcock, Rev. M. A. Branch, Rev. L. D. Seager, Rev. C. B. Loofbourrow.

ENTERTAINMENT AND MEALS

We doubt very much that a *wooden key* is ever needed to unlock the hearts and homes of people in White Cloud,—we have never found them closed. We had many pleasant walks in and about the town, and, judging from the well-beaten path to Pastor Branch's vineyard, many went out to see the two hundred or more bushels of grapes that



Ministers Present at Northwestern Association

hung in tempting splendor from the vines. I doubt not but that we left the good doctor a poorer and a wiser man.

Provision was made in building the church for serving meals in the basement. Dinners and suppers were served at the church during the meetings, and about seventy-five could be seated at a time at the tables where an abundance of excellent food was served.

We all agree that the social and spiritual privileges of this meeting were very pleasant and helpful, and we return thanks to God for permitting us to enjoy them.

Dunellen, N. J.

"Once let the Christian men and women upon earth, West and East, North and South, kneel to God side by side, stand shoulder to shoulder before men, to say what they mean shall happen, or rather what shall not happen in the round world again, and they are irresistible." The great London Nonconformist says, "I accept these words, and would add but one sentence: *let us begin and do it!*"—*Archbishop of Canterbury.*

GOOD NEWS FROM SCOTT, N. Y.

You will all be glad to hear good news from the little church at Scott. For more than a hundred years, this church has upheld the Sabbath truth among the lovely hills that border fair Skaneateles Lake. But dark days fell upon the church at the close of its first century, and there were those who sadly whispered "Scott is dead." Others felt that while even a small group of faithful souls felt the burden that there must still be a spark of life left in the old church.

Three years ago, in the early summer of 1920, the missionary committee of the Central Association turned their interest and their prayers toward Scott. There was no pastor in the comfortable parsonage, no services in the pleasant church building, and there were most discouraged members in the few Sabbath-loving families. Indeed the whole village gave but little evidence of active religious life.

The chairman of the committee and his family went to Scott, enlisted the interest of the Sabbath-keeping families, camped out in the empty parsonage, conducted a Vacation Bible School for the children of Scott, and

held revival meetings each evening for three weeks.

Following this, arrangements were made to have preaching once a month by the various pastors of the association.

Last April, the interest had risen so that, during a visit of the chairman accompanied by Robert Wing, of DeRuyter, the church voted to have Mr. Wing come to them each week for preaching service.

Mr. Wing is a layman, a brother of Rev. L. A. Wing, the beloved former pastor of De Ruyter, and his heart is warm with the desire to lead men into the kingdom.

Thirty miles and back, over the hills of too much of a task for one who really wants central New York, "to go to church," is not to serve the Master. So Mr. Wing and his devoted wife have been faithfully leading this people up onto the higher ground.

Last June at Adams Center, the plans were laid for an evangelistic campaign by four of the pastors of this association who can not only preach but sing the gospel. Recently the date for beginning was set for September 26, and on that evening, Peterson, Hurley and Wing were on hand to open the work. A few days later, Van Horn joined them, having been detained unavoidably.

To entertain such a party would have taxed the resources of the homes of Scott. But Calvin Cobb, the oldest living member of the church, owns a pleasant house on the hillside, which was standing empty. The Scott friends furnished the rooms with every comfort, and here the party lived, Mrs. Wing and Mrs. Van Horn acting as housekeepers. Such goodies as the neighbors brought in, to supply the long table in the dining room! Such pleasant callers as found their way to the Cobb house, bringing their burdened hearts to seek comfort and ease and kind advice from the workers. What jolly stories were told at that table; what tender songs were sung at the organ; what earnest prayers went up at morning, noon and evening for the dear ones of Scott; what heart-to-heart talks from these seasoned laborers in the Lord's vineyard.

Peterson and Hurley shared the preaching during the first week, and such heart-searching, earnest, Biblical sermons as they gave us. And it would have done your heart good to hear those four men sing the songs of Zion.

At the close of the first week, we most reluctantly bade good-by to Peterson, who felt that home problems claimed him. From that time till the close on Sunday night, October 8, Hurley preached, except for one night when Wing gave the people a good sermon.

The after meetings, led by Wing or Van Horn, the personal work done in the homes, the sympathetic co-operation of all the Christian people of the village, all these influences worked together for the deepening and strengthening of the spiritual life of the place.

During the summer an evangelist named Roby had held tent meetings on the lawn of the Seventh Day Baptist church, and had roused interest in religion which was still felt. Surely the time was ripe for the harvest.

On Sabbath afternoon, October 7, baptism was administered to seven happy converts, one of whom was a convert to the Sabbath.

A beautiful little mountain stream flows through the village and back of our church. This was dammed to make a crystal pool under two majestic elms; and here Mr. Van Horn baptized the new candidates. These will receive the right hand of fellowship on Sabbath, October 14.

Later, the church elected a deacon and a deaconess, church clerk and treasurer, and voted to reorganize the Sabbath school.

Now, isn't that splendid news from the old Scott Seventh Day Baptist Church?

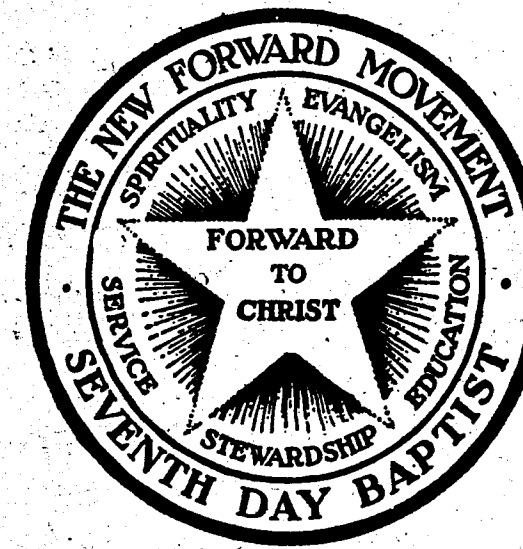
HARRIETT C. VAN HORN.

SERVICE

I shall not count my life as vain
If only in some quiet way
I find my chance to serve my Lord;
My debt of love for him to pay.
An unnamed man supplied the feast
Whereon the lowly Savior passed
Along the way triumphantly,
Acclaimed the promised king at last.
An unnamed man supplied the room
Where once the Savior broke the bread
And gave the wine—his flesh and blood—
His life—by which our lives are fed.
And unnamed crosses mark the spot
Where common soldiers chance to lie,
Who for the world's true brotherhood
A Sacrifice, feared not to die.
O grant me, Lord, the grace I pray,
If I the quiet paths must lead,
To give my humble gift to thee,
And know I, too, have met thy need.
Philip H. Ralph, in The Congregationalist.

THE COMMISSION'S PAGE

REV. AHVA J. C. BOND, SALEM, W. VA.,
Forward Movement Director



EVERY CHURCH IN LINE
EVERY MEMBER SUPPORTING

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

MORE "HOPEFUL INDICATIONS"

Last week we published extracts from several letters which brought cheering news in regard to the every-member canvass in the churches.

The following came too late to appear with the others, but they are so good that we are asking space for them here. These letters are from two of our largest churches. One was written by the pastor of the church, the other by the secretary of the Finance Committee.

"We are planning for our annual canvass to take place the first Sunday in November. We expect to talk it and push it to the full extent."

"We are going to follow your outline very closely in making our canvass this year. The plans are well under way and are progressing nicely."

THE PASTOR'S LETTER

The first item in our program for an every-member canvass is a letter by the pastor to the members of the church. The Forward Movement director was fortunate last year in getting hold of one of these

letters, which he sent to the SABBATH RECORDER.

Below is another such letter which came into my hands recently, and which I am sharing with SABBATH RECORDER readers.

It breathes the spirit of the shepherd who is anxious for his own flock, and it indicates a concern for the larger interests of the kingdom which the churches unitedly try to serve.

The letter follows:

MY DEAR CO-WORKER WITH CHRIST:

As your pastor, this is my letter of Christian greeting to you; and, oh, I wish it could make you know and feel all the earnest, loving, longing desire I have in my heart to be used of God as a source of comfort, strength, joy, peace, and spiritual victory to you during my pastorate here.

I want to know you personally, each one, and to be able to call you "My Friend" and "My Co-worker in the Master's cause". . . .

I wish you would make yourself known to me on Sabbath at the church and be patient with me, and do it again and again, until I get to know you; for meeting so many at once, it is difficult to remember, and to distinguish them.

I am told that not fifty per cent of the church membership are in attendance at any one service. If you have been attending, and enjoying the service, will you not constitute yourself a committee to visit those who do not attend, and even your friends outside the church, and each time bring some new one with you until the place is filled each Sabbath.

And if you have not been attending church of late, I ask you, dear friend, to consider seriously if this is not the time to renew your covenant with the Lord, and to renew all your church duties and privileges?

This letter has not been written for financial reasons, and to interpret it in that way would be to misunderstand the spirit of all that has been said so far. Nevertheless this is perhaps a good time to express myself concerning financial matters.

God is not a beggar, and I have never believed that the real work of the Lord ever truly triumphs by begging; and I can assure you the Sabbath services will never be used for this purpose. I want the one who has only the widow's mite to give, or who does not even have that, to feel as free in our Sabbath service, and to realize

that that service is as much for him as for the one who can and does give the most.

It may be sometimes necessary for me to state our financial needs, and to seek to awaken people to a sense of their responsibility in the matter. If so, I assure you I shall do it in love, and without judging, leaving each person to decide for himself before the Lord.

Right now our annual church budget combined with our annual apportionment for the Forward Movement totals about eighty dollars for each Sabbath during the year, and our collections of late have averaged about twenty dollars a Sabbath. Will you not earnestly, and prayerfully consider your responsibility in this matter.

Some time during the first week in November, the representatives of our finance committee will call on you in regard to it. Will you not have the matter thought out, and prayed out ere then, and so be ready to meet them with rejoicing, giving them real encouragement.

Now may "the blessing of the Lord, which maketh rich, and addeth no sorrow" be truly yours,

In Christian love,
Your pastor,

THE REVISED BUDGET OF THE NEW FORWARD MOVEMENT

Participating Interest	Amount	Per cent
The Woman's Board	\$ 4,500.00	.05522
Sabbath School Board	2,900.00	.03558
Young People's Board	2,000.00	.02454
Georgetown Chapel	600.00	.00736
Boys' School Building in China	2,115.00	.02595
Girls' School Building in China	2,115.00	.02595
Missionary Society	17,790.00	.21828
Denominational Building	13,200.00	.16196
Tract Society	9,200.00	.11288
Ministerial Relief Fund	4,000.00	.04908
Historical Society	500.00	.00614
Theological Seminary	1,080.00	.01325
College Fund	10,500.00	.12883
Scholarships and Fellowships Fund	1,000.00	.01227
Supplementing Pastors' Salaries	2,500.00	.03068
General Conference	7,500.00	.09203
	\$31,500.00	1.00000

SEVENTH DAY BAPTIST ANNUAL SIMULTANEOUS EVERY-MEMBER CANVASS

OCTOBER 22—(SUNDAY)
The Solicitors Appointed
OCTOBER 28—(SABBATH)
Message on Program
The Solicitors Announced

OCTOBER 29—(SUNDAY)
The Membership Divided Among the Solicitors
NOVEMBER 4—(SABBATH)
Message on Stewardship
The Solicitors Set Apart by Prayer
NOVEMBER 5—(SUNDAY)
The Canvass
Reports of Solicitors in the Evening
NOVEMBER 12—(SUNDAY)
Final Reports of Solicitors

**AMERICAN SABBATH TRACT SOCIETY—
PRESIDENT'S ADDRESS BEFORE
THE GENERAL CONFERENCE,
AUGUST 23, 1922**

CORLISS F. RANDOLPH

The various activities of the Tract Society conducted through its Board of Trustees—those accomplished, those in course of accomplishment, and those contemplated—are all discussed in the several reports of other officers; viz., the corresponding secretary, the treasurer, and the business manager of our publishing house, which presently will be presented to you; but it is deemed proper—and possibly rightly so—that, as such, the president of the society should introduce this program with an address which should set forth, and discuss, certain salient features of our work from a standpoint somewhat different from those of the more formal reports.

