

(Continued from First Page of Cover)

### THE MANUAL

5. We take pleasure in presenting to the denomination the Seventh Day Baptist Manual as a guide in the proper forms for the conduct of church business.

### THE BOYS AND GIRLS

6. We commend the Young People's Board for their diligence and success in promoting religious training among Seventh Day Baptist boys and girls. No more vital work exists among us, for our children are the fountain-head of the denomination.

7. We recommend a careful provision in all our communities for the social, recreational, and vocational needs of the boys and girls and a liberal use of love and reason in their Christian nurture.

8. We look forward with anticipation to the possibility of securing the services in religious education among boys and girls of Miss Ruth Phillips, who next June completes a two-year course in the School of Religion at Boston University.

### THE MINISTRY

9. We suggest that March 24, 1923, be set aside as "Ministerial Decision Day" in the churches, and urge our pastors to preach at least one sermon during the year on the ministry and to use every possible effort to attract young men of promise into the calling.

10. We commend also to the people of the denomination the importance of "talking up" the ministry, of encouraging young men to enter it, and of sustaining in every possible way the men already in the field.

11. In anticipation we welcome at least five new men to the ministry and pledge our support to them in the realization of their hopes and plans for denominational service. Since no calling demands richer resources of mind and heart, we commend to them the fullest preparation within their reach.

### THE SPIRITUAL LIFE

12. We approve the plan of having a special season, possibly during the months of February and March, for the deepening of the devotional life of our people, especially by an effort to foster family religion and to encourage pastoral evangelism.

# The Sabbath Recorder

## LINCOLN—THE MAN OF THE PEOPLE

When the Norn-mother saw the Whirlwind Hour,  
Greatening and darkening as it hurried on,  
She bent the strenuous Heavens and came down  
To make a man to meet the immortal need.  
She took the tried clay of the common road—  
Clay warm yet with the genial heat of Earth,  
Dashed through it all a strain of prophecy;  
Then mixed a laughter with the serious stuff.  
It was a stuff to wear for centuries,  
A man that matched the mountains, and compelled  
The Stars to look our way and honor us.

—Edwin Markham.

### —CONTENTS—

**Editorial.**—Have You Read the Minutes of the Commission?—What Will We Do With the "Platform"?—The One Heroic Note Needed Today.—Good Days in Daytona.—The New Plan for a Children's Department.—Words of Good Cheer.—Interesting Home News.—Change of Address . . . . . 193-196

**Milton Junction Celebrates Annual Events . . . . . 196**

**The New Forward Movement.**—Reducing the Debts by Supporting the Forward Movement.—A Concert of Family Worship.—The Ministry of Christ.—The Standing of the Churches.—General Conference—Receipts for January, 1923. . . . . 199-202

**Missions.**—News From the Home Field.—Monthly Statement . . . . . 203-206

**Southern Women on Race Relations. . . . . 206**

**Woman's Work.**—The World and National W. C. T. U. Conventions.—A Tribute to Miss Ivanna Palmer 207-210

**Pastor Hill at Dodge Center. . . . . 210**

**Thoughts on the Sabbath. . . . . 211**

**Young People's Work.**—The Refuge Psalm.—Temptation to Lie.—The Pastor and the Young People.—Annual Report of Ashaway, R. I., C. E. Society.—C. E. News Notes 212-216

**Home News . . . . . 216**

**Children's Page.**—City Children. . . . . 218

**Sabbath School.**—Samples From the Files.—Lesson for February 24, 1923. 219

**Marriages . . . . . 221**

**Deaths . . . . . 221-223**

# 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. 22-27, 1923.

*President*—Esle F. Randolph, Great Kills, Staten Island.

*First Vice President*—Benjamin F. Johanson, Battle Creek, Mich.

*Vice Presidents*—William C. Hubbard, Plainfield, N. J.; Frank E. Peterson, Leonardsville, N. Y.; James R. Jeffrey, Nortonville, Kan.; Rev. Royal R. Thorngate, Salemville, Pa.; Curtis F. Randolph, Alfred, N. Y.; Columbus C. Van Horn, Tichnor, Ark.; Benjamin F. Crandall, San Bernardino, Cal.

*Recording Secretary*—J. Nelson Norwood, Alfred, N. Y.

*Corresponding Secretary*—Rev. Edwin Shaw, Milton, Wis.

*Treasurer*—Rev. William C. Whitford, Alfred, N. Y.

*Director of New Forward Movement*—Rev. Ahva J. C. Bond, Salem, W. Va.

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

### COMMISSION

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

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

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

## AMERICAN SABBATH TRACT SOCIETY

### BOARD OF DIRECTORS

*President*—Corliss F. Randolph, Newark, N. J.

*Recording Secretary*—Arthur L. Titsworth, Plainfield, N. J.

*Assistant Recording Secretary*—Asa F. Randolph, Plainfield, N. J.

*Cor. Secretary*—Rev. Willard D. Burdick, Dunellen, N. J.

*Treasurer*—F. J. Hubbard, Plainfield, N. J.

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

## THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

*President*—Rev. C. A. Burdick, Westerly, R. I.

*Recording Secretary*—George B. Utter, Westerly, R. I.

*Corresponding Secretary*—Rev. Wm. L. Burdick, Ashaway, R. I.

*Treasurer*—S. H. Davis, Westerly, R. I.

The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

## SEVENTH DAY BAPTIST EDUCATION SOCIETY

*President*—Rev. W. C. Whitford, Alfred, N. Y.

*Recording Secretary and Treasurer*—Earl P. Saunders, Alfred, N. Y.

*Corresponding Secretary*—Prof. Paul E. Titsworth, Alfred, N. Y.

The regular meetings of the Board are held on the second Sunday of January, April, July and October.

## WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

*President*—Mrs. A. B. West, Milton Junction, Wis.

*Recording Secretary*—Mrs. Edgar D. Van Horn, Milton Junction, Wis.

*Corresponding Secretary*—Mrs. J. H. Babcock, Milton, Wis.

*Treasurer*—Mrs. A. E. Whitford, Milton, Wis.

*Editor of Woman's Work, SABBATH RECORDER*—Mrs. George E. Crosley, Milton, Wis.

### ASSOCIATIONAL SECRETARIES

*Eastern*—Mrs. Willard D. Burdick, Dunellen, N. J.

*Southeastern*—Mrs. M. Wardner Davis, Salem, W. Va.

*Central*—Mrs. Adelaide C. Brown, West Edmeston, N. Y.

*Western*—Mrs. Walter L. Greene, Andover, N. Y.

*Southwestern*—Mrs. R. J. Mills, Hammond, La.

*Northwestern*—Miss Phoebe S. Coon, Walworth, Wis.

*Pacific Coast*—Mrs. N. O. Moore, Riverside, Cal.

## THE SEVENTH DAY BAPTIST MEMORIAL FUND

*President*—H. M. Maxson, Plainfield, N. J.

*Vice-President*—William M. Stillman, Plainfield, N. J.

*Secretary*—W. C. Hubbard, Plainfield, N. J.

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

Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

The Memorial Board acts as the Financial Agent of the Denomination.

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

## SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

*President*—Corliss F. Randolph, Newark, N. J.

*Recording Secretary*—Asa F. Randolph, Plainfield, N. J.

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

*Advisory Committee*—William L. Burdick, Chairman.

## SABBATH SCHOOL BOARD

*President*—Prof. Alfred E. Whitford, Milton, Wis.

*Recording Secretary*—Dr. A. Lovelle Burdick, Janesville, Wis.

*Treasurer*—L. A. Babcock, Milton, Wis.

*Field Secretary*—E. M. Holston, Milton Junction, Wis.

Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

## YOUNG PEOPLE'S EXECUTIVE BOARD

*President*—Benjamin F. Johanson, Battle Creek, Mich.

*Recording Secretary*—Miss Marjorie Willis, Battle Creek, Mich.

*Corresponding Secretary*—Mrs. Frances F. Babcock, Battle Creek, Mich.

*Field Secretary*—E. M. Holston, Milton Junction, Wis.

*Treasurer*—Elvan H. Clarke, Battle Creek, Mich.

*Trustee of United Societies*—Benjamin F. Johanson, Battle Creek, Mich.

*Editor of Young People's Department of SABBATH RECORDER*—Mrs. Ruby Coon Babcock, Battle Creek, Mich.

*Junior Superintendent*—Miss Elisabeth Kenyon, Ashaway, R. I.

*Intermediate Superintendent*—Miss Mary Lou Ogden, Saltm, W. Va.

### ASSOCIATIONAL SECRETARIES

*Eastern*—Marjorie Burdick, Dunellen, N. J.

*Central*—Hazel Langworthy, Adams Center, N. Y.

*Western*—Vida Randolph, Alfred, N. Y.

*Northwestern*—Doris Holston, Milton Junction, Wis.

*Southeastern*—Alberta Davis, Salem, W. Va.

*Southwestern*—Margaret Stillman, Hammond, La.

*Pacific Coast*—Alice Baker, Riverside, Cal.

## CONFERENCE AUXILIARY FOR LONE SABBATH-KEEPERS

*General Field Secretary*—G. M. Cottrell, Topeka, Kan.

*Assistant Field Secretary*—Mrs. Angeline Abbey, 1601 3rd Ave., S., Minneapolis, Minn.

## SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

*Chairman*—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

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

VOL. 94, NO. 7

PLAINFIELD, N. J., FEBRUARY 12, 1923

WHOLE NO. 4,067

## Have You Read The Minutes of The Commission?

Since writing the editorials of last week regarding some thoughts that persisted in filling up the night-watches in the hospital, the minutes of the Commission's meeting in Pittsburgh have come to hand and have been carefully read. We notice that the Commission was considering some of the very things that troubled us, and was seeking practical solutions for some of them.

It would be interesting to know just how many of our readers have read carefully pages 68 to 77 in the issue of January 15. It will be still more interesting to mark the results that are to come from such reading. In view of the outcome in practical service and loyal help which have resulted from such clear and careful publications of our condition and our great needs, just how much can be expected from this presentation by the Commission?

One of the things that troubled us during those nights of illness was the indifference with which our people receive the statements of debts and of distress on the part of our boards. Are we so well satisfied with giving only what amounts to an average of six dollars a piece for all our good causes in a whole year, that we can look on with apparent indifference when every denominational enterprise is handicapped and crippled?

It is really astonishing to see how little our people seem to be stirred over the distress their boards and Commission and General Conference are in, when it would take only a little self-sacrificing gift-making by all to right matters up and keep the good work going right. If pastors and people will only lay to heart the needs set forth by boards and Commission, and get busy in practical, loyal co-operation, our troubles will soon disappear, and we will be a more prosperous and a happier people.

## What Will We Do With the "Platform"?

On the outside covers of the SABBATH RECORDER for January 15, our readers must have seen the "Platform for 1923" which appears in the minutes inside, and is also

published in this most conspicuous place to attract special attention.

It contains twelve planks. What do you think of them? Is there a single one which you do not approve? If we all accept this platform, and heartily live up to its requirements, striving as best we can to carry out its suggestions, what do you think will be the effect upon us as a people? Can you imagine the uplift that would come to our next General Conference if this platform were to be fully complied with?

We can do great things for our young people and so enable them to do great things for us if we only will. We can do much to encourage young men to enter the ministry if we will only heed the counsels of the Commission. We claim to be anxious over the scarcity of candidates; would it not be consistent with that professed feeling if our churches would set apart a ministerial decision day; our pastors preach on the subject and fathers and mothers in the homes take to "talking up" the ministry instead of talking it down?

Again, if we are loath to talk of old-time revivals in these days, why would it not be well to set apart a certain season in which all shall unite in earnest work for "deepening the devotional life of our people", which is only another name for revival?

Friends, there is only one way to receive benefit from this "platform"; and that is to put it into practical use. Resolving it will not do it. Printing it will be of no avail unless we actually work it out in the days just at hand.

## The One Heroic Note Needed Today

We hear a good deal in these years about the heroism of independent thinkers in regard to the Gospel. There may be something of the heroic spirit in the boldness of one who openly denies Bible teachings as to a divine Savior; or of one who discounts the hallowed ordinances of the Word, setting up some system of philosophy in their place. There may be a sort of heroism in one who can use the following statement: "The church is not afraid of truth, even if some of her most hallowed traditions and

moss-covered precedents should suffer"; but we insist that this kind of heroic spirit is not what the world most needs today. To characterize the church's most holy traditions as moss-covered and out-grown is not likely to save the world from sin and ruin.

Where did the church get her sacred traditions of repentance and faith and of redemption? Whence came her sacred ordinances of baptism, the Lord's Supper, and church membership? Such sacred truths as those suggested by the words "sacrifice", "propitiation", "redemption", and "reconciliation", whence came they, and what have the truths they convey done for the world?

Can they be substituted by any terms of modern philosophy that will be more effective in bringing sinful men to the foot of the cross? The so-called "heroic note" most needed is not a note calling for a new Bible, new gospel, new Christ or a new church. The one heroic note most needed in pulpit and pew today is the dear old evangelistic note sounded by Peter and John and Paul, founded upon the teachings of the Master whom they served.

It was this heroic note that saved three thousand souls on the day of Pentecost. It was this evangelical spirit that enabled Whitefield and Wesley, and Finney, and Moody to bring multitudes to a saving faith and to godly lives. It was this evangelistic spirit in noble ministers that brought in the Reformation. It must be this again if we are ever to see another reformation. Let the churches demand it. Let ministers, young and old, proclaim the old gospel message that the world is still lost in sin; that the wages of sin is death, and that in repentance and faith in the Savior true life is still to be found. Let us not forget that the universal cry of human hearts is not so much "What is truth?" as "What shall we do to be saved?"

Too much of present-day preaching utterly fails to tell sinners what they must do to find everlasting life.

**Good Days in Daytona** Yesterday, January 27, was our second Sabbath with the little flock worshipping in Daytona, Fla. When we stop to count heads we are not sure that "little flock" is a very appropriate designation. There were fifty-three present yesterday, and the meeting seemed much like a family reunion. Winter tourists from Rhode Island, Connecticut, New

York and New Jersey, certainly do enjoy meeting with the Daytona friends in social gatherings, and together they enjoy many a pleasant automobile ride along the Dixie Highway and on Daytona's world-renowned beach. And when Sabbath Day comes, the gathering in the lecture room of the Congregational church on Volusia Avenue reaches high-water mark as to fellowship and renewed friendships.