The outstanding feature of the work accomplished during the year has been the erection of that part of our Denominational Building devoted to manufacturing printed products. A year ago we could only promise this building as one of our definite plans for the, then, coming year. Since that time, plans and specifications were drawn, contractors chosen with the care befitting such an undertaking, the building completed, the printing plant materially augmented and installed, goods in storage taken out and put into new quarters, the offices of the editor of the SABBATH RECORDER and of the corresponding secretary removed from where they formerly were, remote from the printing shop; and all placed, not merely under one roof, but in close, convenient communication, each with all the others, where accumulated files of periodical publications, and stores of books, tracts, etc., have been reduced from a state of chaotic confusion and inaccessibility to one

of organized accessibility and convenience.

Without in any sense or in the least possible manner discounting the service of any member of the Board of Trustees, and especially of the Building Committee, for all rendered valuable aid, it is but fair to say that the success of this enterprise from its inception, and particularly since it was presented to the General Conference at its annual session in Plainfield, five years ago, down to the present hour, has been due, primarily, to the faith of the treasurer of the society in its practicability and ultimate accomplishment, and his untiring perseverance in its promotion during all these five long, weary years. And for the past year his service has been more marked than ever, if that were possible. The building itself, from the selection of the architect to draw the plans, down to its completion and occupancy, has had his constant attention and supervision. And his business acumen, his engineering skill, and his loyalty to the cause which this society represents, together with unlimited drafts upon his time and physical resources to the great sacrifice of his own business, have all conspired to give you—the General Conference, Seventh Day Baptists collectively and individually—what you could not otherwise have had under existing conditions.

But in the accomplishment of this task, we have done something more than merely erect a building. We have set up a visible, tangible, lasting token of our existence and purpose. Religious and church life and growth are coexistent with human life and the advancement of the human race,—with civilization. In his earlier history, man led a purely nomadic life, wandering about from place to place, lodging in caves, wigwams, and tents; and worshiping at crude temporary shrines. These were followed by less temporary, but rudimentary, homes, built of loose stones, sticks and rough logs, which, in their turn, were superseded by still more permanent homes of increasing comfort, convenience, and beauty; as well as by correspondingly more beautiful and permanent places of worship. Indeed, the history of civilization is recorded in the character of its places of habitations; and, as a corollary, in its places of worship. Upon this subject, a whole volume might be written. But I merely want to call your attention to the fact that the firm hold of

the Papal See upon Christendom today is due, in no small measure, to its lofty cathedrals throughout Continental Europe, and to the magnificent and luxuriant temples with which it has besprinkled our own and other countries outside of Europe. That these temples do take hold upon the very fiber of our being is attested by the way in which the whole civilized world stood aghast when the ruthless invasion of France by the Germans only a few short years ago reduced the incomparable Cathedral of Rheims to smoldering ruins. Nothing in all that war, marked far beyond any possible precedent for its cruelty, brutality, and utter disregard for things sacred to God or man, stood out in more shuddering and startling relief than the wanton destruction of this historic temple of the Roman Catholic Church.

The Church of England, in the same way, owes much of her stability and prosperity to her own cathedrals. No one who has visited St. Paul's or Westminster Abbey in London can ever forget his mingled feelings of awe, reverence, and comfort as he stood in these lofty temples dedicated to the worship of Almighty God, our heavenly Father. Nor can he escape the conviction that they constitute an outstanding feature of English national life. And as St. Paul's and Westminster belong not merely to the Church of England, but to Great Britain; so do Trinity and St. Paul's Chapel in New York City, already, belong not only to the Protestant Episcopal Church of this country, but to America in a no less degree; and in a comparatively short time, the same will be true of the Cathedral of St. John the Divine, which, for a quarter of a century, has been slowly rearing its head skyward on Morningside Heights in New York City.

It is not given the denominations which have revolted from the Established Church to erect cathedrals; but they do have denominational homes. The Methodists, for example, occupy a magnificent building in New York City, where, in addition to their general administrative offices, they maintain a publishing house; which, from the net profits on its commercial work, was able last year to contribute something like a quarter of a million dollars to the fund set apart by the Methodist denomination for the relief of superannuated ministers; and

that, too, without interfering in the slightest degree with its church publications.

The Presbyterians, along with numerous other denominations, are similarly situated, with a corresponding degree of stability and recognition at the hands of the world at large. But this is the first time in a history of two hundred and fifty years in this country that Seventh Day Baptists have provided themselves with anything like a denominational home of enduring permanency; and it is to be hoped that, in the not far distant future, the other part of the building, as projected, will be erected, and devoted to the purposes heretofore set forth.

Now do not let me be misunderstood. I have not said, nor do I mean to say, that denominational homes and lofty temples make a church or denomination; for they do not, any more than a beautiful, lofty dwelling makes a family home. Both are, or should be, visible, tangible evidences of certain normal, wholesome types of church and family life, made possible by such homes. And such church or denominational homes are rightly regarded as pledges made openly to all the world of our faith in our religious life, and that that which we believe and practice will endure through all coming generations.

But the Tract Society, whose work may not be the most important work of our people, but which, after all, represents the one thing which justifies our existence as a separate people; the Tract Society, I say, stands face to face with a far more fundamental problem than a denominational building, which, we concede unhesitatingly, is but one of the means to the all important and vital question of denominational existence. Perpetuity of our denominational existence itself is the real problem before us, and a very real problem it is, too.

From the beginning of our denominational life in this country, we grew steadily in numbers—not rapidly, but surely—up to about a quarter century ago, when we appeared to have reached the crest of the spring tide of our current of denominational growth. Since then it seems to have turned and set against us. Walter Bagehot, a celebrated English economist, said that statistics constituted the superlative of falsehoods. However that may be, it is true that even Seventh Day Baptist statis-

tics may sometimes be incorrect. At the same time, used judiciously, they may well serve certain purposes; as, for example, ours at the present moment.

If I read our *Year Books* correctly, our total church membership in the year 1900 is reported at 9,304, including a net gain over the previous year of 159; not a very large gain, but, after all, the equivalent of a fair-sized church. In 1914, a total membership of 8,276 was reported, a loss of 1,028, or about 11.5 per cent in 14 years; but this represented a gain of 214 over the preceding year. In 1920 the total membership, as reported, was 8,290, or 14 more than in 1914; but a loss of 111 under the preceding year. The report for last year, 1921, shows a total membership of 8,044, a further loss of 246 in a single year. The decrease in the number of our ministers is equally significant.

This condition demands our most serious and prayerful consideration. It is no more the problem of the Tract Society than that of the Missionary Society and of the General Conference itself. But because it has to do, primarily, with the one thing above all others for which this society stands, because it involves our base of supplies, if we may use such a term here, it is a question very vital to the American Sabbath Tract Society; and because churches can not be fostered and made to grow without pastors, we naturally turn our inquiries in that direction.

Whether the fostering and recruiting of our ministry is the *most* important factor in meeting the issue presented by existing conditions, I do not undertake to say; certainly not at the present time. That it is *one* of the most important is wholly clear to me, and in face of the dearth of students for the ministry, and with the risk of the underlying motives of my action in the premises being misconstrued, nearly six weeks ago I addressed a circular letter to all our ministers in this country, making inquiry as to the status of ministerial recruiting in their respective churches, including the possible number of already avowed candidates for the ministry; what recent effort had been made to enlist recruits; the reasons why the ministry is not attracting our young men; the steps that ought to be taken in that direction; and finally as to what is the most important

issue before Seventh Day Baptists today.

The response has been generous, and nearly sixty replies have been received up to the present time. The replies have been more than frank, so much so as almost to make them confidential, although but one is so marked. But the frankness, which is a real virtue, reveals a state of affairs beside which the mere number of candidates for the ministry is wholly secondary.

In reading these replies over, I am impressed, first of all, that many are anxious, that many are discouraged, that others are merely drifting; and, as a natural result, I am equally impressed by the utter lack of a sense of clerical or official responsibility; that is to say, the absence of a realization of any duty of leadership.

In the second place, there is what may fairly be called a "charge of infidelity" by our conservative thinkers as being a large factor in causing existing conditions. On the other hand, impatience is expressed on the part of the non-conservatives with those who do not agree with, and follow, them.

Again, there is much complaint of "criticizing each other". Once again, many have emphasized a lack of any real Sabbath conviction among us, as the seat of our denominational ills. Still once more, many urge "a spiritual awakening", as the most potent need of the present time.

Finally, I am inevitably forced to the conclusion that we are a sorely divided people, that we not only have no leader, but that we are not ready to follow a leader, and that our ministers, as a class, a body of noble God-fearing men, devoted to their calling, have fallen into a state of apathetic despair. Lack of adequate financial support is mentioned by comparatively few, and then it is not emphasized, with possibly a very few exceptions.

At the regular quarterly meeting in January, 1921, of the Missionary Board, and in response to a request from the Commission, saying,

"This Commission urges the Missionary Board to publish a definite conservative list of its needs for the next several years of teachers, evangelists, medical missionaries for the foreign and home fields, and of pastors and Christian workers for our churches. The Commission believes that a very specific suggestion of denominational needs will the better grip the imagination and crystallize the consecration of Seventh Day Baptists. Furthermore, it is the urgent conviction of the

Commission that the denomination, through the Missionary Board, should undertake a broad, forward-looking campaign of education to reach the minds and hearts of boys and girls, young men and young women, who are making their decisions as to their life-work."

In a partial report made in response to this request, I say, the Missionary Board submitted a list of six definite needs, calling, in all, for at least thirty people to be put in preparation, without delay, to meet coming needs; and twenty of the thirty were to be put in training for pastoral service. So far as the present speaker is informed little or nothing has been done up to this time in response to this appeal.

Had there been anything like the responsibility felt by our people that it would seem there should have been, other things being equal, this call would have met with immediate response. But, you say, other things are not equal. Well, why not?

A year ago, the General Conference, upon the recommendation of the Committee on Reference and Counsel, adopted the following resolution:

"Resolved, That, in view of existing conditions affecting vitally the Sabbath truth and Sabbath-keeping, we urge upon [the General] Conference the importance of taking steps at once to secure a well-qualified person with a permanent and central office, who shall give much if not all of his time:

- (1) To leading us in self-information, Biblical and historical, and,
- (2) To devising ways and means for emphasizing and spreading Sabbath truth and increasing Sabbath-keepers as matters of universal concern.

"The preparation and circulation of catechisms, tracts, text-books, charts, etc., the publication of papers; the giving of sermons and addresses; and the keeping in closest possible touch with Sunday legislation movements are among the ways and means we have in mind."

The Commission of the General Conference at a subsequent meeting, referred this resolution to the Tract Board, which, upon the advice of its advisory committee, while expressing interest in, and sympathy with, the object of the resolution, declined to take affirmative action, for financial reasons. Subsequently, upon the offer of a guaranty of a sum of money especially for that purpose equivalent, in round figures, to a year's salary, and again upon the advice of its advisory committee, the board decided to ask the Commission to recommend to the

General Conference favorable, affirmative action upon this resolution, naming a man to undertake the work.

In this connection, I should be false to the duties of my office as president of the Tract Society, if I failed to recite something of the history of a similar move made twenty-five years ago.

The annual report of the Board of Directors at the General Conference held in Plainfield, in 1895, included a recommendation to the board made by Mr. William L. Clarke, for so many years president of the Missionary Society, which ran as follows:

"My interest in denomination matters prompts me to make the following suggestion concerning affairs that belong to your department; viz., That you call Bro. A. H. Lewis, D. D., to devote his entire time to the cause of Sabbath Reform. Since the death of Dr. Potter, of sacred memory, Bro. Lewis is pre-eminently our apostle in this work. The church of God needs the service that he is especially prepared to give; and it is due him from us as a people, that we unitedly stay his hands until the going down of the sun, as he shall stand on the top of the hill with the 'rod of God' in his hand."

As a result of this recommendation, at that session of the General Conference, Rev. O. U. Whitford presented the following preamble and resolution:

"WHEREAS, The work of Sabbath Reform in our country has become so great, opportunities so important, and the demands for aggressive effort so broad and imperative; therefore, be it

Resolved, That the American Sabbath Tract Society recommends to its Executive Board, that it call Dr. A. H. Lewis to devote his entire time to Sabbath Reform work."

Under a special order for its discussion, the resolution was warmly supported by its maker, Rev. Oscar U. Whitford, and by the Revs. Theodore L. Gardiner, Samuel R. Wheeler, Clayton A. Burdick, Mazzini G. Stillman, and Boothe C. Davis, as well as by Jonathan Maxson, and others. Caution was urged on financial grounds, especially by Mr. Charles Potter, then president of the Tract Society; J. Frank Hubbard, treasurer of the Tract Society, and Hon. George H. Utter, then president of the General Conference. The resolution was adopted.

Following the close of this session of the General Conference, the Tract Board attempted to carry out the instructions of the General Conference; but funds were not

forthcoming, and the attempt had to be abandoned. However, the board compromised finally by asking the Plainfield Church, of which Dr. Lewis was then pastor, to give him a furlough for six months to do some pressing work for the board, with the understanding that the board would supply his pulpit in the meantime; but all of the expense except \$230 was paid through the generosity of one of the members of the board, Mr. Charles Potter, as I now recall, who was then president of the board.

The following year, in 1896, a resolution was offered by the Committee on Resolutions, consisting of Arthur E. Main; Clayton A. Burdick; Mordecai B. Kelly, Jr.; E. Adelbert Witter; and Theodore L. Gardiner, as follows:

Resolved, That we instruct our Executive Board to employ Rev. A. H. Lewis, D. D., if his services can be obtained, to devote his entire time to the work of Sabbath Reform, under its direction."

This resolution, as the record reads, "in which was centered the chief interest of the entire Conference, was advocated in burning words and convincing argument by W. H. Ingham, A. B. Prentice, T. L. Gardiner, and A. E. Main". And amid the most impressive scene the present speaker has ever witnessed in any service of the General Conference, the motion was carried by a rising vote.

The board acted promptly upon the instruction of the General Conference and Dr. Lewis entered upon his work with zeal and confidence. The results were disappointing; criticism and fault-finding grew, money was not forthcoming, the original purpose of the call was practically abandoned, and shortly Dr. Lewis became editor of the SABBATH RECORDER, because of lack of support, both moral and financial, in the work to which he was called.

Subsequently he relinquished the SABBATH RECORDER into the hands of its present editor, and attempted again to take up the work he had been obliged to lay down; but his magnificent physique could not longer endure the strain to which it was subjected; and Dr. Gardiner, who is to present to you today something of the life and work of Dr. Lewis, and to whom I owe an apology for seeming to trespass upon his theme; Dr. Gardiner, I say, will bear me witness that Dr. Lewis went to

his grave broken-hearted because he had apparently failed so signally in the work to which the General Conference had called him.

This is one notable experience of the Tract Board in attempting to carry out the mandates of the General Conference.

None of what is related to you in this address is criticism of any one; nor is it so intended. It is a bald presentation of facts of record, with the least possible individual coloring of which I am capable. It embodies nothing personal, and certainly no thought of anything personal beyond that contained in the written record. But neither the General Conference nor the Tract Board should founder upon the same rock, and in the same manner, twice. Consequently, your decision should be expressed, not with enthusiasm, but with a calm, cold, dispassionate reckoning of the cost, and with an inflexible, unanimous decision to give this undertaking your financial and moral support to the utmost; else not to enter upon it. For it must be remembered, neither are enthusiastic votes coin of the realm, nor are antagonistic divisions of opinion, discouragement and apathy, to say nothing of hostile criticism, moral support of leadership.

In the recent World War, the President of the United States, the acknowledged leader of one of the two great opposing political parties in this country, made a commanding general, of the other great political party, the commander-in-chief of the American Expeditionary Forces abroad; and since the war, a prominent European statesman, Viscount Bryce possibly, said that of all the allied forces General Pershing was the only national commander-in-chief who went through the war with the confident consciousness that he was to be supported to the end by his government at all hazards and whatever might be the cost. That confidence gave General Pershing a standing in the war which no other commander had;—since all the others were heavily handicapped with an abiding uneasy consciousness that their support at home was likely to be withdrawn at any moment because of adverse criticism and lack of necessary moral support; and this fear was cruelly realized in several noteworthy instances with results all but disastrous in that most terrible struggle in the history

of the world. And if the Tract Board, upon the initiative and ultimate approval of the General Conference, places a Sabbath Reform leader in the field, he must have your cold, hard cash; your prayers; and your sympathetic co-operation and approval, if he is to succeed. Continued shrinkage of the budget, and continued criticism of pastors, not to say of the chosen leader, will mean disaster for all, for the leader, for the Tract Board, and for you. For these reasons, therefore, the board, in taking the course that it has, in referring this question back to the General Conference with no thought of avoiding responsibility, feels that, under existing conditions, the ultimate moral and financial responsibility rests here with you. Hence its action.

Whoever supplies the information concerning us published in the current *Year Book of the Churches*, published under the auspices of the Federal Council of the Churches of Christ in America, well says that, "In polity the Seventh Day Baptists have always been strictly independent congregationalists." Indeed this is a very conservative statement. Our "independent congregationalism" has become so independently individualistic that, to repeat what I have already said in this presence, on one or more previous occasions, we are church and religious anarchists; and sometimes I wonder if we are very far from religious Bolshevism. Now is your opportunity to disprove the fundamental error of my statement, if it be untrue, and prove that Seventh Day Baptist congregational democracy is a reality, and means actual representative government—freedom, not license.

The Tract Board is well toward \$5,000 in debt for current expenses.* The Missionary Board is well toward \$10,000 for similar purposes. The New Forward Movement is paying but little more than 60 per cent of what it was estimated to pay. Figures submitted to this body show that it has shrunk during the year recently closed almost 22 per cent under what it paid the previous year. Our pastors are discouraged, and many of them feel that they are discredited. We are divided into multifarious groups of many hues of religious thought.

*Note.—At the September meeting of the Trustees of the Tract Society, the treasurer reported informally that the deficit for current expenses amounted to \$5,500. At the October meeting he reported that it had increased to \$6,300.

There is no evidence of even cohesion, to say nothing of active and enthusiastic following of leadership among us. Our numbers are dwindling. A pretty discouraging situation. Can we change it? Will we change it? Change it we must, if we are to prosper.

The Sabbath is not in danger of extinction. God will take care of that. But whether Seventh Day Baptists have anything to do with its restoration to the Christian world depends upon Seventh Day Baptists themselves—upon us. That this general condition of apathy, discouragement, and other ills, is not confined to us alone is true; that the reaction which follows any great war is demoralizing is true; and that the reaction which the recent great World War has left in its wake is demoralizing beyond any possible comparison with that of any previous war is equally true. That the Christian Church has lost the greatest opportunity in its history is most sadly true. But depressing and discouraging as all this is, we will not, we can not afford to sacrifice our denominational manhood and womanhood. Jesus went to his death knowing that he had not been able to make his mission clear to his disciples. But his Church has lived; and despite its failings, which are many and sad, it will endure to the end of time. Whether Seventh Day Baptists will perform that part of the mission of the church which it has assumed, remains for Seventh Day Baptists to determine.

That under the direction of the General Conference, the Board of Trustees of the American Sabbath Tract Society will strive to its utmost to fulfill the mission espoused in the purpose of its existence, I have no shadow of doubt. But the Children of Israel, under the Oppression, "could not make bricks without straw"; and no more can we as your servants do your bidding without your money, and much less so without your active, cordial, sympathetic moral support.

If, in this address, I have said anything I should not have said, or left unsaid anything I should have said, I can only say that it was not so intended, and beg to be forgiven.

I have to live with myself, and so I want to be fit for myself to know.—*B. C. Clausen.*

FREEDOM THAT LOOKS ABROAD

There is no such thing as a lasting freedom that shuts itself into a narrow circle of its own. I can not be long free if I do not plan for the interests—the freedom—of other people. The United States can not be long free if it has no regard for the interests—the freedom—of other nations. Foreign missions to individuals in nations and to individual nations also are a mark both of allegiance to God and of the highest wisdom.—*The Continent.*

"E'en Down to Old Age." Genesis 17: 1-8. Ninety years old, and the word of the Lord has grown more clear rather than more vague. It is a comfort to study some old Christians. I am sitting in the home of one now who at ninety used to read us the Psalms and melt our hearts with the beauty of his prayers. I have recently seen three couples pass the sixtieth anniversary of their united love and united faith. I have just read Chauncey Depew's "Story of Eighty Years," and his mother's faith has lost nothing for him with the passing years. Faith acquired in youth will prove its worth in age. But if faith be not taught or caught in youth, upon what shall we lean in the years?—*P. P. Faris.*

A PRAYER FOR BUSINESS MEN

Lord, give me vision that shall see
Beyond the profits of today
Into the years which are to be,
That I may take the larger way
Of labor and achievement; so
Help me to fashion, staunch and sure,
A work my fellow-men shall know
As wrought to serve—and to endure.

I seek for fortune, Lord, nor claim
To scorn the recompense I earn;
But help me, as I play the game,
To give the world its just return.
Thou mad'st the earth for all of us;
Teach me, through struggle, strain, and stress,
To win and do my share, for thus
Can profit lead to happiness.