The friends who dwell here all the year round look forward with happy anticipation each year to the time when their northern friends shall join them here in the land of sunshine and roses for a few weeks' relief from the biting frosts and driving gales of their homeland.

Some of the tourists are on their way to points farther south, and only spend one or two Sabbaths in Daytona, both as they go and as they come. It is interesting to see how eagerly the Daytona people watch for the coming of those who go farther, in order to plan their little outings and pleasant picnics at a time when all can be together.

The Sabbath school meets immediately after the preaching service. Yesterday, after the other classes had retired, we had a most interesting Bible class of twenty-eight members left. It is a real pleasure to mark the interest taken in this Bible study.

As we sit this morning in the south window of a very pleasant room, with the golden streaks of sunshine stretching across the lawns among the shadows of palmetto trees and moss-draped oaks; with the silvery waters of the Halifax glistening under a cloudless sky; and with immense flocks of robins and blackbirds, with here and there a cardinal, swarming through the tree-tops feasting on the ripe berries of the palmetto, it requires some imagination to picture our home-friends enduring wintry blasts, biting blizzards, in a land encased with ice or flooded with snowy slush.

At this point of writing in came our friend Mr. William M. Stillman, of Plainfield, N. J., with an invitation to go riding with him. Of course we dropped the pen and went right along even if we did leave our readers with "snowy slush" for the last words.

The plan with some of the friends here is to keep the editor away from the writing table and out in the sunshine and balmy air

as much as possible. They have a good deal of faith in the healing qualities of their southern clime, and they propose to give them a chance to do their very best.

We will not soon forget this morning ride. It was on the sand-floor of Daytona's famous beach, twenty-three miles to the inlet and lighthouse. Think of it! A beach five hundred feet wide, packed as smooth as a stone floor, and almost as hard, with row after row of ocean breakers lazily following one another in over half a mile of level sea-bottom; with dozens of wading sea birds standing knee deep ready for any morsel the waters might bring them; with white and gray sea gulls flying every way, and with here and there two or three great pelicans sailing close down in search of fish, for which they tumble in so clumsily; with here and there a pedestrian looking for sea shells, and with automobiles scattered away as far as one can see; and this entire scene bathed in the most brilliant sunshine and fanned with balmy breezes such as come to our northern home only in May or June.

Brother Stillman is an interesting companion; for he sees every bird that flies, and knows much about the flora of this land. Our friend George A. Main is still quite ill, and has not been able to go out for several weeks.

It is interesting to notice from what far distant places the autos have come that line our streets every day. They hail from almost every State in the union, and must add much to the enjoyment of their owners while here.

#### The New Plan For a Children's Department

Our readers have probably read the minutes of the Sabbath School Board on page 123 of the RECORDER for January 22, in which space in the SABBATH RECORDER is requested for a Children's department to take the place of the *Sabbath Visitor* which is discontinued. This new move meets the hearty approval of the editor of the SABBATH RECORDER, and he sincerely hopes that Miss Marion Carpenter will see her way clear to become contributing editor of that department.

This is a move in the right direction, and should meet with the approval of all our people. At one time we feared that an effort might be made to start another paper for the young people. This would only repeat the folly of starting new periodicals

to drag out a brief starvation life and die for want of support. Seventh Day Baptists have had their full share of this sort of experience.

It is with great difficulty that we can finance the SABBATH RECORDER, and we are sure that the starting of a young people's paper would considerably reduce the subscription list of this paper, and we would certainly have two periodicals with heavy deficits instead of one.

We are thankful for the wise decision of the Sabbath School Board. Now let us make the RECORDER more attractive than ever for our children. They should be brought up to look with interest for the coming of this paper every week. Then they will learn to take an interest in the SABBATH RECORDER. On the other hand, if the young people should have a paper of their own, which is regarded as theirs, while the RECORDER is looked upon as only for the older people, the tendency will be to grow up with little or no interest in the main paper of the denomination. We have seen this principle tested, and could give instances of its workings if necessary. Therefore we rejoice over the step taken by the Sabbath School Board.

One word now in regard to the old "Children's Page" in our paper. When we tried to continue it sixteen years ago, there were some who told us frankly that we ought not to run a children's page in opposition to the *Sabbath Visitor*. But some way we could not think it wise to run the RECORDER without some pages in it especially for the children. So we kept it going as best we could.

While Mrs. Gardiner lived she took that part upon herself, making extended search for articles suitable for the children. She was a better judge of such matters than the editor, and many communications urging us not to miss the Children's page came to hand.

Since Mrs. Gardiner's death this page has suffered, and sometimes has been crowded out altogether. We have regretted this very much. Now we sincerely hope that the Sabbath School Board will be able to find just the consecrated children's friend so much needed to make a real attractive Children's department. How glad we shall be if Miss Carpenter can be secured for this work.

Every department of our denominational work should do its very best to make our denominational paper just what it should be.

**Words of Good Cheer** If any of our readers are discouraged over the progress of missions and the outlook for Christianity, let him turn to the "Missions" department in the RECORDER of January 22, page 105, and study with thoughtful care the excellent article entitled, "The Call of the World".

Brother Burdick, the contributing editor, does well to search out the "inspiring" things to lay before our people in these apparently dark days. The outlook for Christianity is not so dark as some people seem inclined to think.

**Interesting Home News** As the RECORDER of January 22 reached us in Daytona, Fla., we scanned its pages with more than usual interest. Probably our being away from home, and away from our central office makes some difference in our interest regarding the dear churches we have come to love so well. This gives emphasis to the importance of home news to our scattered friends throughout the land.

That issue of our paper seemed especially rich in home news, as well as being filled with good and true articles from various pens. There were cheering words from Fouke, from Alfred, Farina, Hartsville, North Loup and Verona. How glad the scattered ones who once lived in these old home churches must be to find a RECORDER with so many home news messages on its pages! Let all our friends take more pains in keeping home news items before us. They are like letters from home.

**Change of Address** The editor's address has been changed. Letters for him should be addressed in care of Clarence M. Rogers, 41 Fairview Avenue, Daytona, Fla.

To live in love is to live in everlasting youth. Whoever enters old age by this royal road will find the last of life to be the very best of life. Instead of finding himself descending the hills of life, he will find it uphill all the way, into clearer air. There the vision reaches further; there the sunsets are more golden, and the twilight lasts longer.—*Mary A. Livermore.*

### MILTON JUNCTION CELEBRATES ANNUAL EVENTS

Now that our every-member canvass has been made it may be of interest to the denomination to hear from this member of our big church family.

We did not hold our annual meeting and church dinner at the usual time this year but one week earlier. We made this change in order that our young people who were home for the holiday period might have a chance to attend these gatherings with us. We were glad to welcome home Mr. and Mrs. Leland Shaw, Dr. and Mrs. Wayland Coon, Mr. and Mrs. Noble Lippincott, Mr. and Mrs. Chester Newman, Mr. Clarence Coon, Miss Marian Coon, Mr. Lyle Crandall, Prof. and Mrs. Robert West, Miss Miriam West who had recently returned from her relief work in Russia, Mr. Paul Greenman and Miss Hazel Johnson.

The first notable event of the holiday season was the program given on Christmas eve by the members of the Methodist Sunday school and the members of our Sabbath school. Since the burning of the M. E. church more than a year ago our Methodist friends have been given the use of our church and for that reason it seemed desirable to join in our Christmas services. Lantern slides were shown of the life of Christ and the legend, "Why the Chimes Rang" was read while pictures were thrown on the screen illustrating this beautiful old classic. The latter part of the program was a pageant entitled, "The Child", under the direction of the Misses Beulah Greenman and Marion Hull. It was said by many that a more beautiful and touching service had never been held in the Junction. With the stage scenes illuminated with red, green and white lights at the proper times the effect was doubly impressive. About forty actors took part in the scenes, portraying the families gathering at Bethlehem, the appeal of Joseph and Mary to the inn keeper and his refusal, the shepherds in the fields, the heavenly hosts, the visit of the Wise men, the adoration, and the offering of gifts to the Christ Child. The Wise men after offering their gifts to the child went through the audience and collected their gifts for Christ which amounted to about \$79. Especially touching was the scene where Joseph and Mary sought entrance to the inn, in which Mary mutely appealed with outstretched arms for

shelter in the hour of her distress but was turned away, and the scene where about a dozen little folks tip-toed onto the stage and peered into the manger and softly sang:

Away in a manger, no crib for his bed  
The little Lord Jesus lay down his sweet head,  
The stars in the sky looking down where he lay  
The little Lord Jesus asleep on the hay.

The historical background for these scenes was furnished in the beautiful old Christmas carols sung by an invisible choir, led by Mrs. Edward Hull. As Pastor Sheard, who took the part of the old patriarch, so well said, "This was no Kris Kringle affair," and those who witnessed it got a new conception of the meaning of the Christmas season and went home feeling that it is indeed "More blessed to give than to receive".

The annual church meeting and dinner was held on the last day of the old year when a large company gathered in the church. The annual reports of the officers, committees and auxiliary organizations outlined the general activities of the church and revealed a vast amount of work accomplished during the year.

The pastor reported a healthy condition, all services being well attended and maintained. He had spent an unusual amount of time in denominational activities this year. Delegate from the Northwestern Association to the Eastern, Central and Western associations he had attended those gatherings in June and greatly enjoyed the spiritual feasts and the delightful hours spent with friends and acquaintances of earlier years in the ministry. He attended Conference at Ashaway and the Northwestern Association at White Cloud in September, besides doing missionary work on the central Wisconsin field, working for the college in the Thanksgiving drive and attending the various board meetings in the interest of the college and denomination. The pastor has made 329 calls and visits, and otherwise attended to the work of the church.

The Sabbath school under the superintendency of Mr. Robert Green has done good work, showing a notable increase in contributions and attendance. He reported a most successful Religious Day school during the summer which adds credit to the splendid year's work done by faithful teachers in the boys and girls department.

The Christian Endeavor society, while small has proven both loyal and efficient.

Working along somewhat independent lines, the young people have maintained a high standard of efficiency. The meetings are almost always one hundred per cent meetings—every one taking some original part in the meeting. It should be said to the credit of the young people they are very faithful in their attendance also. The pastor can depend upon them at any time. Several standard socials have been held during the year which showed much thought and skill on the part of the Social Committee. Correspondence has been kept up with absent members and letters have been written to and received from some of our foreign missionaries and our knowledge and interest increased in mission work.

The Ladies' Aid reports a membership at the close of the year of fifty-two, thirty-seven having paid their dues. They have held twenty-seven meetings during the year at which they have repaired clothing and made comforters for the Russian sufferers to the amount of \$257.75. They have raised through suppers, birthday offerings, and sales \$245.71. Of this they contributed to the Forward Movement \$250.00, and to Sunshine work \$41.04, leaving a balance in the treasury of \$191.75.

The trustees reported that the bequest of the late Mrs. Ezra Goodrich amounted to a little more than \$25,000.00, the income of which was to be used for the upkeep of the church. As the funds were beginning to come in from that bequest the parsonage had been painted, insurance on the church property increased and repairs made. Results from the last canvass for funds show that the people are taking this gift in the right spirit and are continuing their own generous support of the work, both local and denominational.

By the co-operation of loyal workers we closed the old year and began the new in a most interesting way. On New Year's Eve we held a series of cottage prayer meetings beginning at 7.30. These meetings were held in the homes of shut-ins for half hour, not simultaneously, but consecutively. They were well attended by people in the immediate vicinity and by some young people who attended all to assist in the music. The first was at the home of Brother Orson Garthwait, led by Deacon Emmet Crandall, the second at Miss Alice Kelly's and "Aunt" Lucina Gilbert, with Mr. Holston leading. At this meeting the ages ranged from 16

to 95 years, Aunt Lucina being above 95. The third meeting was held at the home of Mrs. Eva Maxson with the pastor leading. These meetings were a source of inspiration not alone to the pastor but to all who were present. Many joined in heart-felt prayers of thanksgiving for the blessings of the past year and the blessing of God as we entered the New Year.

Following these meetings the young people met at the home of Miss Marian Coon for a social hour where they were delightfully entertained. Then at eleven o'clock the young people of our church and those of the Methodist church met in our church for a "Watch Hour" meeting. Pastor Sheard conducted a sort of Methodist class meeting at which short, spicy reports were given of the prayer meetings which had been conducted by the Methodists as well as ourselves. He then preached a short sermon on "The Unchangeable Christ in the Midst of the Changing Years".

Pastor Van Horn then took charge of the service and invited the young people to gather in a circle at the front of the church. After two short consecrating prayers the young people sang, "Take my life and let it be consecrated, Lord, to thee". Pastor Van Horn spoke of the challenge of the New Year, its opportunities, its open doors and asked what our response would be to the challenge. Just as the hands of the clock reached midnight he led the young people in the stirring song, "True hearted, whole hearted, faithful and loyal". It did the hearts of both pastors good to see and hear the young people of their churches greet the New Year in such hearty response and to feel that the strength of their fine manhood and womanhood was being consecrated to the kingdom tasks before them.

Now our annual canvass is just completed. Sabbath Day was a sort of preparation for this when we had a strong program by members of the church and Miss Butterfield, a visitor from Chicago. Professor West outlined to the congregation the local and denominational budgets, explaining how the money was being spent. Mr. Holston spoke of the tragedy of retrenchment and the outlook for workers. Deacon H. M. Burdick spoke of our mission as a people with relation to the Sabbath cause and Miss Butterfield gave a splendid paper on the "How, Why, and What of Better Giving".

Then with the Soliciting Committee gathered around the front of the pulpit the pastor offered a consecrating prayer as the workers were set apart to the duties of the canvass. At the invitation of Deacon and Mrs. West the members of the Soliciting Committee gathered at their home last evening and brought in the reports of the day's work and it was indeed encouraging to find that the pledges of this year reached a substantial figure above those of last year. There were still a good many to be heard from but it is safe to say we will come close to one hundred per cent of our budget this year. The outlook is fine and if all churches increase their gifts as this one has new courage will be put into the workers both on the home and foreign fields. I believe better times are ahead for us all and if we do and give as God has prospered us we will make this the best year of our Forward Movement.