Guard me from thoughts of little men
Which blind the soul to greater things;
Save me from smug content and then
From greed and selfishness it brings;
Aid me to join that splendid clan
Of Business Men who seek to trace
A calm-considered working plan
To make the world a better place.
—*Berton Braley in The Methodist Protestant.*

MISSIONS

REV. WILLIAM L. BURDICK, ASHAWAY, R. I.
Contributing Editor

WORK AND NEEDS OF THE MISSIONARY BOARD

According to the last report of the Missionary Board it is employing about forty workers, twenty-five of whom are on the home field and fifteen on foreign fields. Those on the home field are located all the way from New York to California, from Minnesota to Louisiana, while the foreign field includes South America, Holland, Java and China.

A part of the workers on the home field receive full time pay from the Missionary Board, but in other cases the appropriation covers only a part of the salary, the churches which they serve or the workers themselves or both making up the balance. The salaries paid by the board on both the home and foreign fields are modest; they are small compared with those paid by the industrial world, and less than those paid by some of our denominational agencies. In some cases the income of the workers is distressingly small, but they have toiled faithfully and bravely.

Some of the missionaries on the home field have ministered regularly to two, three or four churches, and at the same time have had watchcare over other fields. To attempt to estimate the work done and good accomplished by the forty or more workers employed by the board is to attempt the impossible. To say that the report of the work on the home field shows forty-four converts to the Sabbath during the last year, as it does, tells only a pittance of what they have wrought in the Master's name, while to try to picture by the use of statistics the work done in South America, Holland, Java and China is a more hopeless task still.

Our work may seem small, nevertheless the good accomplished for the Master's cause is beyond comprehension.

But a black cloud has appeared in the sky. It threatens all. There is a nine thousand dollar deficit and the demand comes that the board cut its appropriations for the coming

year down from twenty-eight thousand to twenty thousand.

This situation presents two questions, namely, Where are we to get funds to pay the debt, and, Where can we retrench? The latter question is by far the more perplexing, for the board can let the debt run for the present and pay interest, but where can we retrench? The board has been struggling with this question for months, but just as soon as any one proposes retrenchment at any point some one objects, and with good reason.

One of two things must happen soon, the board must be assured of several thousand dollars in excess of last year's income or retrenchment must be commenced with January 1, 1923.

WILLIAM L. BURDICK,
Corresponding Secretary.

Ashaway, R. I.,
October 15, 1922.

"Adding on your part all diligence, in your faith supply virtue; and in your virtue knowledge; and in your knowledge temperance; and in your temperance patience; and in your patience godliness; and in your godliness love of the brethren; and in your love of the brethren love" (2 Pet. 1: 5-7).

Peter thus teaches us that faith is not enough unless all that lies within it potentially is developed by diligence. The figure is that of an opening flower. Everything lies potentially in faith; but unless we add by diligence the qualities developing the flower, it will perish.—*G. Campbell Morgan.*

CARE AND CARELESSNESS

I care not that the storm sways all the trees,
And floods the plain and blinds my trusting sight;
I only care that o'er the land and seas,
Comes sometime Love's perpetual peace and light.

I care not that sharp thorns grow thick below,
And wound my hands and scar my anxious feet;
I only care to know God's roses grow,
And I may somewhere find their odor sweet.

I care not if they be not white, but red,
Red as the blood-drops from a wounded heart,
I only care to ease my aching head,
With faith that somewhere God hath done His part.

I care not if, in years of such despair,
I reach in vain and seize no purpose vast;
I only care that I sometime, somewhere,
May find a meaning, shining at the last.

—*F. W. Gunsaulus.*

EDUCATION SOCIETY'S PAGE

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

SEVENTH DAY BAPTIST EDUCATION SOCIETY

The Executive Board of the Seventh Day Baptist Education Society met at Alfred, N. Y., October 8, 1922.

Members present: William C. Whitford, Frank L. Greene, A. Clyde Ehret, Samuel B. Bond, Curtis F. Randolph, Waldo A. Titsworth, Clifford M. Potter and Earl P. Saunders.

Prayer was offered by Pastor A. Clyde Ehret.

The Treasurer presented his quarterly report, an abstract of which follows:

I. REVENUE

<i>Dr.</i>	
Balance July 1, 1922	\$ 36 97
Interest received	702 11
Rent of Merton Burdick farm	137 62
Contributions	159 32
Forward Movement Funds	539 66
Twentieth Century Endowment Fund ..	8 56
	<u>\$1,584 24</u>

Cr.

Alfred University	\$ 459 21
Milton College	175 49
Salem College	177 92
Theological Seminary	593 98
Treasurer, salary	25 00
Interest accrued on bonds bought	21 42
Delegates' expenses to the associations ..	34 00
Transfer to Principal	7 83
Balance September 30	89 39
	<u>\$1,584 24</u>

II. PRINCIPAL

Dr.

Balance July 1, 1922	\$1,564 29
Insurance Premium repaid	9 05
Transfer from Revenue	7 83
	<u>\$1,581 17</u>

Cr.

Bonds bought	\$1,505 00
Balance September 30,	76 17
	<u>\$1,581 17</u>

Present Endowment\$52,908 41

A committee of two was appointed to present at the next meeting of the Board a list

of such Theological Endowment Notes held by the society as they consider worthless.

The President stated that Miss Susie M. Burdick had proposed to deed to this Society a farm on which we hold a \$1,500 mortgage, with the understanding that if the farm is sold for more than our claim, the excess shall be paid to her.

Miss Burdick's proposition was accepted. Sundry bills amounting to \$25.25 were ordered paid.

E. P. SAUNDERS, *Secretary.*

NATIVE NIGERIAN ADDRESSES, DETROIT CHURCH

ELDER R. B. ST. CLAIR

David De Wit Lewis, M. D., the President of the Health Sanatorium, Peel Street, Montreal, Canada, a native of Nigeria, West Coast Africa, and a personal friend of Prince-Bishop W. S. J. Challoughlczilcize, of Ethiopia, whose guest he was in Abyssinia in 1912, was the principal speaker at a representative gathering, held under Seventh Day Baptist auspices, in Detroit Y. M. C. A., Sabbath, October 14, 1922.

We learned that Dr. Lewis was in Detroit, en route, as it were, from Chattanooga, Tenn., to Montreal, and, after a consultation with him, secured his promise to address our October fourteenth service. We were pleased also to examine his properly-vised British passport, a number of photographs of his sanatorium and its equipment and other items which tended to establish his bona fides. His intimate knowledge of Prince Challoughlczilcize and of Ethiopia make him of especial interest to thousands of Seventh Day Baptists who were privileged to hear the Prince during his recent tour.

CHILDREN THROWN TO CROCODILES

The doctor told in graphic language his life's story and the customs of his people, the Lagonhy tribe of interior Nigeria. He estimates that there are over four millions of souls in that tribe alone, and practically none of these have ever seen the face of a white man. This tribe has a vague conception of a Supreme Being, but, unfortunately he is not viewed as a God of Love. The people, fearing his wrath, attempt to propitiate him by offering every third child to him. This is done by sacrificing these children, at four months of age, to the croco-

diles. There are no exceptions to this rule. The people, from the king down lament this seeming necessity, but know of no escape.

YOUNG DAVID ESCAPES AND IS RESCUED

Clothing is of the most primitive type and the material from which it is made being scarce, severe penalties attach to any destruction of same in whole or in part, even though same may be most inadvertent. For a trivial infraction of the rule, the sister of the doctor had one of her hands amputated, and for a similar infraction, Dr. Lewis' right foot was endangered. It was this impending punishment which caused him, panic-stricken, to flee from his home and tribe. Making his escape into the tropical wilderness, he pursued his way, more or less aimlessly, many a long, weary day. Here, finally, he was discovered by a Mr. Thomas, of Halifax, Canada, the first white man young David, who was then thirteen, had ever seen. He was clothed by him and taken to the booth of the hunting party, of which Mr. Thomas was a member, and finally was brought by them to the sea-coast town of Lagos, the first city David had ever visited. Here he met Mrs. Thomas who proved more than a mother to him, and he was taken, first to London, where he had experiences which to others were amusing, but to David, terrifying in the extreme. The party then crossed the Atlantic, and David was placed in the hands of a private tutor, after which he entered Nobleman's High School, Halifax, and, following this, became a freshman at the noted McGill University of Montreal. After graduating as a physician, Dr. Lewis began to practice in Canada, but, desiring more experience and instruction along certain lines, he went, after two years, to Munich, Germany, and upon returning, established his Health Sanatorium, which has proved successful from all viewpoints.

MEETS PRINCE CHALLOUGHLICZILCIZE

Ten years more of medical work followed, during which time he made several trips abroad, and upon one of these occasions, he visited Ethiopia, where he was introduced by Mr. J. O. Mark, journalist, of Freetown, Sierra Leone, Organizer of the International Congress of the Darker Races, to Prince Challoughlczilcize. He spent a fortnight or more with the Prince and came in contact with the Seventh Day Sabbath upon the first Saturday of his visit. He informed the Prince that he was a trifle previous, Sun-

day not having arrived. The Prince soon convinced him that the Seventh Day was the Bible Sabbath, although it was not until October 7, 1922, that the doctor actually began to observe it. The doctor told of the vastness of the area and the density of the population of Ethiopia, and mentioned one occasion when over 15,000 young people were assembled in an immense pavilion upon a Sabbath day. The throng was far larger than a monster mass meeting the doctor had addressed in Madison Square Garden, New York.

TO RESCUE THE NIGERIANS

A number of wealthy men, resident in Montreal and elsewhere, are giving their support to the doctor's mission, which is to penetrate interior Nigeria, clothe thousands of the natives (30,000 suits of overalls are now on order with one Montreal manufacturer), introduce medical missions and proclaim the love of God to each and every member of the tribe. He has special garments ordered for the king or chief of the Lagonhy tribe, and he hopes by these presents and his medical services to atone for the accidental destruction of the primitive and abbreviated "clothing" of a quarter of a century ago.

His address was well received by the Detroit people, the only complaint being that he was too brief, although he spoke an hour or more. His country is located near the Gold Coast where our missionary, Peter H. Velthuysen, after a short effort to win the Gold Coasters to Christ, died at Ayan Maim.

LITERATURE DISTRIBUTED

Two tables of good Seventh Day Baptist literature were on display and over 1,000 pages of tracts and periodicals were placed into the willing hands of those who wished to learn more concerning us. In addition to this, Dr. Lewis was supplied with several issues of the SABBATH RECORDER, the *Gospel Herald* and a number of our good tracts.

The people left the Y. M. C. A., feeling that it had been a Sabbath afternoon well spent. We were pleased that both the Sabbath and Prince Challoughlczilcize received so many words of commendation and confirmation and that Dr. Lewis, now having amassed a competency, is going to spend his time, money and efforts in the evangelization of his native people. We feel sure that all of our people will gladly avail themselves of the opportunity of praying to the

God of Heaven in behalf of the efforts to be put forth by Dr. Lewis for the salvation of the Lagonhy tribe. Possibly, too, it may be desirable for Dr. Lewis to visit some of our Seventh Day Baptist centers and get into touch with the real spirit of our ancient faith ere he leaves for Africa's shores with the beautiful Gospel and Sabbath of Jesus.

The people sang with up-lifted hands, as never before:

"Faith of our fathers! Holy faith!
We will be true to thee till death!"

This pledge was the more appropriate because the lesson of the Sabbath school had been "Seventh Day Baptists in England," detailing the martyrdoms and persecutions of our ecclesiastical forebears, and the minds of all had also been drawn to the splendid Sabbath-keeping history of Ethiopia.

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, September 17, 1922, at 2.30 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, Asa F. Randolph, Frank J. Hubbard, William M. Stillman, Theodore L. Gardiner, Esle F. Randolph, Marcus L. Clawson, Iseus F. Randolph, Irving A. Hunting, Jacob Bakker, James L. Skaggs, Roy E. Titsworth, Henry D. Babcock, Ahva J. C. Bond, Arthur L. Titsworth and Business Manager Lucius P. Burch.

Visitors: Mrs. David E. Titsworth, Elmer Hunting.

Minutes of last meeting were read.

By vote the following were elected a committee to nominate the standing committees of the Board for the year: James L. Skaggs, Theodore L. Gardiner, Irving A. Hunting.

The Supervisory Committee reported that the appraisal of the Publishing House had not yet been made for good reasons, but would be made soon. The committee also reported that another linotype machine would be installed the coming month at an expense of about \$2,300.00.

The following communication was received and referred to the Committee on Sabbath School Publications:

To the Board of Trustees of the American Sabbath Tract Society.

DEAR FRIENDS:

The Commission of the Seventh Day Baptist General Conference made the following recommendations which the General Conference adopted at its recent session at Ashaway, R. I. This copy is submitted for your information and consideration.

The General Conference recommends:

1. The discontinuance of the *Sabbath Visitor* as now published by the Sabbath School Board and printed by the Tract Society.

2. That the Commission ask the Tract Board, the Sabbath School Board and the Young People's Board to make a study of the feasibility of publishing a suitable periodical for our boys and girls of junior and intermediate age.

3. Since this recommendation contemplates the saving to the Tract Society of approximately \$1,000.00 a year, we advise that one-half of this saving, namely \$500.00, be added to the budget of the Tract Society for the support of the Vacation Religious Day Schools.

On behalf of the Commission,

EDWIN SHAW, Secretary.

Plainfield, N. J., September 8, 1922.

The following communication was received:

Rev. Edwin Shaw,

Secretary of the American Sabbath Tract Society,

Plainfield, N. J.

DEAR BROTHER SHAW:

As the members of the Tract Society know, I have become corresponding secretary of the Missionary Board, and this note is to assure the Tract Society that, as in the past, I shall be glad to serve the society and the special interests it represents in any way consistent with my duties to the Missionary Board.

I send this note because I have always believed that the officers and employees of one denominational board should, in an unofficial way, serve all denominational interests so far as possible. Therefore I solicit, from time to time, suggestions not alone as to my work as missionary secretary, but also as to ways by which I can advance the interests of the Tract Society.

Faithfully yours,

WILLIAM L. BURDICK.

September 6, 1922.

Voted, that the Recording Secretary acknowledge receipt of the above letter and reply suitably thereto.

The following reply to the communication of Rev. Robert St. Clair which was received at our last meeting was received from President Randolph.

Rev. Robert B. St. Clair,

3446 Mack Avenue,

Detroit, Mich.

DEAR BROTHER ST. CLAIR:

At the regular meeting of our Board on Sunday, I read your letter of the 7th inst., which

gave rise to a very interesting discussion but, owing to the present financial embarrassment of the Board, involving a large number of our interests already established, the Board did not see its way clear at this time, to establish such a quarterly. Consequently, no action was taken.

We have been obliged to curtail our work in several directions, even to withdrawing all financial support of our Italian and Hungarian Missions. This has been done regretfully, but a stern necessity has demanded it. Nevertheless, the Board appreciates your interest in our work and we should be sorry to have you feel otherwise.

Faithfully yours,

CORLISS F. RANDOLPH,

President.

August 15, 1922.

The following was received:

Arthur L. Titsworth,

Recording Secretary,

Board of Trustees of the

American Sabbath Tract Society.

MY DEAR BROTHER SECRETARY:

Will you please bear this information in an official way to the Board of Trustees.

The Seventh Day Baptist General Conference at its recent session at Ashaway, R. I., on recommendation of the Commission, took the following action:

"We recommend that the duties of the director of the New Forward Movement be so enlarged as to include Sabbath reform work as recommended by the General Conference in 1921, and as approved by the Board of the Tract Society at its meeting in May, 1922."

The following action was also taken:

"We recommend that the salary of the Forward Movement Director be divided equally between the General Conference and the Tract Society."

The Commission at a meeting held on the trip to Newport suggested that the Conference pay all expenses of the director outside the office at Plainfield, and the Tract Society pay all expenses of the office, including, secretary, postage and other incidental expenses.

Sincerely yours,

EDWIN SHAW.

Milton, Wis.

September 14, 1922.

Voted that the Board approve the recommendation of Conference relating to the work of Director Bond and the payment of his salary, and also approve the suggestion of the Commission as to the payment of his expenses.

Voted that the salary of Corresponding Secretary W. D. Burdick be fixed at \$375.00 per year.

Director Bond spoke of his plans as Forward Movement Director, his time for the immediate future being devoted to the financial situation, and the first of the coming

year being devoted more largely to general Sabbath Reform work and Sabbath promotion.

By vote the question of the removal of Director Bond's family and effects from Salem, W. Va., to Plainfield, N. J., and the employment of Mrs. William Seward as secretary was referred to the following committee with power: William C. Hubbard, Alex. W. Vars, Marcus L. Clawson.

Voted that we spread on our minutes an expression of our appreciation of the gratuitous services rendered by the Misses May Dixon, Mary Lou Ogden, Marjorie Burdick, Leta Lanphere and Zea Zinn in Religious Day School Work the past summer.

Voted that the salary of Edwin Shaw be continued to the fifteenth of September and that the salary of Willard D. Burdick as Corresponding Secretary begin the same date.

Voted that the salary of Director Ahva J. C. Bond begin the first of October.

Whereas the Board feels that for the best results for the denomination and the Society, the Forward Movement Director should reside near the location of the Board, it was voted that the Society pay the expenses of the removal of Brother Bond from Salem to Plainfield.

The following report was received and adopted:

STANDING COMMITTEES FOR THE YEAR

Advisory—Edward E. Whitford, Asa F. Randolph, Jesse G. Burdick, William M. Stillman, James L. Skaggs, Clayton A. Burdick, William C. Whitford, Alexander W. Vars.

Italian Mission—Jesse G. Burdick, Iseus F. Randolph, Irving A. Hunting.

Supervisory—Marcus L. Clawson, Clarence W. Spicer, John B. Cottrell, Orra S. Rogers.

Distribution of Literature—Willard D. Burdick, Alex. W. Vars, Henry M. Maxson, James L. Skaggs, Ahva J. C. Bond, Iseus F. Randolph.

Sabbath School Publications—Edwin Shaw, Theodore L. Gardiner, William C. Whitford.

Denominational Files—Corliss F. Randolph, Arthur L. Titsworth.

Investment—Frank J. Hubbard, Henry M. Maxson, William M. Stillman.

Auditing—Otis B. Whitford, Charles P. Titsworth, Roy E. Titsworth.

Budget—Frank J. Hubbard, Edward E. Whitford, Marcus L. Clawson, Jesse G. Burdick, Willard D. Burdick, Edwin Shaw, Otis B. Whitford.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH;

Recording Secretary.

WOMAN'S WORK

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

QUAKING ASPENS

Peace, little aspen-trees!
Here by the brink of the river,
Here in the canon's rift,
Blows there the smallest breeze?
See how your neighbors the spruces lift
Placid their gray-green spires, unstirred by a
breath.

See how the pines on the hill are as still as death.
Why should you flutter and shudder? Why
should you startle and shiver?

Peace, little aspen-trees!

Nay, little aspen-trees,
'Tis not by fright ye are shaken.
Ye and my heart are akin,
Shaken by ecstasies,
Thrilling to mystical joys within!
Ours is a dower of perpetual sweet unrest,
Never the stately calm of the pines on the crest.
They will awake in the wind. But we in the
stillness awaken—

I and the aspen-trees!

—Marian Warner Wildman.

It was in the early hours of a beautiful autumn morning that I boarded a north-bound train to make a little journey. I can hear some one say, "Does she never stay home?" This was just a little trip, not much more than two hundred miles, and not outside of my own State. It differed in other particulars also from our Conference trip. While it was short in distance it was long in time. I took an early train, hoping to make connections so that I might reach my destination in ample time to keep a six o'clock appointment. I had not gone many miles before I discovered that one of the trains that I had hoped to catch had been taken off, and if I continued on that road I should have a long wait at a little station in the middle of the night, so I left the train at a junction and, after waiting four hours, started out, with a new ticket and another certificate, over a different road. This road made connections, but was in no hurry about it, consequently it was late in the evening before we puffed into my station. I had started alone but by the middle of the afternoon the other women from our community, who had enjoyed forty winks more than I had had

that morning, had caught up with me. I was glad to welcome them with other friends, all going to the same place. You may have guessed that we were enroute to a state convention of women's clubs that was convening the following day. While I was sorry to miss the pre-convention board meeting, it was very pleasant to have so many club women for traveling companions. All afternoon as we stopped at the stations other women joined us, until as night came on we had quite a large group. We had with us a former state president who knew every one and wanted us all to become acquainted with one another. If you have made similar trips you will know that there were many interesting discussions on that train that afternoon and evening.

Our road ran along the banks of the beautiful Wisconsin river. All natives of Wisconsin are inordinately proud of this river, but many are sorry that with the building of the great dam below the Dells some years ago the water rose twenty feet, thereby reducing the height of the cliffs. There is still beauty enough to lure many lovers of nature to its shores, and to induce the railroads to sell excursion tickets from distant States to this point. As we went farther north we discovered that Dame Nature had been apprised of our coming and had been busy decorating. She had used the paint brush with lavish hand and the result was riot of wonderful colors. I remembered Penelope's request to her landlady that she not use red, yellow, purple and blue flowers in the same bouquet, and to that lady's bewildered "But that's the way the good Lord mixes them in the fields," the answer came, "Yes, but the good Lord can do some things that we can't." Have you seen the deep red of shumac leaves massed against the blue of the sky, and in front of all the little white birch trees lifting their branches heavenward? There is something about such a sight that lifts one's spirit heavenward with the little branches.

Darkness came upon us long before we reached our destination, and after the manner of all women going to conventions, we began to speculate upon where we should spend the night. Some were planning to stay at hotels through the meeting, and others thought that they would stay that night at hotels as it was early for the convention and hostesses would not be expecting them. Finally, one asked me if I too

were going to the hotel. When I replied that I had been invited to stay with cousins she exclaimed, "You rich woman." I had expected my cousins at the station to meet me, but when we alighted from the train we found not only my cousins but other members of the hostess club, and all visitors were made welcome and taken to the homes to which they had been assigned.