EDGAR D. VAN HORN,

Pastor.

January 28, 1923.

#### SHOULD A WOMAN VOTE?

A reader of the *Herald* wants me to say through its columns if I believe a Christian woman can go to the polls and vote without committing a sin. I certainly do. I believe a Christian woman with all propriety can go to the post office and drop a letter into the letter box without committing sin, and with equal propriety can go to the polling place and drop her vote into the ballot box. Christian women pay their taxes, raise and train their sons, give them to war and battle, and contribute in every way to all that is good in the church and society. There are many problems coming up before the people that demand attention, sympathy, encouragement or opposition. May God grant that 25 or 30 millions of women in this country may drop their ballots into the box against wine, beer, the liquor traffic in all of its phases until the devil and his emissaries will be thoroughly discouraged and give up all hope for the restoration of the saloon in any of its varied forms.—*Pentecostal Herald*.

Let us then be what we are,  
And speak what we think,  
And in all things  
Keep ourselves loyal to truth.

—Longfellow.

## THE NEW FORWARD MOVEMENT AND SABBATH STUDY AND PROMOTION

AHVA J. C. BOND, Director  
207 West Sixth Street, Plainfield, N. J.

### REDUCING THE DEBTS BY SUPPORTING THE FORWARD MOVEMENT

The denominational budget in its working is somewhat like the budget of a family's living expenses.

We would be sorry indeed to have our living expenses stop, for that can be only when life ceases. We eat to live, and we enjoy life. We are glad that our children have good appetites, even if it does entail considerable expense. We are happy in the discovery of faculties and talents which call for a larger outlay of money for their development. There may be a perpetual race between the weekly demands of the family and the next check, but we would regret to have these normal demands cease. We may have to forego luxuries, and even to do without some things that would seem to be for the family's good, but we will reduce the actual expenses for food and clothing and education only when we are obliged to, and then just as little as possible. We will exhaust every effort to increase the family income, and will even go into debt.

The most discouraging situation, however, is to get behind, with no reserve to draw upon, while the regular income is absorbed as fast as it is received by the running expenses.

Doubtless the parallelism carried through the above paragraph is obvious. The last situation described is the one in which some of the denominational interests now find themselves. What is the remedy? Shall we institute a debt-raising campaign? Doubtless that would help, at least temporarily. Some persons who are not very strong on raising a yearly budget for the regular support of the work respond quite readily to an appeal for a *debt*.

Raising a debt is a job that can be finished; a budget goes on forever. In a debt campaign we give, others give, and by and by the thing is *done*. Then we can sit back

and enjoy a breathing spell—*while another debt is accumulating!*

But this is the method of financing the denominational interests that we have been trying to get away from. And we are making progress. The boards have reduced their expenditures to such a figure that if we raise as much money this year as we did last year the present deficit will not be increased. If we can bring our offerings up to seventy-five per cent of the budget (not an unreasonable goal) the present deficit will be materially reduced, and at that rate for another year it would be wiped out entirely without further retrenchment. As a substantial evidence of the effectiveness of this method we are able to announce that the various deficits at the end of January are something like two thousand five hundred dollars (\$2,500.00) less than they were the month before, due to larger receipts for the previous two months. Less than two hundred dollars of this amount has been designated for the "debt".

Moral: *The way to reduce the deficits of the boards is to raise a larger percentage of the budget.*

Of course it is every one's privilege to designate where his money shall go. In view of the deficits of the Missionary Board, the Tract Board, and the General Conference it is a legitimate and worthy thing to do to help clear these interests of this depressing condition. But send your money so designated to the treasurer of the Forward Movement, and have it credited on your church's quota. The treasurer will see to it that your money does what you want it to do. Name any *one* interest and it will go to *that* interest. Pay it on the "debt" and the treasurer will apportion it to the interests that carry a deficit. But let it increase the percentage of your church's quota to the Forward Movement. If your church can make 100 per cent without your extra gift, make it 150 per cent if you can. Instead of breaking down a good method of financing the kingdom interests of Seventh Day Baptists, let us make it a success.

#### A CONCERT OF FAMILY WORSHIP

Are you saving your RECORDERS containing suggestions and material for family worship? This daily service begins February 14, and the first installment appears in the issue for January 29.

**THE MINISTRY OF CHRIST**

(All readings from Mark's Gospel)

**February 25-March 3. The Ministry of Teaching**

PRAYER FOR THE WEEK

O Thou God of truth, in this time of confusion, help us to know thy will that we may follow thee. May we not be bound by the traditions of men, but rather seek to know thy truth as thou dost reveal it to us day by day. Give us an open mind to the influence of thy Spirit and to the testimony of those whom thy Spirit has touched. Strengthen us to be loyal to truth whatever the cost, and teach us ways wherein we may share with others that which thou dost reveal unto us; through Jesus Christ. Amen.

SUNDAY. *Teaching in the Home.* Read 5: 1-20. Text: 5: 19. Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee.

"We can not afford to forget that our religion was cradled in the home."

*Meditation.* It is both important and difficult to speak of our Christian faith in our own homes. Our words are strengthened or weakened by the lives we live. Can I make my life harmonize with my profession of faith?

Hymn No. 17—Dear Lord and Father of mankind.

Prayer—For religion in the home. (50).

MONDAY. *Teaching Through Mighty Works.* Read 5: 21-43. Text: 5: 36. Fear not, only believe.

"The world is not to be convinced and converted by reasoning or philosophy or eloquence, but by the love of Christians."

*Meditation.* Jesus' supreme power as a teacher lay in his ability to understand the human heart. He knew that fear clouds the mind, but that the "will to believe" opens all the windows of the soul.

Hymn No. 2—Faith of our fathers, living still.

Prayer—For the Bible school, religious educators and writers. (65).

TUESDAY. *Teaching Unwelcome Truth.* Read 6: 1-13. Text: 6: 2-3. And when the sabbath was come, he began to teach . . . and they were offended in him.

"Love does not require that men shall suppress their deepest convictions and keep silent in regard to truths which the Holy Spirit has to them made clear."

*Meditation.* When Jesus faced a difficult task he went forward in calm assurance for he knew that his motive was love. It is the dynamic of love that is needed today in all realms of life, as for example, in the complex relations of modern industry.

Hymn No. 25—Where cross the crowded ways of life.

Prayer—For employers and employees and right relations in industry. (74).

WEDNESDAY. *The Fear of Truth.* Read 6: 14-29. Text: 6: 20. And Herod feared John, knowing that he was a righteous and holy man.

"There are errors which are as fierce as wolves and as pitiless as hyenas; they tear faith and hope and love to pieces."

*Meditation.* To invest a life whether by long years of toil, or by one supreme sacrifice, to truth and righteousness, is to build that life into the enduring structure of the Kingdom. May we not count the hazards for truth, but rather the opportunities.

Hymn No. 2—Faith of our Fathers, living still.

Prayer—For foreign missionaries and their native helpers. (78).

THURSDAY. *The World's Need of Truth.* Read 6: 30-44. Text: 6: 34. They were as sheep not having a shepherd, and he began to teach.

"A part of shepherding is feeding and an important part."

*Meditation.* The world needs truth more than any material thing. We are under divine obligation to teach whatever of truth we have made our own through personal experience.

Hymn No. 41—Just as I am, thine own to be.

Prayer—For clear thinking and for pupils. (69).

FRIDAY. *The Teacher's Need of Prayer.* Read 6: 45-56. Text: 6: 46. He departed into the mountain to pray.

"Men become dilapidated as stone walls do. The virtues of the soul fall asunder and men need to be rebuilt."

*Meditation.* If Jesus, the Son of God, needed to pray, I can not get on without it. If Christ climbed a mountain for better praying, I can not afford to be careless in my devotions.

Hymn No. 46—Prayer is the soul's sincere desire.

Prayer—For strengthening the habit of prayer in my own life, and that my church may be a praying church. (1).

SABBATH DAY. *Truth Rather than Tradition.* Read 7: 1-23. Text: 7: 5. Why walk not thy disciples according to the tradition of the elders?

"The passage from a faith that is traditional to a faith that is vital is always more or less painful as well as hazardous."

*Meditation.* Jesus recognized the value of the past and continually quoted from the fathers, but he was none the less ready to pioneer in the realm of the spirit.

Hymn No. 30—How firm a foundation.

Prayer—For those venturing souls who at great cost are finding new cures, new riches and new truth. (6).

**THE STANDING OF THE CHURCHES**

January 31, 1923

Churches	Quota	1919-20	1920-21	1921-22	1922-23
Attalla . . . . .	\$ 340	\$ 17.00	\$ . . . . .	\$ . . . . .	.....
Adams Center . . . . .	1,530	1,230.98	708.00	710.85	\$244.38
First Alfred . . . . .	5,890	3,335.61	3,876.42	4,121.00	1,195.18
Second Alfred . . . . .	2,940	768.34	1,145.90	1,358.13	904.19
Albion . . . . .	1,870	622.27	279.83	95.00	149.33
Andover . . . . .	620	148.49	201.25	63.35	117.67
Battle Creek . . . . .	1,880	1,893.00	2,487.87	1,880.00	200.00
Boulder . . . . .	920	460.00	920.00	460.00	200.00
Berlin . . . . .	970	.....	308.37	541.01	247.00
First Brookfield . . . . .	1,490	769.60	1,550.58	1,072.34	561.80
Second Brookfield . . . . .	1,240	987.56	1,157.50	613.63	357.60
Cartwright . . . . .	770	400.00	258.65	211.28	40.25
Chicago . . . . .	830	1,009.60	926.60	884.16	755.50
Cosmos . . . . .	220	46.00	88.00	40.00	40.00
Carlton . . . . .	960	352.97	247.39	182.88	84.78
DeRuyter . . . . .	910	910.00	677.00	814.50	125.00
Detroit . . . . .	.....	(Joined Conference 1921)	140.00	.....	.....
Dodge Center . . . . .	1,240	1,250.00	458.45	275.58	250.68
Exeland . . . . .	220	45.00	20.00	50.00	10.00
Farina . . . . .	1,650	1,650.00	1,019.95	1,161.64	671.73
Fouke . . . . .	720	664.38	88.00	115.00	42.00
Friendship . . . . .	1,200	430.00	679.83	536.00	95.50
First Genesee . . . . .	1,970	985.00	1,895.79	1,197.17	850.00
Gentry . . . . .	650	480.50	355.66	167.50	37.50
Grand Marsh . . . . .	280	.....	98.01	25.00	16.00
Greenbrier . . . . .	340	.....	70.00	50.00	50.00
Hammond . . . . .	460	703.00	619.54	575.01	290.00
First Hopkinton . . . . .	2,860	114.53	1,178.68	1,351.29	452.61
Second Hopkinton . . . . .	880	132.15	75.00	184.23	92.48
First Hebron . . . . .	520	.....	150.00	520.00	.....
Second Hebron . . . . .	370	.....	67.00	22.00	.....
Hartsville . . . . .	700	80.00	110.10	62.00	55.00
Independence . . . . .	1,070	1,360.00	1,100.00	565.00	305.00
Jackson Center . . . . .	1,180	200.00	95.00	160.00	.....
Lost Creek . . . . .	910	910.00	910.00	910.04	274.16
Little Prairie . . . . .	370	.....	150.00	66.60	23.00
Los Angeles . . . . .	240	275.00	240.00	240.00	200.00
Middle Island . . . . .	730	90.00	100.00	190.25	50.00
Marlboro . . . . .	990	1,030.00	1,004.51	443.77	270.00
Milton . . . . .	4,460	2,300.00	3,501.24	3,345.00	1,069.96
Milton Junction . . . . .	1,990	1,138.74	2,240.00	1,202.00	962.75
Muskegon . . . . .	.....	(Joined Conference 1921)	25.00	.....	.....
New York . . . . .	660	1,075.00	948.06	1,077.41	459.41
Nortonville . . . . .	2,240	2,240.00	1,440.00	749.00	600.00
North Loup . . . . .	4,180	4,180.00	4,180.00	2,350.00	1,000.00
Piscataway . . . . .	930	571.62	412.20	931.16	458.46
Plainfield . . . . .	2,440	2,071.62	2,975.30	2,884.91	1,340.00
Pawcatuck . . . . .	3,840	3,483.29	3,993.17	3,902.01	3,000.00
Portville . . . . .	210	210.00	210.00	210.00	.....
Roanoke . . . . .	400	97.00	114.00	75.00	30.00
Rockville . . . . .	1,340	172.00	135.00	245.00	67.00
Richburg . . . . .	390	293.00	390.00	192.10	30.00
Riverside . . . . .	1,030	925.00	820.05	1,216.61	444.00
Ritchie . . . . .	900	650.00	69.50	271.52	70.00
Rock Creek . . . . .	.....	(Joined Conference 1921)	13.00	.....	10.00
Salem . . . . .	3,220	3,213.50	2,634.55	3,309.20	897.00
Salemville . . . . .	580	80.46	290.00	142.50	.....
Shiloh . . . . .	3,550	1,344.04	3,674.30	1,637.01	903.99
Scott . . . . .	490	.....	1.00	33.00	24.00
Syracuse . . . . .	270	88.99	107.72	78.22	21.00
Southampton . . . . .	90	120.00	40.00	-20.00	.....
Stonefort . . . . .	350	107.00	100.00	159.00	.....
Scio . . . . .	180	7.71	.....	5.00	.....
First Verona . . . . .	820	800.00	827.12	820.00	267.97
Waterford . . . . .	490	540.00	512.25	428.67	272.83
Second Westerly . . . . .	220	275.00	230.00	230.00	142.75
West Edmeston . . . . .	550	550.00	345.00	300.00	100.00
Walworth . . . . .	880	248.60	499.56	248.50	108.15
Welton . . . . .	700	610.00	700.00	700.00	350.00
White Cloud . . . . .	1,020	185.00	26.73	203.25	.....

**GENERAL CONFERENCE  
Receipts for January, 1923**

Forward Movement:	
Albion .....	\$ 86 00
First Alfred .....	246 78
Second Alfred .....	140 31
Andover .....	48 00
Battle Creek .....	200 00
Berlin .....	80 00
First Brookfield .....	141 10
Carlton .....	84 78
Chicago .....	45 00
DeRuyter .....	25 00
Dodge Center .....	77 50
Exeland .....	10 00
Farina .....	102 61
Fouke .....	37 00
Friendship .....	50 00
First Genesee .....	200 00
Hartsville, L. S. K. ....	50 00
First Hopkinton .....	224 50
Little Prairie .....	3 00
Los Angeles .....	80 00
Marlboro .....	155 00
Milton .....	409 13
Milton Junction .....	69 00
Minneapolis Sabbath School	11 00
New York .....	175 00
Pawcatuck .....	1,500 00
Piscataway .....	223 75
Plainfield .....	159 50
Riverside .....	378 50
Roanoke .....	10 00
Rock Creek .....	10 00
First Verona .....	67 58
George W. Brissey .....	70 00
D. C. and L. P. Waldo ....	20 00
Interest .....	2 65
	<hr/> \$5,192 69
For all except proportion for colleges to go to Georgetown Chapel, and proportion for Denominational Building to go to Ministerial Relief:	
Milton .....	40 00
General Conference:	
Lost Creek .....	77 69
Milton College:	
First Genesee .....	100 00
Albion .....	10 00
Salem College:	
First Hopkinton .....	25 00
Lost Creek .....	27 31
Woman's Board:	
Shiloh Female Mite Society	36 56
Young People's Board:	
Milton Junction .....	18 00
Sabbath School Board:	
Milton Junction .....	5 00
Tract Society:	
First Hopkinton .....	18 18
Milton Junction .....	5 00
Dodge Center (debt) .....	1 00
Los Angeles .....	60 00
Boys' School:	
Milton Junction .....	2 50
Girls' School:	
Milton Junction .....	2 50
Dodge Center Sab. School.	10 05

Missionary Society:	
First Hopkinton .....	22 68
Milton (China) .....	2 50
Milton Junction .....	10 75
Dodge Center Sab. School.	6 53
Dodge Center (debt) .....	1 00
Marlboro .....	10 00
Albion .....	10 00
Los Angeles .....	60 00
First Alfred .....	10 00
For Fouke:	
First Hopkinton .....	10 00
	<hr/> \$ 582 25
Grand total .....	\$5,774 94
	WILLIAM C. WHITFORD, Treasurer.
	Alfred, N. Y., January 31, 1923.

**THE LINCOLN SPRING**

(At the birthplace of Lincoln on the Lincoln Farm, in Hodgenville, Ky., there is a beautiful spring of crystal water, flowing out of a cave, under a great oak tree, out of which Lincoln drank as a boy.)

There's a flow of crystal water from a hillside far away  
In the Southland where our Lincoln came to birth  
one Fateful day;  
There Kentucky fields are sunny, and the happy  
Bluebirds sing  
In the trees above the hillside by a cave-born,  
cooling spring.

Bending low to reach its waters in the days of long ago  
Lincoln's lips were kissed with cooling in its crystal depths and flow;  
Lincoln's soul was washed with sunshine; Lincoln's mind was left as clean  
As the shadow of his figure in the water's rippling sheen.

Other springs were on the hillside of this lowly Lincoln's Youth  
And he drank with wistful wonder from Pierian springs of Truth;  
For he drank from books and people; and he drank from mother-love;  
Then he drank his fill of worshipping the Father-heart above.

Other springs were on the hillsides and he drank with holy glee  
From the springs of love and laughter; lowly life and liberty;  
Drank he deep of field and flower; drank he deep of star and tree;  
Filled his soul with Bible lyrics; drank the cup of Destiny.

Other springs were on the hillsides of this eager, wistful life;  
Springs of sympathy and yearning for the humble brother's strife;  
Springs that had their crystal sources where the ancient Sages trod;  
Springs that leapt in light and living from the mighty soul of God!

—William L. Stidger, in the Christian Advocate.

**MISSIONS**

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

**NEWS FROM THE HOME FIELD**

All missionaries in the employ of the Missionary Board on the home field make quarterly reports on blanks furnished regularly by the board. These reports contain much helpful information. They show, in a small way, what is being done and the problems the missionaries are facing on their respective fields. In order that the readers of the SABBATH RECORDER may have the benefit of some of these reports the secretary has gleaned extracts from the reports for the quarter ending December 31, 1922. Many of the missionaries this quarter reported nothing except statistics. This does not mean that they are not accomplishing splendid things, but that for some reason, they did not see fit to report anything special this quarter. Below are given excerpts from some of the reports.

*New Auburn, Wis.*

Fore more than two years I have been trying to cope with the problems of the New Auburn field. The problems are many and varied. I feel that we have accomplished more from a business standpoint during the last few months than during all the previous time that I have been here. . . . To make a long story short, we have been working on these matters for some time and have them nearly remedied. Yesterday was our annual business meeting. At its close we were fully organized as a church. The certificate of incorporation had been previously filed and a constitution was adopted yesterday. But this is not the best yet. About a month ago I voluntarily offered to reduce my salary to \$720 per year if the church would become self-supporting in 1923. Owing to the scattered condition of the people here our canvass for funds can not be made as expeditiously as in other places. But at the close of the meeting yesterday the good people voted not to accept my offer, but to pay me the same salary I had been receiving and this was followed by an announcement by the church treasurer that the full \$1,000 was pledged

and enough yet to hear from to make up the other running expenses of the church. Hence, the Missionary Society will be relieved of giving us any aid this year. The outlook is by far the most hopeful of any time since my coming here.

If at any time the board wishes to use me in any manner in this part of the country or elsewhere, I am here to be directed.  
C. B. LOOFBOURROW.

*Exeland, Wis.*

Fifteen of our members attended the semiannual meeting at New Auburn, Wis. Our society had prominent parts in community affairs for Christmas and special meetings in other churches. We have done nothing in a special way to raise money. Our people, as well as others, raised potatoes for money crop and prices failed to pay expenses of digging. Hard times!

CHARLES W. THORNGATE.

*Detroit, Mich.*

In offerings this month about \$20.00 was raised for the Missionary Society, and we expect as much more in January, 1923.

I have addressed meetings in several First Day Baptist churches, also in missions, and spoken before the Interdenominational Ministers' Union. Have made our Scriptural views known to many, both of the clergy and laity. By correspondence I have directed a number to the Seventh Day Baptist churches, and I have assisted in the organization of the International Association for the Abolition of Racial Prejudice. In this association I have been able to point out the stand of the Seventh Day Baptists on matters pertaining to reform.

We have kept an exact record of the name of each person present and the attendance is on the increase. December 30 there were 21 persons present. The interest is good. We need some good stalwart Seventh Day Baptists to move to Detroit. The Nortonville Church is making a contribution in the persons of Royal Crouch, wife and five year old boy. Our Deacon Beers, a steam fitting contractor, is endeavoring to secure three more Seventh Day Baptists in addition to Brother Crouch. Possibly one will come from Shiloh and one from Milton before long.

If it is at all possible, tent effort should be held this summer. If arrangements

could be made for five or six discourses by Elder Fifield it would be a great help.

The Circulating Library instituted several months ago is being continued with beneficial results. Several have even gone through Dr. Lewis' *History of Sabbath and Sunday*, while many others of our books and periodicals have been, or are being, read. "Mary Slessor of Calabar", a missionary book recently added to our library, is being read with deep interest. We are glad to find that not only Seventh Day Baptists but other Seventh Day people as well are reading the library literature, and we are particularly pleased to note that certain First Day people have likewise been carefully perusing the same.

Our tract distribution has aroused considerable interest, and the cards, such as the enclosed of which we (the church) had 10,000 printed, are causing many anxious thoughts. The First Day Baptist Sunday school class president said "it" had bothered him "intensely" for two weeks, and I left him a SABBATH RECORDER and certain Scriptural verses to help.

R. B. ST. CLAIR.

#### *Boulder (Colo.) Field*

In keeping with instructions of the board given at the Conference in Ashaway last summer, I went to Colorado in October. On the way I spent a Sabbath in Chicago, preaching to our people there; stayed two nights in Welton, Ia., preaching one night; spent the next Sabbath with the Marion, Ia., Church of God, preaching to them and visiting among the people; stayed two nights with our people in Garwin, Ia., preaching one night.

I spent the most of the time I was in Colorado in Boulder, believing Boulder to be the key to the Colorado situation for our people. I found the people quite discouraged. They have had no pastor since the first of last April. At length they asked for special meetings. Just before the special meetings I spent one week in Denver and had a good meeting on the Sabbath, with more than twenty present. They were anxious for me to return for more work, but I found no opportunity.

Conducted special meetings in the Boulder church for two weeks, with good results; church revived and reunited in Christian service, six new members added by letter

or verbal statement; one backslider reclaimed to observance of the Sabbath and active service in the church. Conducted meetings one week with Seventh Day Church of God in Stanberry, Mo., assisted by Elder A. S. Jellison. Good meetings, good spirit and good feeling were there.

Upon my return from Boulder I spent a night each in Colorado Springs and Pueblo, with good loyal Seventh Day Baptists in those places. There are six or eight children in those places being brought up in the Seventh Day Baptist faith. I was told of fourteen places in Colorado outside of Boulder where there are Seventh Day Baptists. There may be other places where we have people of our faith. Most of these people are members of our churches outside of Boulder. They are scattered pretty nearly all over Colorado. They should all be carefully looked after by our missionary, and be encouraged to do everything possible to build up our interests in Colorado.

We need a special fund of \$6,000.00 that can be drawn upon for speakers and singers and other necessary expenses in putting on intensive evangelistic campaigns in such places as our Southwest field, Michigan, Wisconsin, Colorado, etc. Entertain no thought of permanent retrenchment. Be now planning for enlargement of evangelistic work on the home field. Let the denomination know that this is the established and positive plan of the board to be put into effect as soon as possible.

D. BURDETT COON.

#### *Southwest Field*

I keep the matter of finances before the people, but the business depression has placed our people of this field in such straitened circumstances that they can scarcely feed and clothe themselves.

Two weeks were spent at the Little Prairie Church and ten days at Fouke. In both these places special meetings were held. One Sabbath was spent at Lonoke and I have also kept up the monthly appointments at Belzoni, Okla. . . . There is no trouble to get a hearing, but persuading people to do is not so easy.

We are not unmindful of the continued interest of the Missionary Board in this section, for which we are grateful. I do not know as there is anything more we could expect of them. ROLLA J. SEVERANCE.

#### *Hammond, La.*

The interest has been good, as it always is, with much activity of the membership. A large family has moved down from Milton. Their presence is a great help. There seems to be a greater unity of feeling than there was a year or two ago. S. S. POWELL.

#### *Little Prairie, Ark.*

Brother C. C. Van Horn, of Little Prairie, Ark., reports that the society made a thank offering of fifteen dollars, that members have furnished his family quite plentifully with table supplies, that in addition to his regular work he has conducted three burial services and waited upon the sick. Their greatest problem is, he says, to overcome opposition.

#### *White Cloud Field*

The needs of this field are not so different from other fields. I believe there should be a special effort in this field to quicken the membership to a more consecrated action and to deeper interest in the salvation of souls. There is no suggestion to make to the Missionary Board, as the board has ever been on hand to push the work along as far as the finances would allow.

DR. J. C. BRANCH.

I have tried to represent the society (Missionary Society) in its true light, and told of its needs and the good work it is accomplishing, and by correspondence I have tried to formulate better conditions for future work in the missionary field. I don't know as I am able to say, or suggest anything to the Missionary Society. I am so well pleased with the work they have done for this State that I can only say, "God bless the Missionary Board." M. A. BRANCH.

#### *Middle Island, W. Va.*

The little Middle Island Church will certainly pull together for what they think is the very best things, however there is a dread in a way of any course that shall make them feel or appear selfish, self-centered or undenominational. G. H. F. RANDOLPH.

#### *Syracuse, N. Y.*

The financial matters in which we are especially interested just now and which have a bearing on the Missionary Society, are such as come under the head of our

Forward Movement. We are planning to increase our result of last year. The special work was to raise cash for a better instrument to use in our Sabbath services, and also to raise what to us was a good donation to help one of our members who got hurt by an automobile. The great problem is the general one, getting city people to accept the Sabbath and live the truth. The needs are men and cash.

WILLIAM CLAYTON.

#### *West Edmeston*

We made an every-member canvass for the Forward Movement and also made an offering for the debt of the two boards the Sabbath before Christmas. I have tried to bring to my people the needs of the board and the needs of our church.

MRS. LENA G. CROFOOT.

#### *Hartsville and Scio, N. Y.*

Union communion services of Scio, Hartsville and Petrolia were held November 18, 1922. Evangelistic services were held at Hartsville eight Sunday evenings during October and November; also four midweek services were held during that time. Special community Thanksgiving services were held Thanksgiving evening. Christmas exercises were presented by the young people Christmas eve. The Hartsville Church is facing the problem of whether it shall maintain Sunday evening services regularly and how the church may most efficiently unite all in the community who have yielded themselves to Christ, whether Seventh Day Baptists or not, on some working basis for rendering Christian service to every one in the community. I have not yet reported the conversions (at Hartsville) for I do not feel I can render definite statements. Two backsliders have been reclaimed and another family of six have asked to be reckoned among us and are witnessing for Christ, but are not yet ready for baptism; also four young people have stood expressing allegiance to Christ. All these mentioned are among our Hartsville people.

Four Scio people and two near neighbors are considering baptism. Others both at Hartsville and Scio and around here (Witters, four miles above Wellsville) are considering the question of decision and of observing the Sabbath.

ELIZABETH F. RANDOLPH.