The convention was an unusually good one. Following so soon after Conference I think I was more critical than I might have been at some other time, and when I found so little to criticise I was sure that it was a good convention. We had talks and addresses from people of national prominence. There were discussions of child welfare problems, Indian welfare problems—we have four Indian reservations in Wisconsin—of Americanization work among our foreign born, of problems in education and conservation and upon many other subjects. The convention adopted a resolution calling upon our state legislature to take action to abolish the billboards from our highways. At the session devoted to the discussion of education, presided over by Miss Louise Nardin, dean of women at our state university, Dr. Ida Scudder from India was expected to give an address, but she was called from the State shortly before the opening of the convention. A woman from the Chicago office was presented in her place, and made a strong appeal for the financial support of club women for the seven Christian colleges of the Orient. The time limit is almost up for securing the second million dollars that will entitle them to the gift of one million from the Laura Spellman Rockefeller Memorial Fund. I was glad to see that the large audience seemed interested in this appeal and took literature that was handed out.

But it was not of this convention that I started to write, although I am sure that you would have enjoyed all the sessions. I want to tell you of some lone Sabbath-keeping families that I visited. The cousins, who so kindly welcomed me to their home, have been living away from their church home for several years. The family consists of the father and mother, Mr. and Mrs. Fay Coon, son Gareldt, a junior in high school, and the little daughter Genevieve. Mr. Coon combines the teaching of agriculture in the high school of Wausau with the work of

the county agent, and is a very busy man, while Mrs. Coon keeps busy with the girls of the county in her canning clubs. Her demonstration team is very proud of the prizes taken at county and state fairs. Both children, while very happy and proud of their school and city, are looking forward to the day when they will enter Milton College and find a home, for a time at least, among people of their own faith.

I had expected to return home Friday afternoon, but our home was once numbered among the lone Sabbath-keeping homes and when they asked me to stay over the Sabbath with them I accepted their invitation. Then when the suggestion was made that we drive to another city to visit another family of Sabbath-keeping friends, I was very glad to avail myself of that opportunity. The weather had been ideal all week, but on Friday evening there was a thunder shower, and more rain on Sabbath morning. I thought that our ride might have to be given up, but I reckoned without mine host, for he said, "I think we can go all right if you women want to." Of course we did want to go and so we started off in the face of a storm, assuring ourselves that "this is a clearing up shower." We passed through several such showers on our way, but in reality I think they did prove to be clearing up showers for by five o'clock that afternoon the clouds had cleared away and the sun came out to take the air for a few minutes before night came.

There is much in that northern country that is new to one from the southern part of the State, and even though the weather was unpleasant I enjoyed the ride very much. This is the country of great paper mills, and we passed two of these mills that day; one of these, an immense concern, had held until recently, I was told, the distinction of being the largest paper mill in the world. As we neared the building I judged that a banquet was being served, and that the main course consisted of corn beef and cabbage, but I was informed that the odor of cooked cabbage is always hovering over that mill. What an ideal spot this would be for our friend Jiggs. We wish he knew about it.

We found some miles of cement, some of sand and a few of dirt, or as it happened, mud, but in due course we arrived in Auburndale at the home of our friends, Mr. and Mrs. Howard Stewart, who with their

son Hugh, a young lad in the first year of high school, and little daughter Lucille were watching for us. We found that they did not think a rain or two would keep us away, and they seemed to consider forty-five miles a good Sabbath day's journey. When Mrs. Stewart saw me she exclaimed, "I have just been trying to find out from the RECORDER if you had reached Conference yet, and now you are out here." You may well believe that the day went fast, there were so many things to talk about and, too, there was the dear little baby to be cuddled. There were questions about Conference and the friends we met there, as well as about the home church and the college. The Stewarts are members of the Milton Church and the Coons of the Milton Junction Church. Mr. Stewart has just entered upon his second year as superintendent of the Auburndale schools and we can well believe that he is kept busy. After dinner Mrs. Stewart suggested that we call upon another family of Seventh Day Baptists living in town, Mr. and Mrs. D. R. Coon, who for many years have been lone Sabbath-keepers. We were very glad to call upon these people who have held up the banner of our faith through these years. We found Mrs. Coon in her flower garden among the late blooming flowers. She took us into the house and we had a pleasant visit. We found that we had mutual acquaintances, and that both Mr. and Mrs. Coon had lived in towns where members of our various families had lived. Mr. Coon as a boy had lived in New York, in the vicinity of De Ruyter, and a little later had come to Utica, Wis. Mrs. Coon, whose maiden name was Witter, could tell us many things about western New York. In the days when there were Seventh Day Baptist churches in Berlin, Dakota, and Caloma, Wis., Mr. and Mrs. Coon were not lone Sabbath-keepers in the sense they have been during these later years. They are now in better touch with the denomination, through reading the RECORDER, than are some of our members who live within a stone's throw of our churches.

As it grew late in the afternoon the people who had the forty-five-mile drive ahead of them felt that they must start, and we again visited the flower garden, where we were given permission to help ourselves. When we finally said good-by my hands were filled with beautiful flowers such as grew in my mother's garden in my childhood home, and

with the flowers I had found the fragrant leaves of the rosemary plant—"rosemary—that's for remembrance" you know.

As we left this home we also said good-by to the cousins from Wausau and I returned to the Stewart home to remain until time to take the midnight train for home. That does not tell the whole story, because to catch that particular train my host had to drive me to a station twelve miles distant, but the roads are cement and they said it could be done.

There were many more things that we wanted to say when it came time to start for the train, but the cat was at the door and the good-bys must be hastily said. Those twelve miles of cement ribbon rolled under the car without a single knot, and in a few minutes I was following the porter down the aisle to my section, and, you may not believe it, but almost immediately it was morning and I was being told that in twenty minutes I would have to make my transfer. And so I came home. I still have the rosemary leaves.

WORKER'S EXCHANGE

At the recent meeting of the Northwestern Association at White Cloud, Mich., a meeting of the women was held on Friday afternoon at 4 o'clock.

It was called to order by the Corresponding Secretary of the Woman's Board, Mrs. Metta Babcock. Mrs. E. D. Van Horn led in prayer.

Mrs. H. C. Van Horn, of Dodge Center, Minn., spoke of the talk at Conference by Miss Susie Burdick, and gave a short review of the part on the Conference program of the Woman's Board. Mrs. Kelly, Mrs. D. B. Coon, Mrs. Tappan and others spoke of the work of Miss Burdick, and expressed a wish that she be returned to China as soon as possible. Mrs. Babcock talked of the need of mission study among our women.

The meeting closed with prayer. There were nineteen women present.

MRS. E. M. HOLSTON,
Secretary.

Plainfield, N. J.

The Woman's Society for Christian Work has held seventeen meetings during the year from October 5, 1921, until June 7, 1922, five of these being all-day sewing meetings with luncheon. There was also one meeting

of the Executive Committee and one special meeting. The average attendance of members at the business and sewing meetings has been twenty.

Our membership of seventy-two at the beginning of the year was depleted in February by the death of two of our loved members, Mrs. James Clawson and Mrs. Theodore G. Davis.

Special features at our meetings included a birthday surprise for Mrs. John G. Spicer, chairman of Quilting, at our January eighteenth luncheon, and the entertaining of the ladies of our New York City church at our final meeting on June seventh.

On September 21 the society tendered an informal reception to our retiring president, Mrs. Edwin Shaw, who has gone to make her home in Milton, Wis. Mrs. Shaw was spending a few days with Miss Ida F. Randolph and more than sixty of the friends motored to her home, completely surprising her guest. Refreshments were served and music, appropriate to the occasion, was rendered by Mrs. John B. Cottrell and Mrs. Paul A. Whitford, the words of the latter selection being written by our vice president, Mrs. Sarah L. Wardner.

Before leaving, the guests presented Mrs. Shaw with a token of their appreciation of her efficient work as president of the society and a reminder of the happy friendships formed during her residence here. Mrs. Wardner made the presentation, to which Mrs. Shaw charmingly responded.

The budget method for raising the larger part of our funds proved most satisfactory again this year. Our pledge to the work of the Woman's Board was provided for by our personal contributions to the Forward Movement through the church. At our first meeting it was voted to take work for the Charity Organization Society, the King's Daughters and the McAll Auxiliary and \$10 was appropriated toward the beginning of our work for each society. One hundred and forty-six garments were completed for these societies and the City Day Nursery and a postcard quilt was made for the McAll Mission in France.

At our second meeting it was voted that we pledge \$500 toward the expense for church repairs. All of this has been paid and a vacuum cleaner purchased for the church at a cost of \$85. Several chain

teas at the homes of members have been helpful in raising necessary funds.

The society was divided into sections, alphabetically, for the serving of dinners. Four dinners were served and were most efficiently supervised and very successful. Pleasing entertainments and social hours following the dinners were much enjoyed. The committees were faithful in the performance of their duties.

Many sick and lonely ones have been cheered by greetings, visits, flowers and delicacies, and other needy ones helped by gifts of money, books and clothing. The Woman's Society for Christian Work for the coming year aims to more completely realize all that its name implies.

Respectfully submitted,
ANNA BURDICK SPICER,
Corresponding Secretary.

"Enthusiasm is one of the greatest fears and smallest dangers of modern religion. Considering the importance of the Christian message, and of the issues which hang upon it, our enthusiasm seldom reaches the level of respectable earnestness."

"A great fortune is a splendid servitude," wrote Seneca, the great millionaire of the first century. In the twentieth century Carnegie expressed the same idea when he said of rich men, "At first they own the money they have made and saved. Later in life the money owns them."—*Youth's Companion*.

THE LIFE THAT COUNTS

The life that counts must toil and fight;
Must hate the wrong and love the right;
Must stand for truth by day and night;
This is the life that counts.

The life that counts must aim to rise
Above the earth to sunlit skies;
Must fix its gaze on Paradise—
That is the life that counts.

The life that counts must helpful be;
In darkest night make melody;
Must wait the dawn on bended knee—
That is the life that counts.

The life that counts must helpful be;
The cares and needs of others see;
Must seek the slave of sin to free—
That is the life that counts.

—The Gospel Herald, from the Christian Cynosure.

YOUNG PEOPLE'S WORK

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

BETTER THINKING

LYLE CRANDALL

Christian Endeavor Topic for Sabbath Day,
November 4, 1922

DAILY READINGS

- Sunday—Think clearly (Matt. 22: 15-22)
- Monday—Think kindly (1 Cor. 13:5)
- Tuesday—Think modestly (Rom. 12:3; 1 Cor. 8:2)
- Wednesday—Think greatly (Eph. 3:20)
- Thursday—Think of God (Ps. 2:1-8)
- Friday—"Consider your ways" (Hag. 1:1-11)
- Sabbath Day—Topic, Better thinking (Phil. 4:4-8) (Consecration meeting.)

As I sat in my room trying to think of what I should write on this subject the beautiful strains of that wonderful production, "Meditation", came to my ear from downstairs where some one was playing the piano, and I thought of how important it is to stop and meditate on holy things as the Sabbath draws on.

Let us ask ourselves the question, "Do we spend as much time as we should in *real thinking* of God?" How many of us spend at least fifteen minutes each day in Bible reading, prayer and meditation on God's word?

During the past summer it was my privilege to spend a few days in a county Y. M. C. A. camp for boys of high school age, near Grand Haven, Mich. I shall never forget our last camp-fire service held on the shore of Lake Michigan on Sunday evening. My friend gave a stirring heart to heart talk to the boys and then asked how many were willing to sign a pledge saying they would pray, read the Bible and *meditate* on what they read every day. The response which they made to this appeal made a deep impression on me, for nearly every boy signed the pledge. How important it is to form the habit of studying the Bible while we are young, and in order to study it properly, we must not only read it but think of what we read. No one can estimate the benefit received from a few minutes spent in quiet meditation on God's Word at the beginning of each day. Let us, Christian

Endeavorers, spend more of our time in this way.