**MONTHLY STATEMENT**  
January 1, 1923-February 1, 1923

S. H. Davis, Treasurer,  
In account with  
The Seventh Day Baptist Missionary Society

Dr.	
Balance on hand January 1, 1923.....	\$ 337 74
Woman's Board:	
Miss Burdick's salary .....	200 00
Miss West's salary .....	200 00
Washington Trust Co., Interest credit..	25
Conference Treasurer:	
Georgetown Chapel .....	40 16
Boys' School .....	141 57
Girls' School .....	141 57
Missionary Society .....	1,001 13
Salary increase .....	189 70
New York Church:	
Boys' School .....	5 00
Girls' School .....	5 00
Shiloh Church:	
Georgetown Chapel .....	3 05
Boys' School .....	10 75
Girls' School .....	10 75
Missionary Society .....	90 43
Miloh Greene, Debt Fund .....	6 00
Grand Marsh Church, Missionary Society	5 00
Elrene Crandall, Debt Fund .....	2 50
Second Alfred Church, China Mission...	2 50
First Alfred Church, Debt Fund.....	2 50
First Brookfield Church, Miss Burdick's salary	10 00
Rockville Sabbath School, Missionary Society	10 00
Andover Seventh Day Baptist Church..	1 50
One-third collection Southeastern Association, Missionary Society.....	11 80
Mrs. William Daugherty, Missionary Society	17 50
Walter B. Hemphill, Missionary Society	10 00
Mrs. W. B. Hemphill, Missionary Society	7 00
Memorial Board, Missionary Society...	648 03
Junior Philathea Class, Salem, Girls' School .....	5 00
First Hebron Seventh Day Baptist Church, Missionary Society.....	9 00
Jennie Crandall, Debt Fund .....	5 00
One-third collection Western Association, Missionary Society .....	12 45
Rev. and Mrs. Clayton Burdick, Miss Burdick's return expenses to China .....	50 00
Washington Trust Co.:	
Interest credit .....	28
Interest credit .....	1 37
	<b>\$3,194 53</b>

Cr.	
Rev. T. L. M. Spencer, January salary..	\$ 83 33
Susie M. Burdick, January salary.....	41 66
Rev. D. Burdett Coon, December salary and traveling expenses .....	183 74
Rev. M. A. Branch, December salary and traveling expenses .....	91 33
Rev. R. J. Severance, December salary and traveling expenses.....	116 81
Rev. William L. Burdick, December salary and traveling expenses...	170 09
Rev. Robert B. St. Clair, December salary .....	50 00
C. C. Van Horn, December salary.....	75 00
Rev. George W. Hills, December salary	50 00
Ray C. North, December salary.....	33 33
Rev. W. L. Davis, December salary...	33 33
Rev. G. H. F. Randolph, December salary .....	41 66
Rev. S. S. Powell, December salary....	25 00
Adelbert Branch, December salary.....	25 00
Charles W. Thorngate, October-December salary .....	50 00
Ellis R. Lewis, October-December salary .....	50 00
H. R. Looftoro, October-December salary .....	50 00
Rev. R. R. Thorngate, October-December salary .....	25 00
Dr. Edwin S. Maxson, October-December salary .....	25 00

James M. Pope, October-December salary .....	25 00
Angeline P. Abbey, December appropriation .....	10 00
Vance Kerr, December salary .....	25 00
Mrs. Lena G. Crofoot, October-December salary .....	25 00
Susie M. Burdick, amount contributed for return expenses to China....	355 00
Rev. G. Velthuysen, January-March salary .....	175 00
Rev. William L. Burdick, moving expenses from Portville to Ashaway	137 06
Industrial Trust Co., Crofoot China draft	10 00
Washington Trust Co., Crofoot China draft .....	10 00
Treasurer's expenses .....	28 00
	<b>\$2,020 34</b>
Balance on hand February 1, 1923.....	1,174 19
	<b>\$3,194 53</b>
Bills payable in February, about.....	\$1,400 00
Temporary Loans outstanding.....	1,500 00
Special funds referred to in last month's report now amount to \$9,843.01, bank balance \$1,174.19, net indebtedness \$10,168.82.	
	S. H. Davis, Treasurer.
	E. & O. E.

**SOUTHERN WOMEN ON RACE RELATIONS**

One of the most convincing signs of increasing good will between the races is the widespread expression of sentiment and action taken by Southern white women. North Carolina women have formed a State Commission on Race Relations. They have issued a strong statement of principles, among which occur the following:

"We believe that unrest existing between two different races dwelling side by side under the same economic system and the same government can be lessened, and eventually dispelled by a course of justice and fair play. . . .

"We believe that every human being should be treated not as a means to another's end, but as a person whose aspirations toward self-realization must be recognized; that we must cherish racial integrity and racial self-respect, as well as such mutual respect as will lead each to higher moral levels, to mutual trust and mutual helpfulness. . . .

"No family and no race rises higher than its womanhood. Hence, the intelligence of women must be cultivated and the purity and dignity of womanhood must be protected by the maintenance of a single standard of morals for both races."

Similar organizations of women have been effected during the last year in Georgia, Alabama, South Carolina, Virginia, Tennessee and Texas.

**WOMAN'S WORK**

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

**THE WORLD AND NATIONAL W. C. T. U. CONVENTIONS**

MARY DAVIS TOMLINSON  
World's Superintendent Parlor Meetings

These conventions were held in Philadelphia, Pa., November 11 to 19, and were the largest ever held in our history. World needs, world interests, world purposes and world sympathies were the dominating theme of the great gathering.

The convention hall in itself was an international picture, as every speaker who came to the platform could see the flags of many nations forming the chief decoration, and suspended all around the boxes and balconies of the beautiful Academy of Music were shields in the colors of the forty-two countries affiliated with the World's W. C. T. U., bearing the date of organization, and a bow of white ribbon. Scattered through the audience and upon the platform were many who wore picturesque native costumes. The garb of the women from the Orient, the flowing robe and turban of the Hindoo, the veiled face of the Mohammedan woman, the quaint dress of the young woman from Finland, heightened the artistic effect.

A wide range of countries was represented. Geographically they came from the far north of the Land of the Midnight Sun and northern Canada, from the extreme south of South America and Africa, from the far East, and from the western section of North America. There were many women from the allied countries, and comrades from Germany. We were impressed by the realization that these women were of a great universal sisterhood, helping each other to reach a common goal.

Every one who spoke bore testimony to the wonderful demonstration of prohibition of the liquor traffic, as they had traveled from San Francisco to Philadelphia without seeing an intoxicated person. The people of all lands are watching America, and we must by law enforcement for the

sake of the world, demand allegiance to the Constitution of the United States.

Five continents and twenty-eight countries were represented, our own dear Susie Burdick was invited by the World's President, Miss Anna A. Gordon, to represent China, and on the last evening when all of the women from the various nations spoke she did honor to herself and to our denomination. It was wonderful to hear these women hopefully expressing themselves, that prohibition would surely come. Frau-lein Gustel Von Blucher predicted that Germany will be dry by 1930. Scotland hopes to go dry in 1923.

The World's Executive met on November 11, Armistice Day, and at 12 o'clock, we stood in silence for two minutes, when Miss Mary J. Campbell, of India, offered the noon-tide prayer.

The city gave us a welcome, by having suspended across Broad Street a large banner depicting the form of a young woman holding high above her head the world, encircled by the white ribbon, and above this picture was a welcome to the World's W. C. T. U. Convention.

Formal welcome was given to the delegates on Saturday evening, November 11, in the beautiful ballroom of the Bellevue-Stratford, and many had to stand. The first welcome was given by Mr. E. G. Cattell, a member of the Chamber of Commerce of Philadelphia, who said that "The Woman's Christian Temperance Union is recognized as standing for the expression of a mighty economic principle as well as a great moral principle".

The greeting of the women of Philadelphia was given by Mrs. L. M. Blankenburg, wife of ex-Mayor Blankenburg. Mrs. John B. Roberts spoke for the Women's Clubs, Mrs. Ella M. George, president of Pennsylvania W. C. T. U., welcomed the women from all over the world. "We have been singing for years 'Wind the ribbon round the nations' and we thought it would take a vast amount of ribbon, but we have come so near to each other that it now appears it will after all take very little".

Mrs. H. E. Fahnestock, president of the county W. C. T. U. and chairman of the local committees, gave us a cordial welcome, and said, "We learned in our geographies that an ocean is a large body of water separating two pieces of land, but the

W. C. T. U. has changed it to a large body of water uniting the countries of the world."

Miss Mabel Archibald, editor of the national W. C. T. U. paper of India, gave the first response to the addresses of welcome. She was dressed in the robes of a Hindoo princess, and salaamed to the platform and audience, remarking that salaam meant, "Glad to see you. How are you? It is a fine day". She said while the word India had only five letters, yet every fifth child in the world was born in India, and it is an important part of the world. Through our million dollar fund we have helped India and other countries, so she spoke of India's gratitude for the help, and told us of the desire for prohibition of the liquor traffic.

Mrs. W. H. Carvossa, corresponding secretary of the Australasian W. C. T. U., responded for her delegation of five, who had traveled 13,000 miles to attend this convention. The response from Japan was given by Miss Uta Hayashi, in her native tongue, interpreted by Mrs. Kubushiro. Standing with her were four other delegates from Japan. She referred to "Madam Kaji Yajima, Japan's 'grand old woman', who had attended one of our World's Conventions in Boston in 1906, and the last one held in London, England, in 1920, and while she was not able to come to this meeting, much to her regret, she lies on her bed praying for its success".

Miss Agnes E. Slack, one of the honorary secretaries of the World's W. C. T. U., speaking for the English delegation, gave a greeting from Lady Cecilia Roberts, president of the British Women's Temperance Association, and daughter of the late Countess of Carlisle, and referred to the strong statement made by Prof. Gilbert Murray of Oxford University, son-in-law of Lady Carlisle, that the three great miracles of the world in the last century were wireless telegraphy, the conquest of the air, and prohibition of the liquor traffic in the United States, and that the last of the three was the greatest in its effect on the welfare of the world. "You in America", said Miss Slack, "have a tremendous responsibility. If you should change your dry law or lower the standard of your enforcement law you would lower the status of civilization throughout the world. You

of America stood beside us in the time of stress and storm in the World War. We are here tonight to emphasize all the ties that bind us—the same language, the same literature, the same high ideals". Representatives from the Philippines, South America, Denmark and Finland were introduced and responded briefly.

A special service was held and seats were reserved for the delegates Sunday morning at the Church of the Holy Trinity, where Dr. Floyd Tomkins preached a special sermon to the delegates.

A devotional and memorial service was held in the afternoon at the Academy of Music. The auditorium seats about 4,000 people and at every afternoon and evening service, many were standing and overflow meetings were held in the Chambers-Wylie Memorial Presbyterian Church.

"Miss Gordon, the presiding officer, opened the meeting with a tender tribute to leaders who had passed to their heavenly home since the last World's Convention. 'We share a common sorrow but we are rich in a great common heritage from these souls who have entered the other world', she said. 'The melody of their consecrated lives will sing on in our hearts and inspire us to emulate their faithfulness'. Special reference was made to the service rendered the cause by Rosalind, Countess of Carlisle, her generous gifts, her hospitality at the last convention, her sympathetic interest, wise counsel and planning for a larger work. 'Our best memorial to Lady Carlisle', said Miss Gordon, 'will be increased devotion, larger gifts of time and money to aid our work in all lands, and greater zeal in pressing the anti-alcohol fight until in all the world we shall outlaw the drink trade, protect the home and bring the triumph of Christ's Golden Rule in custom and in law'.

"A unique feature of the Sunday night's program was the reading of 'The Call of the Eighteenth Amendment' by a youthful Frances Willard of Connecticut, a namesake and relative of the founder of the World's W. C. T. U., who has won many trophies in medal contests.

"After music by that matchless quartet, the Gloria Trumpeters, the vast audience settled down to the enjoyment of two statesmanlike addresses: 'America's Relation to the Movement for World Sobriety', by Dr. Ernest H. Cherrington, General Secretary

of the World League Against Alcoholism, and 'Progress of Prohibition Law-Enforcement in the United States', by Major Roy A. Haynes, Federal Prohibition Commissioner. In his opening sentence Dr. Cherrington paid high tribute to the W. C. T. U., saying, 'For almost fifty years you women of the United States have not only been the pioneers in this temperance work but as well have played the heavy role in every forward step that has been taken toward prohibition'.

"As Miss Gordon presented Federal Prohibition Commissioner Haynes, she asked all to stand and sing 'Work for Enforcement Where You Are' as a pledge to him that the white ribbon army would give him tireless support in his big task".

The formal opening of the World's W. C. T. U. Convention took place on Monday morning, and all of the morning sessions were held in the spacious ballroom of the Bellevue-Stratford Hotel. At ten o'clock Miss Gordon called the house to order by the seven deliberate taps of her gavel, and after devotions, the secretary called the roll which included the General Officers, the presidents of the various countries who responded with an enthusiastic "Here,"—and the superintendents of the departments. The reports of the secretaries gave a bird's-eye view of our activities in other lands. The report of Mrs. Boole, of New York, honorary treasurer, was intensely interesting. She told how the gift of \$5,000 from the Jubilee Fund of the United States had helped the World's treasury over a hard place financially, and had enabled us to send our workers into other lands, and the legacy received from the estate of the Countess of Carlisle of 1,000 pounds, and an additional 90 pounds to be used in Burma, had wonderfully helped the cause. The report was greeted with great applause.

On Monday afternoon, in the Academy of Music, the Japanese delegation, led by Mrs. O. N. Kubushiro, brought to the front of the platform a mammoth roll of paper which she explained was a petition of thousands of women of Japan for social purity. She said "that for thirty-five years, the World's W. C. T. U. had mothered them. It sent missionaries, it sent money, it helped build headquarters. Now your Jubilee Fund is preparing for future work a most promising young woman, Madam Yajima's granddaughter. In London we

reported at the last convention seventy unions and 3,000 members.

"Our president was nearing her eighty-eighth birthday, so our women bestirred themselves to number eighty-eight unions, and make our president a birthday present. We have 114 unions, 17 Y's and 38 L. T. L's so that altogether we have 6,000 members and the L. T. L's 18,000. Lately we divided these 114 unions into sixteen districts each having a president. Our unions stand for World Prohibition, World Peace and World Purity".

Mayor Moore of Philadelphia gave us a hearty welcome, and made an earnest appeal to the women to support the government in enforcing the law. A male voice in the gallery shouted, "Can't the police help you?" The mayor requested the individual to make himself a committee of one to furnish evidence on which the police could work to arrest violators of the prohibition law. What we need is not so much police, but men and women of the right fiber to help discover the breakers of the law and bring them to justice.

"Then came the peaceful invasion of the convention by one hundred and fifty little people—'coming citizens' of the republic, led by Miss Mary B. Ervin, national general L. T. L. secretary. The children marched down the aisles, following the American flag, and arranged themselves across the platform, where they gave, in unison, America's creed, sang, 'On then, Loyal Workers', and recited the pledge of allegiance to the flag. Miss Ervin spoke briefly on the value and importance of work with and by the children. The little folks were from three of Philadelphia's public schools, and had been drilled by Mrs. C. C. Parlin. The smaller ones in the front row wore the native costumes of the countries from which their parents had come, and of them all, perhaps none was quainter than the wee maid who stood by the speakers' desk, whence she calmly surveyed the admiring audience. With her straight bobbed hair, her sloe-black eyes and her dainty Japanese costume, she might have stepped out of an oriental picture-book. Another subject of comment was the manly boy who, though his arms must have ached before he was relieved of his burden, carefully held up the large flag, through song and address and salute".

(To be continued)

### A TRIBUTE TO MISS IVANNA PALMER

Possibly a little group of workers, who are separated from each other by living conditions, and scarcely meet except as they traverse the miles necessary to bring them together on the Sabbath, or for their once a month meetings, may hold each other just a little dearer because of the effort required to meet.

True it is that the little band of women making up the Auxiliary Society of the New York Church seem to be bound together in a very close tie of love and sympathy. Any break in their circle is like a family loss to each.

When there flashed over the wires to our various places of sojourn, last summer, the word that Ivanna Palmer had passed on into the "great unknown", it brought a great sadness, and sense of deep loss to each of us.

We all recognized Ivanna's charming personality, and her possession of those qualities which testified to a beautiful inner Christian life. While her duties kept her from active participation in our meetings, she was one of us and we loved her. No higher tribute could we pay Ivanna than to try to emulate her cheery, sympathetic manner, and to follow her example in doing those little acts of thoughtful kindness which brighten life's pathway.

MRS. GEORGE H. WHIPPLE.

### PASTOR HILL AT DODGE CENTER

DEAR EDITOR: I am taking this occasion to write you about the meetings at Dodge Center, union meetings held in the Seventh Day Baptist church. There had been excellent preparation made by the observance of the week of prayer in which the M. E., Congregational, and Seventh Day Baptists joined, and which had been well attended, also through the untiring efforts of the hard-working pastor, Brother H. C. Van Horn. The weather was ideal and the attendance was splendid, in fact we had about all that the church could seat comfortably, and community socials and basket ball games seemed to make but little difference. The opening service found all the seats occupied, even the choir chairs were brought into play and Brother Van Horn thought the last evening we had the largest attendance at our church. At the request

of the M. E. pastor we held our Sunday evening service at that church, which was the largest attendance of the series.

The days were spent in visiting, our calls extending in all directions. One trip carried us to a very hospitable home eighteen miles from Dodge Center, where practically the whole day was spent in searching the Bible and answering and asking questions. These good people attended four of our meetings. They came to the Bible Sabbath after a search of the Word and we are hoping that in the near future they will unite with the church at Dodge Center.

We carried on the campaign for only ten days but it was intensive and the Spirit of the Lord soon made itself manifest in deep interest among the people. There was good music in which all joined heartily and a male chorus which faithfully responded each evening. There was soon a turning to the Lord and Sabbath morning at the call of the pastor seven young people offered themselves for baptism and membership, four others by letter, while others came forward to rededicate themselves to the Lord.

As I sit tonight writing this article, in my mind's eye I can again see the kindly faces that were before us night after night and hear the expression of joy in the Master's service given in the testimony meetings by young and old, feel the warm hand clasp, and hear the words of thankfulness for the meetings and words of encouragement. I am also reminded in another way, for as I write, a beautiful desk lamp fills the room with light, a gift of the good people of Dodge Center, and I feel the weight of a very substantial donation of money received the evening of the last service.

It was a great and blessed season that we had together and the Lord was there to direct and bless. May the Lord grant many such experiences in all our churches is my prayer, and I have faith to believe that he will, if like the Dodge Center church, we long for, pray for, and work for it.

As ever your brother in Christ,

C. L. HILL.

January 25, 1923.

If you were busy being right,  
You'd find yourself too busy, quite,  
To criticise your neighbor long  
Because he's busy being wrong.

—Rebecca B. Foresman.

### THOUGHTS ON THE SABBATH

Ministers appear to be a kind of spiritual tradesmen, who supply food suited to the mental digestion of the people. If too honest and too simple in applying the word, their flocks soon send them about their business, hence the difficulty of getting them to lead off in Sabbath reform. The Protestant Reformation was not perfect; had it been there would only have been one sect, and that one such as described in Rev. 14:12: "Here are they who keep the commandment of God and the faith of Jesus." Though many Pagan errors still cling to Christianity, they would all be dispelled in time by the light of God's Word, which is a revelation covering all time.

"How glorious is the sacred page  
Resplendent like the sun;  
It gives a light to every age,  
It gives but borrows none."

How can Christ save us if he broke the Sabbath? He must have kept it in order to have rendered a complete service for us. He was not disobedient to any of his Father's commandments.

The Sabbath could not have been changed at his resurrection, as asserted, without its being made known, either by himself, in whom was no guile, or by one of his apostles. How would an apostle have fared who worked at tent-making in the week and reasoned in the synagogue on the Sabbath, thus by practice supporting the old Sabbath; would he not have sinned by not announcing the change of the day? Did not the apostles always observe the Sabbath of the Lord, and had they not done so would not the Jews have protested loudly against its profanation, seeing what bitter enemies they were to Christ and his followers? The Savior's prophecy is against the idea of a change. "Pray that your flight be not in the winter, nor on the Sabbath day." Who will dare to affirm that Jesus here refers to Sunday? Matthew's Gospel was written 6 years after the resurrection, Mark's 10 years, Luke's 28 years, Revelation 61 years, and John's Epistles 63 years, or in the ninety-seventh year of our Lord, and yet nothing is taught by John or the others about the Sunday.

St. Paul says that in his day the mystery of iniquity had begun to work. Ah! what cares Satan if nine commandments are kept, if he can secure the violation of one that

oftenest calls to mind the being and authority and care of God the Creator? What cares the scuttler how sound the ship is so long as he can pierce the bottom. But say some, "We keep the first-day in honor of his resurrection." We answer that Christ has appointed his own *Memorial* for that event, namely: Baptism—a burial and a resurrection. To commemorate his death and resurrection he had no occasion to tamper with the Sabbath, which was the *Memorial* of the Creation before man sinned; and if man had not sinned it would have remained the same until the present day. Man can not change the Sabbath day without breaking it. Obedience is better than sacrifice. Those who offered strange fire in the wilderness were destroyed.

"But what does it signify so long as we keep one day in seven?" We answer, God is the law-maker and not man. "The earth is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." Isa. 24:5. As an illustration, the king invites you to a reception on a given day; would you reply, "What does it signify, I will come the day after"? How much greater are God's and Christ's appointments than those of the king? How much greater is the Sabbath of God's appointment than the Sunday of Constantine's appointment? God's thoughts are above our thoughts, and his ways are better than ours; the Sabbath served the world for an undisputed purpose for 4,200 years, and still serves an important minority of mankind, therefore let it stand untampered with and unbroken, the same blessed and delightful day as of old.—*The Sabbath Observer*.

### REFRESHMENT

From deep perplexity or anxious care—  
When things go wrong—  
Often at dusk I steal away  
Into the quiet shelter of the friendly woods,  
And listen to the silence,  
Or soft breezes stirring through the trees;  
And there I hold sweet commune  
With the Spirit of the forest, like to prayer.

The peace and rest of mystic Nature—  
Like a mother's tender hand—  
Soon soothe my troubled thoughts,  
And strong restore my soul  
To life's stern tasks,  
Refreshed and calm.

—W. Howey.

## YOUNG PEOPLE'S WORK

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

### THE REFUGE PSALM

MRS. T. J. VAN HORN

Christian Endeavor Topic for Sabbath Day,  
March 3, 1923

#### DAILY READINGS

Sunday—Divine protection (Ps. 125: 1-5)  
Monday—Deliverance (Isa. 46: 3, 4, 12, 13)  
Tuesday—Courage (Matt. 10: 28-33)  
Wednesday—Ministering angels (Heb. 1: 6-14)  
Thursday—Power from above (Acts 28: 1-6)  
Friday—Goodness honored (Acts 2: 32-36)  
Sabbath Day—Topic, Lessons from the Psalms.  
3. The Refuge Psalm (Ps. 91: 1-16)  
(Consecration meeting.)

How can we constantly realize God's presence?

Why should we trust God?

What use did Jesus make of this Psalm?

Is it true that the Christian who dwells close to God is immune from sickness and enemies?

What loftier blessings are in store for him?

Would we enjoy a sense of security if there were no dangers?

It will be impressive and illuminative if the society will read the Psalm aloud in the following manner:—(Leader) verse 1; (Solo) verse 2; (Society) verses 3-8; (Solo) verse 9; (Society) verses 10-13; God speaks (All read) verses 14-16.

Follow the reading of the Psalm with the solo "In the Secret of His Presence". (Gospel Hymns No. 5.)

With bowed heads let all engage in silent prayer for a closer "dwelling in the secret place of the Most High".

All sing softly and prayerfully two stanzas of "Jesus, Lover of My Soul".

#### SUGGESTIVE COMMENTS

The author of this Psalm is not positively known, although it has been attributed to Moses, the man who was permitted to enter God's very presence.

"The sunny brightness of this song speaks of happy, perfect trust in Divine protection."

Emphasize these words "dwellleth",

"secret", "abide", "shadow", "my", "surely", "cover", "habitation". They have a security, an abidingness that gives one a feeling of "settled-down-to-stay", a "being-at-home"—not a fleeting experience, a rushing for shelter in the day of terror or temptation. How safe one is who has claimed for his own the protection of His angels to keep him in "all his ways".

What claim can we put forth that will bring us this deliverance? "Because"—

To "set" one's love upon him, calls for deliberate choice, does it not? How shall we learn to "practice the presence of God"? A deep searching of the Scriptures? The meditations of the Quiet Hour? The frequent lifting of the heart to him as we go about our tasks? Talking of holy things with saintly friends? Trusting; loving?

There is sure to be trouble in every person's life. The sinner and the Christian must meet sorrow and temptation, and unfair dealing from others. The difference between the two is the difference in their attitude toward God. "Because—therefore".

When the Christian calls, God will answer. When he is in trouble, God's presence is there also. Deliverance, honor, satisfaction, salvation. What more can a man ask?

At the close of the consecration service, let the organist strike the opening chords of "I Need Thee Every Hour", and then without further accompaniment, all may sing the hymn with heads bowed reverently and hearts raised prayerfully, in the felt presence of the Most High.

May each young heart determine to "set his love upon God"; to "make the Lord his habitation", to "dwell in the secret place of the Most High", to "abide in the shadow of the Almighty".

### TEMPTATION TO LIE

HAROLD O. BURDICK

Christian Endeavor Topic for Sabbath Day,  
February 24, 1923

[The plan for this meeting reached me too late to be given in last week's RECORDER, but I am glad that it will still be in time to be of help in the preparation for the meeting.—R. C. B.]

"You're a liar"! Are there any of us who have been startled by this scathing denunciation? Are there not many of us to

whom this ought to be shouted so forcefully that we want to fight—not the other fellow but our own selves?

Some of us smug youngsters are living only the shells of Christian lives. Sometime this thin "carapace" will be torn away disclosing our real natures.

"If the water is muddy at its source, mud is likely to come from any faucet".

(NOTE: The following rough outline may be of some use to the leader. Ask others to prepare short talks confining their remarks to one phase of the question. Above all, as a leader, do not start the meeting with a lie saying you did not have time to prepare for the meeting. Do not read the leader's remarks from some paper. You have a head—use it!)

- I. Introduction—(something thought-provoking)
- II. Definition of *lie*—(dictionary)
  1. Common expressions: fibs, white lies, etc.,
- III. *Giving the lie*
  1. To yourself—(in your own mind)
    - Smoking—will not hurt me
    - Dancing—good exercise
    - Card playing—dominoes are just as bad
  2. To your fellow-men
    - Exaggeration
    - Misrepresentation (in business)
    - Plagiarism
    - (Ask some one to repeat the Ninth Commandment)
  3. To children
    - Santa Claus (a boy came home from one of our own Sabbath school's saying, "I don't believe the Jesus story because they fooled me about Santa Claus.")
    - Stork story
    - Bogie man—"The goblins 'll get you."
  4. To God
    - In prayer—insincere
    - In song—"I'll do what you want me to do."
- IV. *Living the lie*
  - Ultimate effect of frequent prevarication
  - Hypocrisy
- V. Cures
  - Coué's auto-suggestion?
  - Punishment?
  - Public opinion?
  - Personal inventory?
  - Desire to exemplify Jesus?

### THE PASTOR AND THE YOUNG PEOPLE

"The life of our society is due to the energetic efforts of a few who have interest and vision in young people's work. The society is well organized with a competent member at the head of each department or committee, and these heads, who form the executive committee, have frequent meet-

ings and talk over the work of the society.

"We try to make everything profitable and interesting; good music, live, wide-awake socials; and every energy is used to make the regular meetings worth while by having something to give. The leader makes thorough preparation, and enlists all the help he can. He asks others to give special talks on the subject and relative subjects. Some of these special talks are given by members of the society, and some by others whom we can enlist. Of course the speaker must be one who can give something special along religious lines that will be of interest to wide awake young people. Careful planning and frequent meetings of the executive committee are most important.