One of the ways in which we may attain better thinking is to think kindly. In 1 Corinthians 13:5 we are told that love "thinketh no evil". It is very easy for us to think evil of our neighbor and to say evil things about him. But if we stop to analyze the situation I think we shall find that the reason why we have these evil thoughts is the fact that we do not "love our neighbors as ourselves". When we dislike a person how easy it is to think about his faults, forgetting that we possess the same faults. Let us stop thinking about our neighbor's faults and let us see the good qualities of his character instead. Let love control our lives and then we will think no evil.

Another way to attain better thinking is to "think modestly". Romans 12:3 says that every man should not think more highly of himself than he ought to think, but he should think soberly, "according as God has dealt to every man the measure of faith". Every person should have a certain amount of self-confidence in order to succeed in life, for it is very essential to one's success. But he should not have an over-abundance of this quality which will cause him to incur the dislike of his friends. In other words he should not overestimate his abilities, or "think more highly of himself than he ought to think, but think soberly."

Finally, Christian Endeavorers, let us "think greatly". Let us fix our minds upon God and his wonderful works; let us think of what he has done for us, how he cares for us for even the hairs of our head are numbered, and how he loves us. Let us think of the Savior who was willing to leave his home with the Father and come to the earth that he might die for our sins. If we think on these things there will be no room for evil thoughts in our lives.

TWO NEW SUPERINTENDENTS

The Goal and letter following mark the beginning of the work of two of the new officers of the Young People's Board, Miss Elisabeth Kenyon, Junior Superintendent, and Mrs. Edna Burdick Sanford, Social Fellowship Superintendent.

Miss Kenyon is an experienced and enthusiastic Junior worker, being superintendent of the Junior Society of the Ashaway Church. The Goal she presents is very com-

prehensive and if carried out will insure interesting Junior-meetings and live societies. The banner will be awarded at North Loup by ratings upon this goal. "Come on," Juniors! Who will win it?

Mrs. Sanford needs no introduction to Seventh Day Baptist Endeavorers. She is well known, first as an enthusiastic worker in the Eastern Association, as the author and director of the pageant presented at the Alfred Conference, and last year as one of our loyal missionary teachers at Fouke. She is admirably adapted to her new work and we predict plenty of good times for Endeavorers in 1922-23. R. C. B.

JUNIOR C. E. GOAL FOR 1922-1923

(Total possible points 260)

SOCIETY ORGANIZATION

(Possible points 30)

- | | |
|---|--------|
| | Points |
| 1. At least four officers and four committees | 10 |
| 2. At least six business meetings a year conducted by Juniors | 10 |
| 3. Junior devotional meetings conducted by Juniors | 10 |

INDIVIDUAL TRAINING

(Possible points 230)

- | | |
|--|-----|
| 1. Every active member leading at least one meeting a year | 5 |
| 2. Every active member an officer or on some committee | 5 |
| 3. Every officer and committee accomplishing definite duties | 16 |
| (1 point each suggestion given below, making total 16 points) | |
| 4. Secretary and treasurer keeping accurate reports | 3 |
| 5. Committee chairmen regularly handing in written reports at business meetings | 3 |
| 6. At least three-fourths active members attending church regularly | 5 |
| 7. At least one-half active members keep child's quiet hour and members of the Tenth Legion | 10 |
| (5 points for each division) | |
| 8. Regular memory work done (Figured according to suggestive work below) possibility of | 155 |
| 9. Regular attendance and participation by at least three-fourths active members in every Junior meeting | 10 |
| (4 points on attendance and 6 points on participation) | |
| 10. One-fifth increase in active membership | 3 |
| 11. Definite giving for missions amounting to at least 5 cents per active member | 5 |
| 12. At least one mission or Junior textbook study class | 10 |

SUGGESTIONS FOR OFFICERS AND COMMITTEES

- President:**
Preside at business meetings
Oversight of committee work

Vice-President:

Training for future president
Chairman of Lookout Committee

Secretary:

Keep up-to-date list of active and preparatory members
Keep accurate records of all business

Treasurer:

Keep accurate records of all money received and paid out
Help superintendent make out budget for society and get pledges for same

Prayer Meeting Committee:

Plan and prepare meetings at least one week in advance with supervisor
Choose leaders for meetings and post list of same each month not later than third week of preceding month

Lookout Committee:

Secure new members, both active and preparatory
Work to get active members to take part in meetings

Social Committee:

Welcome strangers at meetings
Hold socials at least four times a year with some definite part of each social set aside for devotional work

Missionary Committee:

Have charge of missionary meetings
Organize at least one missionary or Junior textbook study class a year under supervision of older person.

SUGGESTIONS FOR MEMORY WORK

- | | |
|--|-----|
| Bible Gems (5 divisions with 2 points each—in all 50 verses.) | 10 |
| Bible Promises (66 verses) | 15 |
| United Society 5-year course | 105 |
| First year—20 verses (4 points) and Junior pledge (3 points) | |
| Second year—18 verses (3 points) | |
| Third year—26 verses (5 points) | |
| Fourth year—10 passages of Scripture or 54 verses (10 points) and 5 chapters or 189 verses (25 points or 5 each chapter) | |
| Fifth year—String of Pearls—11 divisions (55 points or 5 points each) | |
| Junior S. D. B. rally song | 5 |
| A birthday song (to be sung in honor of Juniors' birthdays) | 5 |
| A Motion song | 5 |
| A standard hymn | 5 |

A LETTER FROM MRS. SANFORD

DEAR ENDEAVORERS:

What about your Social Committee for this year? You say that it is an unusually good one, that it consists of wide-awake, active young people; that they are watching the magazines and papers for new ideas in the line of socials; that they are original and have lots of initiative; that they are planning to hold at least one social every

month. That is fine! Such a committee in each society of our denomination will make an interesting 1922-1923. It will make an interesting Christian Endeavor meeting at Conference next year when your society receives a pennant.

Let every Endeavorer get these points. The Young People's Board is this year putting particular stress on Social Fellowship. (Note fourth item on the new Goal cards.) A pennant will be awarded to any society which will attain 160 points by their social program. The first requisite is that the social must be a Standard Social in order to gain any credits.

The question is frequently asked, "What is a Standard Social?" (1) Devotional exercises, consisting of prayer and Scripture reading or sacred songs shall be conducted some time during the evening, preferably at the close. (2) Some part of the social shall be devoted to entertainment that will be educational, and that is calculated to strengthen character or give inspiration toward a higher and better life, for example, a speech by one of the society's own members, a talk by the pastor, a debate, some essays, a good uplifting story well told, ten or fifteen minutes devoted to discussion of better socials or society work.

Why are these requirements important features in a Christian Endeavor social? If athletics in schools and colleges were carried on for the fun side only or as a mere recreation from study, how long would they continue to hold the place that they do today in our school curriculum? We have come to realize the part that athletics play in fitting one to cope with life's problems. The aim of Christian Endeavor work is to develop young people for life service. If we carry that aim into our socials, they must contain fun, (yes, and plenty of it) but there must be a constructive element about it also. Our Christian Endeavor Expert book says, "The work of the social committee should be as religious as that of the Prayer Meeting Committee. It will be social to save, seeking to get close to people in order to bring them to Christ. In this spirit every social will be planned."

The credits given are as follows:

1. Ten points on your social rating for each standard social held.
2. Ten additional points if the standard social is fully reported to the board, providing the social has been used by the Christian Endeavor

society reporting and that it contains some points of originality.

3. Ten additional points if a society uses a social submitted by the board.

Note—A total of 100 points will be allowed on the first item in one year. A total of 30 points will be allowed on each of items 2 and 3 in one year. No more than 20 points can be given on any one social.

A Thanksgiving or Pilgrim Social has been prepared and is now ready for use. The outline for same is as follows:

A suggestive poster

A. Games—

1. Preparation for the voyage
2. On the *Mayflower*
3. Landing
4. Preparation for winter

B. A Pilgrim Romance

Suggestive pantomime scenes from Longfellow's "Courtship of Miles Standish"

C. Games—

1. A bag of nuts
2. Turkey contest
3. A harvest scramble

The Feast

Devotionals

Please send all requests for socials and reports of same to the Social Fellowship superintendent. This will assist her in keeping records and giving credits. Send your original ideas to the superintendent that these ideas may be passed on to other societies. To make the work successful we need the fullest co-operation. This year in our socials, let us strive for original ideas, educational features, lots of fun and with it the thought of "service" for our Lord and Master.

Yours in Social Fellowship,
EDNA BURDICK SANFORD,
Social Fellowship Superintendent.
Little Genesee, N. Y.,
October 8, 1922.

A MESSAGE FROM PRESIDENT JOHANSON

DEAR ENDEAVORERS;

Greetings from the Young People's Board to the best people on earth. During the cheering at the Young People's program at Conference, Dr. Gardiner called out "Whoop'er up." My reply is, we are doing that now. Those of us who attended the Ashaway Conference will long remember the inspiration of that meeting. I know that your delegates have reported to you ere now. If you had no delegates, read the reports and papers as they are printed in the RECORDER.

Some had feared that our people would feel somewhat discouraged because of hard times and seeming lack of interest. This feeling was not marked. President M. Wardner Davis said in his address that he believed evidences of a turning tide were at hand. Let us come to Conference next year and prove at least that among the Endeavorers this is literally true. Let us begin to look hopefully forward to the next Conference at North Loup. All who can, should begin their plans now to attend that gathering.

At our board meeting this last week we voted to continue the practice of sending bulletins to the societies. These will be sent only often enough to get the plans of the board well before the Endeavorers. May I ask you to be faithful in reading these communications to your societies. It is the surest way of securing the information that we are most anxious for you to get.

If you have any problems that we can help you solve, we are ready to assist. If you have any suggestions for more aggressive work, send them along. We are your servants. Sincerely yours,

B. F. JOHANSON,
President.

Battle Creek, Mich.,
September 18, 1922.

OCTOBER MEETING OF THE YOUNG PEOPLE'S BOARD

The regular meeting of the Young People's Board met in Room 8, College Building, at eight o'clock, October 5, 1922.

The President called the meeting to order. Leon Maxson offered prayer.

Members present: Dr. B. F. Johanson, Mrs. Frances F. Babcock, Mrs. Nettie Crandall, Mrs. D. B. Coon, Miss Emma Maxson, Mr. E. H. Clarke, Mr. Leon Maxson, Mr. Aden Clarke, Mr. D. K. Howard, Miss Marjorie Willis.

Visitor present: Rev. D. Burdett Coon. The Treasurer presented a report which was approved.

Bills to the amount of \$10.00 were allowed for mimeographing and postage.

The Secretary was instructed to pay the bill for stationery, the amount to be reported later.

The Corresponding Secretary read the following report for the month:

REPORT OF THE CORRESPONDING SECRETARY

Number of letters written, 38; number of bulletins sent out, 135.