"—————"

### ANNUAL REPORT OF ASHAWAY, R. I., C. E. SOCIETY

As recording secretary of the Ashaway Christian Endeavor society, I would submit the following report for the year ending December 31, 1923:

Number meetings held .....	50
Largest attendance .....	46
Smallest attendance .....	9
Average attendance .....	30
Largest number of visitors .....	14
Smallest number of visitors .....	0
Average number of visitors .....	4
Largest number taking part .....	32
Smallest number taking part .....	9
Average number taking part .....	21

The officers of our society for the first six months were installed by special installation services which were very impressive.

On January 21, twenty-six members of our society attended a joint meeting of the Rockville, Waterford, and Westerly societies at Rockville. The meeting took the form of an imitation of a Missionary Board meeting. A most delicious and appetizing supper was served in the parish house. A very fine musical and literary program followed, after which games were enjoyed.

February 7, our society was entertained by the Westerly Christian Endeavor society.

On February 18, Elisabeth Kenyon, in behalf of the Christian Endeavor local union, presented the picture "Christ in the Temple" to our society as a prize won for work during 1921.

The evening of February 25, Pastor and

Mrs. Davis entertained the society at the parish house. Reports of the state convention were given by members of our society attending.

On March 4, our society entertained the Westerly Christian Endeavor society at an automobile standardized social.

Our April social was a "Nutty" social. The chairman of each committee was asked to tell why his committee was the most important committee in the society. This proved very exciting and interesting. The evening closed with devotionals.

Three members of our society were appointed to assist Rev. P. S. Sailer in the organization of a Christian Endeavor society at Potter Hill.

On April 24, the regular business meeting was held, the reports being given in the form of diagrams, stories, poems, telephone dialog, debate, song or letters. This added much interest to the meeting.

On May 20, our society held a joint meeting with the Junior society.

A musical social was held May 22 at which the Rockville young people were our guests. The social opened with a program and closed with devotionals.

The regular meeting June 10 was in the form of a contest between the boys and girls. The boys won 10-7.

June 24, the meeting was in the form of a baseball meeting with Margaret Davis and John D. Wells as captains of the opposing teams. The meeting was a decided success.

The first half of the year a missionary study class "Playing Square with Tomorrow" was held, with Pastor Davis as teacher. Since then a personal workers' study class and also another C. E. Expert class have been formed and still hold classes each week.

The regular meeting August 26 was in charge of Conference. There was a good attendance in spite of the rain and each one did his bit to make the meeting interesting.

The Fellowship Breakfast was held on the Fair Grounds August 24 and was attended by about 168.

We were glad to have with us on September 2, Dr. Johanson, President of the Young People's Board, who gave a very interesting and helpful talk. He commended the society on the good work we had done the past year in winning two banners.

The social September 23 was a "Campbell Social". Nearly all of our socials or part

of each one are those sent out by the Young People's Board.

The first of October our society was divided into three sections with Gilbert Maine, Blanche Burdick and Elisabeth Kenyon as captains. The contest was based on attendance at Friday evening prayer meeting, Sabbath morning service and Christian Endeavor prayer meeting, and participation at the Christian Endeavor meeting. Gilbert Maine's side won, so the two losing sides are planning to entertain the winning side at a social early in January.

At our regular meeting October 7 the installation of the Intermediate society was held. They were welcomed by our president, vice president, and Pastor Davis.

A Hallowe'en social was held in the parish house with the Intermediates as our guests.

November 18, Dr. Waite and son James entertained the Westerly society and our society at their home. A most excellent time was enjoyed by all present.

The Prayer Meeting Committee have introduced new methods of conducting the meetings so as to make them more interesting. On November 25 an automobile race was held and on December 9 a foursquare meeting.

Our December social was held at Elisabeth and Merritt Kenyon's at Canonchet, taking the form of a bell social. Each person was asked to bring a 5 cent present, these were put on the Christmas tree and later distributed.

Instead of attending the local union watch meeting, our society voted to hold one in the parish house. The first part of the evening was given over to the personal workers' study class. Following this was the regular bi-annual business meeting at which the following officers were appointed for the next six months:

President, John D. Wells; vice president, Gilbert Maine; recording secretary, Tacy Crandall; assistant recording secretary, Verice Crandall; corresponding secretary, Blanche Burdick; treasurer, Elsie Jordan; Junior superintendent, Elisabeth Kenyon; assistant Junior superintendent, Margaret Davis; Tenth Legion superintendent, James Waite; Quiet Hour Comrade superintendent, Ira Porter.

Prayer Meeting Committee, Inez Jordan, chairman; Lookout Committee, Corydon Wells, chairman; Social Committee, Mar-

garet Davis, chairman; Missionary Committee, Mrs. A. L. Davis, chairman; Music Committee, Mary Partelo, chairman; Information Committee, Rev. A. L. Davis, chairman; Junior Committee, Margaret Davis, chairman; Good Literature Committee, Dr. Anne Waite, chairman; Finance Committee, Bertha Peckham, chairman; Flower Committee, Helen Kenyon, chairman; Pastor's Aid Committee, Everett Partelo, chairman.

Refreshments were served and the evening closed with a program and devotionals.

Two reading circles have been formed during the year.

Our society started the year 1922 with a budget of \$200.00. All of the items of the budget have been paid, leaving a balance of \$18.62 January 1. Not all of the amount pledged has been paid in yet.

Largest collection .....	\$9 18
Smallest collection .....	81
Average collection .....	3 86

The membership of our society now is 28 active, 3 absent active, 14 associate, and 4 honorary members. Two of our active members have been transferred to honorary membership by removal, and one from active to absent active having gone away to college. The net gain for the year is three members.

Respectfully submitted,

TACY A. CRANDALL,  
Recording Secretary.

### C. E. NEWS NOTES

WE WELCOME TWO NEW SOCIETIES AT  
SALEMVILLE

A Christian Endeavor society was organized at Salemville, Pa., the second Sabbath in November. The attendance runs from twelve to twenty. The officers are as follows: President, Ardwin Kagarise; vice-president, Albert Blough; secretary, Dorothy Kagarise; treasurer, Roscoe Ebersole; chairman Prayer Meeting Committee, Sherman Kagarise; chairman Social Committee, Mary Blough.

The new society has already held two business-social meetings, and is planning to hold one each month at the home of some member. At Christmas time a gift box was sent to Fouke School.

Two weeks after the Young People's society was organized a Junior society was

started by Mrs. Thorngate. There are usually eight or ten at the meetings which are held at the parsonage.

#### A LETTER FROM SALEM

Although the RECORDER readers have not heard from the Salem Christian Endeavor society for some time, we are not idle. The weekly meetings are interesting and well attended. The first executive meeting for the new year was held January 14. The reports of different committees show that good work is being done. A class of Christian Endeavor experts has been started which meets once each week at the home of one member of the class. The society voted to send greetings to the Christian Endeavor society which has been organized at Salemville.

We hope to make this year one of the most successful for our society, and with the co-operation of all members we feel sure that we can.

BELLE DAVIS.

ASHAWAY, R. I.—The Christian Endeavor society of the Seventh Day Baptist church is observing Christian Endeavor week with a program of extra activities.

Sabbath afternoon special features were addresses by Rev. A. L. Davis and Elisabeth Kenyon and a duet by the Misses Josephine and Helen Maxson, of Waterford, Conn.

On Sunday afternoon there was a business meeting and a social of the Juniors when the following officers were elected: President, Mellicent Porter; vice president, Anna Burdick; secretary, Elnora Eccleston; treasurer, George Davis.

Following the election an installation service was held.

Wednesday evening the Pawcatuck society will act as hosts at a radio social, the guests being the Ashaway and Rockville societies.

Thursday evening the annual business meeting and election of local union of Christian Endeavor and kindred societies occurs at the First Baptist church of Westerly. Rev. M. S. Stocking will give the address of the evening. The social hour is in charge of the entertaining society.

Friday evening the church prayer meeting will be conducted by the Christian Endeavor society.

Sabbath morning Rev. William L. Burdick will deliver the sermon to adults, and Rev. A. L. Davis will speak to the children. The Seniors, Intermediates and Juniors will be seated in a body.

Sabbath afternoon at 4 o'clock the Seniors and Intermediates will hold a joint meeting, topic, "The Chief Value of a Christian Endeavor Society", leader, Elisabeth Kenyon.

The evening after the Sabbath the Senior society will hold a calendar social at the parish house. There will be special features representing every month in the year, a whole year's program in one evening's entertainment. This social is given by the two losing sides in a triangular contest among the Christian Endeavorers for the past three months. The Intermediates will be invited guests.

### HOME NEWS

MILL YARD CHURCH.—On Sabbath, September 30, a baptismal service was held, when three candidates obeyed the Master's voice, "He that believeth and is baptized shall be saved". "Buried with him in baptism". One of the candidates was the wife of Deacon B. Andrew Morris, and at the annual church meeting, held in October, she was given the right hand of fellowship and received into the church.

We are glad to hear from our brethren in the foreign mission fields, and of their labors to keep the Sabbath flag flying. We wish them Godspeed in their work.

The special service during the quarter was the Harvest Thanksgiving service, held on Sabbath, October 7, when a special sermon was preached by Rev. W. Winston Haines. There was an increased attendance, and the special talk to the young people was very much appreciated. After the service the gifts of fruit and flowers, together with a special offering, were taken by Deacon Morris and Brother G. H. Vane, church secretary, to the Great Northern Hospital.

The Fifteenth Annual Protestant and Orangeman's service was held on Sabbath, November 4, Deacon B. Andrew Morris, preaching the sermon, taking for his text Joshua 1:8, "This book of the law shall

not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do all that is written therein; for thus thou shalt make thy way prosperous, and then thou shalt have good success". He went on to show that the key-note struck at the recent great United Protestant Congress was "Back to the Bible". Seventh Day Baptists had always stood by the Bible, and had urged, not for one or two years, but for over 300 years, that Christians should stand by that Book and keep God's Seventh-day Sabbath. Mill Yard Church had stood for over 300 years as a living witness for God's truth against man's traditions, which make void God's law. One of their ministers was dragged from the pulpit on a Sabbath and cast into Newgate, and finally put to death for his stand for God's Sabbath. Missionaries were sent out from Mill Yard during the sixteenth century to America, where the seeds of Sabbath truth were sown. These men made the Bible the dominant factor in the shaping of their lives and the solving of all the difficulties that arose.—*The Sabbath Observer*.

NORTH LOUP.—A meeting of the Conference Committee was held Sabbath night at the home of the chairman. Many questions of interest were discussed and many plans were laid. A few temporary committees were named. The committee will meet again at the same place tomorrow night to lay plans for making the coming Conference the best ever.

The people who are meeting on the rostrum Sabbath afternoons seem to enjoy the meetings. Next week a quartet under the direction of Inez Hutchins will sing for us. We hope, too, Ruth, Clyde and George will be present with their violins and saxophone to help us with the music. We believe the hour spent together in singing, Scripture reading and the discussion of questions of interest and importance is well spent. Come thou with us and we will do thee good. Up 'o date there is no age limit.

Next Sabbath Day marks the close of Endeavor Week and is also Decision Day. A special sermon will be preached and some special decisions will be made. It is asked that the three Endeavor societies sit together, the Juniors in the first two rows on the south side of the church, the Intermediates in the next two rows and the

Seniors in the next two rows. After the Sabbath school hour dinner will be served to the young people of the church in the basement. After dinner a short musical program will be given, followed by an intermission before the afternoon sessions. All young people are invited, whether members of the societies or not.—*North Loup Loyalist*.

SALEM, W. VA.—Salem's first mayor, known to and loved by hundreds of local children as well as most all the older folks as, "Uncle Jesse", quietly celebrated his eighty-second birthday at the family home on Main Street Monday.

It is true that Uncle Jesse is not so spry as he was in his younger days, and although the weight of 82 years of a well filled life rest upon his shoulders, he is still a familiar figure about the business section of the city and may be seen at an early hour each morning busy with the chores around his home, feeding his cow, etc.

Besides being the first mayor of Salem, Mr. Randolph was also a member of the legislature and has played an important part in the growth of the city.

As one of the many, the *Herald-Express* extends sincere felicitations on the completion of his eighty-two years of a life well spent, and trusts that the remainder, if not so long as that which has gone before, may be filled to overflowing with all that is good and therefore pleasing.—*The Salem Herald-Express*.

ASHAWAY, R. I.—Thinking that others might be interested in some of the information contained in the pastor's annual report to the church the following is condensed from said report:

The pastor would record his deep appreciation of the interest which the church and congregation have manifested for the work, and the kindly help and encouragement which he and his family have received from the church and community. While the work of the pastor during the year has been the heaviest, and in many ways the most taxing, of any year of his ministry, God has graciously sustained him, and to God be the praise for whatever of success may have resulted from his labors.

The Sabbath school, under good supervision and with the assistance of a group of

loyal teachers, has done commendable work.

The Christian Endeavor societies have been especially active. An Intermediate society with ten members has been organized. This now thoroughly grades the work of our young people and furnishes a place for every child and young person to become identified with Christian Endeavor work. The Senior society won two banners at the General Conference—"The Greatest Gain", and "The Highest Efficiency". The pastor is now conducting a personal workers' training course, using as a textbook, "Enlisting for Christ and the Church". Ten Endeavorers are taking the course. An "Expert" class is now being taught by one of our Expert Endeavorers of last year's class. Under the direction of Mrs. A. L. Davis, chairman of the Missionary Committee, a reading circle has been organized. They are reading: "Ann of Ava", "The Moffetts", "Frank Higgins the Trail Blazer", and "The Vanguard of a Race". Through the splendid work of our Social Committee our socials have been standardized.

The Junior Church which was organized sixteen months ago has held regular monthly services, save two or three months when it seemed necessary to postpone them. The interest has been sustained with remarkable enthusiasm. No little credit for the success of this work has been due to Mrs. E. P. Welch and Miss Lillian Budlong. Without their help the Junior Church could scarcely have been possible. From the first the aim has been to make it a community service. In a large sense the community accepted it as such. And it is a great disappointment to the pastor, as he knows it will be to a large number of other people, that it seems necessary to discontinue this service.