Correspondence has been received from: Miss Elisabeth Kenyon, Miss Hazel Langworthy, Miss Maleta Osborn, Mrs. Isabella Allen, United Society of Christian Endeavor, Lyle Crandall, Rev. A. L. Davis, Rev. G. D. Hargis, Mrs. Edna Sanford.

Yearly reports and Goal cards have been sent to each society.

Stationery for 1922-1923 is ready for distribution.

Notices were sent out in regard to Board meeting.

The new Junior Goal was received and passed on to the Junior and Intermediate committee. After examining it, copies were made and sent to Miss Kenyon for distribution.

FRANCES FERRILL BABCOCK.

Communications were read from: Miss Hazel Langworthy, Mrs. Edna Sanford, Mr. Lyle Crandall, Rev. A. L. Davis.

Reported that two new Superintendents have been appointed, Miss Emma Maxson as Efficiency, and Mrs. Edna Sanford as Social Fellowship Superintendent.

Reports were received from the Efficiency and Missionary Superintendents.

Voted that the chair appoint a committee to prepare a program for Christian Endeavor Week in February. The committee as appointed stands: Leon Maxson, Aden Clarke, and Allan Van Noty.

Voted that the Corresponding Secretary be requested to secure a list of the names of all the young people in our societies.

Good and Welfare discussion, which included the presentation of a plan being formulated to secure RECORDER subscriptions.

Reading and corrections of the minutes. Prayer.

Adjournment.

Respectfully submitted,
MISS MARJORIE WILLIS,
Recording Secretary.

"Our age has no more urgent or important task than making the mind of men and nations accord to the mind of Christ. No nation can think crookedly and come out straight. No nation can think straight about itself, about its men and women, its childhood and youths, its toilers and sufferers, its place in the world in relation to other nations, unless in the heart of it it thinks Christ's thought after him."—
Bishop McDowell.

A COLLEGE PRESIDENT'S ANSWER

Several weeks ago I had a letter from a heart-broken mother complaining that her son, a college graduate of the class of 1912, had lost his faith. She charged that Haeckel's works were used as textbooks in the college which her son attended, and quoted giving page and line from one of Haeckel's works.

I wrote to the president of the college in question asking him if the books were still in use, and whether it was representative of the textbooks in use. His reply was full and prompt. With his consent I am giving it publicity.

"I am glad you have written me so frankly. My heart goes out to any mother who finds her son does not share her Christian faith, for that faith is the most precious thing that life contains. I wish you might send me the name of the former student that I might talk, or correspond with him.

"As regards Haeckel—his book is not and never has been used as a textbook at —. Indeed the book could not be so used, as it does not contain the *facts* which all students of biology must learn, but merely a distorted and grossly materialistic interpretation of the facts. I have often spoken of Haeckel, in private and in public, as the most narrow

and bigoted man of science of the last fifty years. His book is not regarded as authority today by any teacher of my acquaintance. Of course it is, and should be, in every university library, and the student in question may have been led astray by it, if he failed to read other books, equally accessible, which affirm a *Christian* view of evolution.

"If I could meet the mother I would ask her some questions. Did the boy bring his materialism with him when he came to college? Frequently I spend hours conversing with freshmen who bring to college a mass of doubt carefully concealed from their parents.

"If her boy had not come to college at all, would he have kept the mother's faith? The bank, or the store, are far more perilous to faith than is the college. Recently I called up a senior, about to graduate from —, selecting a Roman Catholic because I knew the Catholics to be strongly conservative. I said to him, 'Has your college course in any way weakened your faith in Christianity?' 'Not in the least,' he replied. 'Why should it? I do remember I was perplexed for a few weeks in freshman year, when I heard the professor speak of the world as evolving through millions of years, for I had been

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MARRIAGES

SAUNDERS-PRENTICE.—At the home of the bride's mother, in Arlington, Mass., on the evening of August 16, 1922, Mr. Harold Briggs Saunders, of Alfred, N. Y., and Miss Jean Wilson Prentice, of Arlington, Mass.

SAUNDERS-ODIN.—At All Saints Episcopal Cathedral, Spokane, Wash., Wednesday evening, October 4, 1922, by Bishop Herman Page, Mr. Edward Earl Saunders, of Alfred, N. Y., and Miss Marie Monel Oudin, of Spokane, Wash.

BLOWERS-PHILLIPS.—September 29, 1922, in DeRuyter, N. Y., at the home of the bride's parents, Mr. and Mrs. H. W. Phillips, Oscar D. Blowers and Mildred N. Phillips, both of DeRuyter, Pastor H. R. Crandall officiated.

"I have just listened to a gentleman talking about a friend of mine. The first part of the conversation he devoted to recounting what my friend could not do. Perhaps that was for my comfort, for doubtless the narrator knew my limitations. Then, the burden of his story was that my friend found time and made opportunity to speak every day to some one about Christ. That is Pauline, and marks my friend as much more like the great apostle than are some who may more perfectly expound his teachings. Paul never was too weary to perform the Christly ministry."

taught that it was made in six days of twenty-four hours each. But when the priest showed me that "day" might mean "age," my difficulties all vanished. I could send you many letters, if desired, showing how a college course has removed scores of religious difficulties—such as are created by reactionary speakers—and conserved true faith. But you, as a college graduate, need no proof of this.

"I believe that the proportion of young men in college who lose faith is very much smaller than the proportion among those who go into business. If you see fit to send me the name, I will correspond with the student and try to help him."—*Helen B. Montgomery, in The Baptist.*

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SPECIAL NOTICES

Contributions to the work of Miss Marie Jansz in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society.

FRANK J. HUBBARD, *Treasurer*, Plainfield, N. J.

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work of Miss Marie Jansz, of Java, to be sent to her quarterly by the treasurer, S. H. Davis, Westerly, R. I.

The address of all Seventh Day Baptist missionaries in China is U. S. P. O., Box 714, Shanghai, China. Domestic postage rates apply to Shanghai.

The First Seventh Day Baptist Church, of Syracuse, N. Y., holds regular Sabbath services in Yokefellows Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 1345 Oak St., Syracuse. Phone James 1082-W. Mrs. Edith Spaide, church clerk, 1100 Cumberland Ave., Syracuse, N. Y.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors.

The Seventh Day Baptist Church of Chicago, holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42nd Street and Moneta Avenue every Sabbath morning. Preaching at 11 o'clock, followed by the Sabbath school. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42d Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 3 o'clock. Cottage prayer meeting Friday night. Church building, corner Fifth Street and Park Avenue. E. S. Ballenger, Pastor, 438 Denton St., Riverside, Cal.

Minneapolis Seventh Day Baptists hold regular weekly services at the homes, at 2.30 p. m., each Sabbath. Rev. Angeline Abbey, 1601 Third Avenue, south, phone Main 3446, leader. Mrs. Wm. Saunders, Robbinsdale, S. S. Superintendent. Visitors cordially welcomed.

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth floor (elevator), Adams and Witherell Sts. For information concerning mid-week and special services, call Walnut 1886-J. Strangers and visiting brethren are cordially invited to attend these services.

The Seventh Day Baptist Church, of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 10.30 a. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters Road. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

Seventh Day Baptists planning to spend the winter in Florida and who will be in Daytona, are cordially invited to attend the Sabbath school services which are held during the winter season at the several homes of members.

THE SABBATH RECORDER

Theodore L. Gardiner, D.D., Editor

Lucius P. Burch, Business Manager

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Sabbath School. Lesson VI.—November 4, 1922

JESUS THE GREAT PHYSICIAN. LUKE 4: 31—5: 39

Golden Text.—"Himself took our infirmities, and bare our diseases" Matt. 8: 17.

DAILY READINGS

Oct. 29—Luke 5: 17-26 Jesus the Great Physician.

Oct. 30—Isaiah 61: 1-6. Jesus' Healing Foretold.

Oct. 31—Luke 4: 31-37. Power over Unclean Spirits.

Nov. 1—Mark 1: 29-39. The Healer at Work.

Nov. 2—Matt. 4: 23-25. Teaching, Preaching, Healing.

Nov. 3—James 5: 13-18. Praying for the Sick.

Nov. 4—Isaiah 63: 7-14. God our Saviour.

(For Lesson Notes, see *Helping Hand*)

GOD'S SUNSHINE

Some murmur when their sky is clear

And wholly bright to view—

If one small speck of dark appear

In their great heaven of blue.

And some with thankful love are filled

If but one streak of light,

One ray of God's mercy, gild

The darkness of their night.

Richard Chenevix Trench.

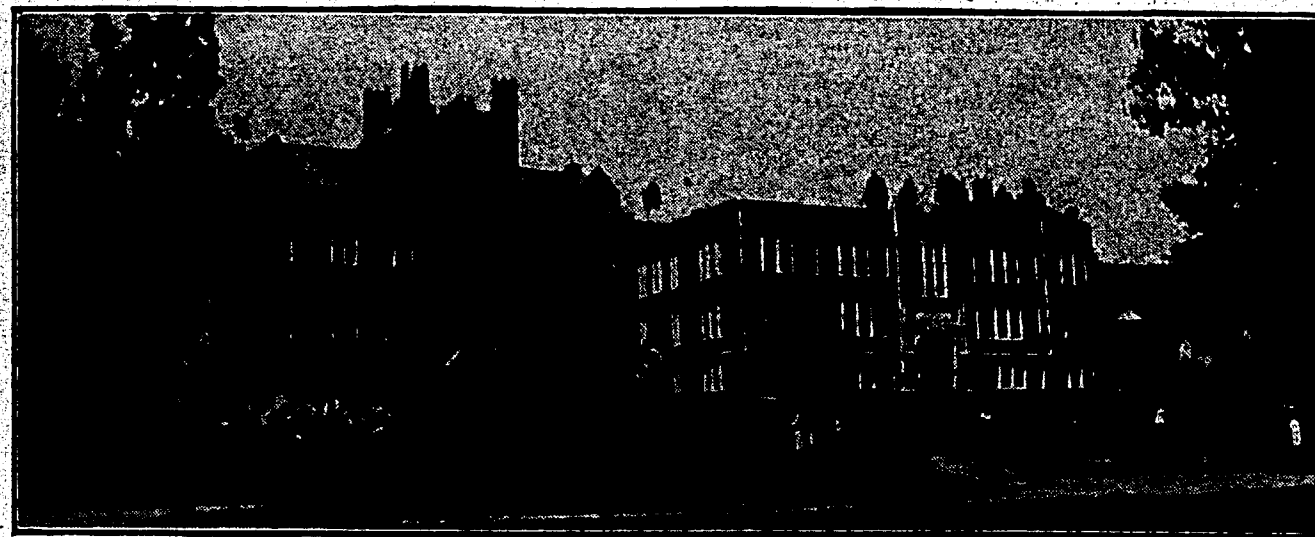
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NOVEMBER 5th

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"TODAY—GOD'S AND MINE"

It isn't the experience of today that drives men mad. It is the remorse of what happened yesterday, and the dread of what tomorrow may disclose. These are God's days. Leave them with him.

Therefore I think, and I do, and I journey but one day at a time. That is the easy day. That is the man's day. Nay, rather it is our day—God's and mine. And while faithfully and dutifully I run my course, and work my appointed task on that day of ours, God the Almighty and All-loving takes care of yesterday and tomorrow.—Robert J. Burdette.

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