Aside from the regular church and pastoral work and the work necessitated by the General Conference, the pastor has engaged in three revival campaigns,—one in Shiloh, N. J., in February; one in our own church, in April; and one in Milton, Wis., in December. These three meetings resulted in 62 conversions, 55 of the number uniting with Seventh Day Baptist churches.

The pastor has preached 157 sermons, in 16 different churches. Of this number 41 sermons were preached in our own church

(Continued on page 224)

## CHILDREN'S PAGE

### CITY CHILDREN

ELISABETH KENYON

Junior Christian Endeavor Topic for Sabbath Day, February 24, 1923

#### DAILY READINGS

Sunday—Sick children (Mark 7: 26, 30)  
Monday—Underfed (Lam. 2: 19)  
Tuesday—Friendless (Matt. 25: 35)  
Wednesday—Orphans (Isa. 1: 17)  
Thursday—Cripples (Mark 2: 3, 4)  
Friday—Blind (Job 29: 15)  
Sabbath Day—Topic, City children that need our help (Ps. 72: 12, 13)

Today we have a missionary lesson that is right near every one of us. Some of us have even entertained some of these city children in our homes for two weeks during the summer so that they could have a rest and enjoy life in the country and fresh air—these children go under the name of Fresh Air children.

Many city children live in dirty and crowded tenements where little if any sunlight ever reaches in to cheer them or brighten their homes. Because of these unhealthy conditions many of the boys and girls do not have sufficient to eat and many are blind and crippled.

The fathers and mothers of some of these boys and girls are very poor and can not afford to let their children go to school but compel them to work all day and long into the night in factories, or stringing beads, making wool flowers, etc., to earn money.

Many home missionaries have gone into these sections of our cities and tried to help the boys and girls by teaching them healthful living and how to live good, pure, Christian lives. They also teach them to read the Bible.

Many of these children are orphans and orphan asylums have been established for them and some of these friendless ones have been taken into Christian homes and given the same advantages that we receive.

We can help these boys and girls by giving our money and by praying for them and those who are giving their lives to help them.

Let some Junior learn this poem and repeat it at the meeting.

#### ONLY A PENNY

"Only a penny," I heard them say.  
"A penny for Jesus if given each day  
Would send the gospel to every soul  
Now sitting in darkness, from pole to pole.  
Only a penny from every one  
Who bears the name of God's own Son."

Only a penny? How small a sum,  
By the side of millions that go for rum  
To ruin the bodies and souls of men,  
Or the millions that end in smoke—and then,  
A penny apiece from every one  
Who is saved by the death of God's own Son!

Only a penny from young and old,  
From the little lambs within the fold;  
From the orphaned and widowed ones who share,  
With all God's poor, in the Shepherd's care.  
Only a penny from every one  
Who prays in the name of God's own Son.

Only a penny to show our love  
To Him who left his home above  
For this very work; and whose last command  
Left this mission to Christians in every land.  
Only a penny from every one  
To send the gospel of God's own Son.

#### THE GOSPEL RAILROAD

Road bed. (1 Pet. 1: 25)  
Engine. (1 John 4: 16)  
Engineer. (Ps. 46: 1)  
Conductor. (Heb. 13: 8)  
Travelers. (Acts 16: 31)  
Kind of water (John 4: 10)  
Destination. (Matt. 5: 12)

ANSWERS TO LAST WEEK'S QUIET HOUR WORK  
Time—The Word of God—Truth—Holy Ghost—Faith and Love—Grace—Hope.

#### ALL THAT HE PITIFULLY COULD

"Robert Dillon, a world war veteran, dying of tuberculosis in Denver, Colo., turned his thoughts, tempered by suffering and enlightened by his knowledge of conditions as they can exist in a war-torn country, to that most pitiful group of war-victims—the orphaned children of the Near East.

"There was not much he could do for them, however compassionate his heart might feel, for he had not much to give; neither was there much time in which to do that little, because he had not long to live. But he did what he could, all that he pitifully could.

"Near East Relief has received from Robert Dillon in the last hours of his life, two checks, one for \$57.50, his insurance money, and one for \$100, compensation for total disability. By this act has the life of a little child been guaranteed for more than two years."

## SABBATH SCHOOL

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

### SAMPLES FROM THE FILES

These letters from the recent files of Secretary E. M. Holston show a healthy interest in Sabbath school work on the Pacific Coast. The letters may contain points that will interest others besides the persons directly concerned.

Rev. E. M. Holston,  
Milton Junction, Wis.

DEAR MR. HOLSTON:

The superintendent of the Sabbath school here, Mr. R. C. Brewer, is anxious to improve the work and organization of the school and has asked me to act as chairman of a welfare committee. It seems to me that the Sabbath school is, in general, in very good working condition, but no progressive leader is satisfied with "good enough" and we want to set advanced goals toward which to work.

I am writing you because I know you can make valuable suggestions. Any suggestions you may give will be greatly appreciated. The physical conditions and organization will be our local problems, naturally. But on some of the subjects suggested below you can give us help I am sure: The object of the Sabbath school; Connection of the Sabbath school with the church; Mottoes, or platform, of work; Ideal organization, or effective work; and other phases that seem important to you.

We are making quite a thorough survey and may not have it completed for a month, but we shall be glad to hear from you as soon as possible.

The church work here seems to be in excellent condition and we are enjoying being among our own people after some seventeen years as L. S. K. We are also enjoying the warm winter. Windows and doors are open and no fire in the house. My garden is up and looks fine.

With best wishes for you and your work,  
I am,

Sincerely,

W. R. ROOD.

Riverside, Cal.,  
January 16, 1923.

Mr. W. Ray Rood,  
Riverside, Cal.

DEAR BROTHER:

I have delayed answering your letter a little in order that I might get some information about your school from data on file in Dr. Burdick's office. After getting it I found very little that would help me. If I had a complete survey of the classes with the public school grades of each pupil, the name and the grade of the help that each class uses, the qualifications of the teacher, the activities outside of class recitation, the programs followed in each department, and the general interest manifested in the work by the church as a whole, it would give me, perhaps, a basis for some suggestions. This information I get when I visit a school, and I have visited them all but Riverside and Los Angeles and one or two others. The denominational purse has not been deep enough for that yet.

As I find in the report the name of a primary superintendent, I take it that your school has two departments. It is very important, as you school men well recognize, that these departments meet in separate rooms regularly for the whole session, coming together only for special occasions. The Children's department should include the Beginners, Primary and Junior classes, usually including theoretical age twelve. There is often a kindergarten class, age three, using helps supplemental to the regular graded lessons. Class corners should be screened, with table and chairs suited to the size of the pupils, and places to hang banners, mottoes, pictures and attendance records. Classes will be stimulated to keep up the appearance of their corners. The usual blackboards, maps and pictures are to be found in the general equipment of the department. The closely graded lessons should be used throughout this department. See the last page in the current number of the *Helping Hand* for instructions in grading and ordering helps. Your secretary should also have order blanks from our publishing house covering the same ground. (See both back and front.)

The general devotional program of this department is very important. Your departmental superintendent should read the current books and periodicals on this phase

of the work. A person who loves, and knows the ways of children will discover many original things to do to make this a fascinating period for the children, as well as one for genuine religious training in worship. It is impossible to do this when the children meet with the adult school.

The teachers of this department should have their task here uppermost in their hearts. They should be absent only for the most pressing reasons, and then a substitute should be asked to prepare the lesson in advance of the recitation period. To my mind there is only one more sacred calling than religious teacher of children, that is motherhood. Story telling, dramatization, free hand drawing, cutting and pasting, social projects in helpfulness, etc., are finding prominent place in this department.

In the adult section the classes should not be too large, and should be separated as much as possible from one another. I often find people asleep on the fringes of adult classes. This may be due to different causes:

1. Classes are so seated that the members can not hear one another. When a question is answered or discussed every member of the class as well as the teacher should be able to hear what is said.

2. The lecture method. Teachers fail to inspire lively discussion on practical application of the lesson.

3. Diffidence on the part of the class member. He doesn't want to be inspired. It disturbs his weekly nap.

4. Lack of original study and thought on the topic assigned for the day.

Adult classes should have a simple organization and find group expression in social projects, missionary projects, and projects for additional church and Sabbath school equipment.

In a two room school the Intermediates and young people will be found in the adult department. This is the critical age, and the adults should not hesitate to give way to these classes in choice of teacher, classroom or equipment; or in conduct of devotional period. The Intermediates, by all means should use the graded helps, and find expression in organized work along similar lines as suggested for adults.

Do the business of the school in a Workers' meeting. It should find scant place in the Sabbath session.

Perhaps after studying the complete survey of your school which you are making, I might think of some other suggestions.

Fraternally,

E. M. HOLSTON,  
Field Secretary.

January 29, 1923.

P. S.—I overlooked your request for a suggested motto, and the "connection of the Sabbath school with the church". I have liked this. Perhaps you can adapt it.

"TO KNOW GOD AND HIS WILL"

Through—

THE CHURCH, by regular worship and instruction;  
THE SABBATH SCHOOL, by regular study of his Word, and the fields for work;  
CHRISTIAN ENDEAVOR, by regular training in Christian service.

The Sabbath school is the church school of religion where the great fundamentals of Christian doctrine, the forms of worship and the means of service, are taught to the children, and discussed by their elders. As an organization, it is auxiliary, and therefore subservient, to the church.

E. M. H.

**Sabbath School. Lesson VIII.—Feb. 24, 1923**

THE PARABLE OF THE POUNDS. LUKE 19: 11-48

Golden Text.—"He that is faithful in a very little is faithful also in much." Luke 16: 10.

DAILY READINGS

Feb. 18—Luke 19: 11-26. Using or Losing our Gifts.

Feb. 19—Matt. 25: 14-29. The Talents.

Feb. 20—Rom. 3: 1-4. Stewards of the Law.

Feb. 21—1 Cor. 4: 1-5. Stewards of the Gospel.

Feb. 22—1 Pet 4: 7-11. Stewards of Grace.

Feb. 23—Luke 12: 41-48. The Standard of Stewardship.

Feb. 24—Psalm 26: 1-12. Walking in Integrity.

(For Lesson Notes, see *Helping Hand*)

### MY HOUR

Happy the man, and happy he alone,  
He who can call today his own;  
He who, secure within, can say,  
Tomorrow, do thy worst, for I have lived today.  
Be fair, or foul, or rain, or shine,  
The joys I have possessed, in spite of fate, are mine;  
Not heaven itself upon the past has power,  
But what has been, has been, and I have had my hour.

—Horace.

"Concentration is the secret of strength."  
Emerson.

## MARRIAGES

HILLHOUSE-HAVEN.—At the home of Rev. and Mrs. Sherman W. Haven, in Rochester, N. Y., on February 1, 1923, Mr. William Hillhouse, of Rutherford N. J., and Miss Ethel A. Haven, of Syracuse, N. Y. Mr. Haven, a cousin of the bride, was the officiating clergyman.

VAN HORN-SCHAEFER.—At the Presbyterian Manse in Edinburg, Texas, on the evening of December 28, 1922, Mr. Ross Van Horn and Laura Schaefer, of McAllen, Texas.

PRUETT-HARRIS.—At Fouke, Ark., on December 22, 1922, by Rev. Wallace Ely, the Baptist pastor, Mr. Butler Pruett and Miss Margaret Harris.

STEELE-ANDREWS.—At the home of the bride's parents, Mr. and Mrs. D. M. Andrews, 370 Arapahoe, Boulder, Colo., by Rev. S. R. Wheeler, grandfather of the bride, Mr. Walter Steele and Miss Mildred Andrews.

## DEATHS

HUMPHREY.—Andrew Douglass Humphrey was born at Alfred, Allegany County, N. Y., May 19, 1836, and died at the home of his son in Albion, Wis., January 21, 1923, aged 86 years, 4 months and 2 days.

In May, 1846, he came with his parents to Milton, Wis., and in 1854 to the place called the "Old Homestead," which was his home, except four summers spent in Minnesota until September, 1904, when he removed to Edgerton, Wis. He resided there until March 15, 1915, when he made his home at Albion, Wis. Brother Humphrey was baptized by Elder T. E. Babcock and united with the Albion Seventh Day Baptist Church, August 15, 1857.

November 21, 1867, he was united in marriage with Miss Laura Grippin, a native of Barton, Tioga County, N. Y., who came to Wisconsin in 1865. She was baptized and united with the church October 11, 1915, but passed away June 11, 1919. Since then Mr. Humphrey has made his home with their only son Ira D., who has lovingly cared for him, sparing nothing that was necessary for his comfort.

Brother Humphrey was an admirable example of good citizenship, deeply interested in the public welfare. His home was a model of good will and hospitality. Friends loved to visit there. He cared for his father and mother with tender solicitude during their declining years. His personal character was without reproach. He loved music and was connected with many musical affairs. The church found in him a loyal supporter, both morally and financially. He leaves an

enviable example and a blessed memory with all who knew him. He is the last of a family of four, all of whom are remembered for their good qualities.

Funeral services were conducted by Pastor L. D. Seager and interment took place in Evergreen Cemetery. L. D. S.

MORROW.—At his home in Peterson, Iowa, January 16, 1923, John A. Morrow, aged 80 years, 5 months and 2 days.

The deceased was born in Greene County, Pa., where he continued to live until eleven years of age when, together with his parents, he moved to West Virginia where he grew to manhood.

December 29, 1869, he was united in marriage with Miss Mary E. Ford, daughter of Richard and Harriet Ford, of Long Run, W. Va. This union resulted in the birth of four children, one of whom died in infancy.

In 1883 the deceased removed to Garwin, Iowa, and engaged in merchantile business which he carried on successfully for 20 years.

In 1907, four years after the death of his wife, Mr. Morrow removed from Garwin for a time and later located at Peterson, Iowa, where he spent the remainder of his life.

In early life he was baptized by Rev. S. D. Davis in West Virginia, but it is not certain with what church he united.

He leaves to mourn his departure, his daughter, Mr. J. G. Wallace, of Chicago; his two sons, Walter and John, of Peterson, Iowa; a brother in Ohio, a sister, Mrs. Lloyd Bond, of Oklahoma, and a wide circle of friends scattered far and near.

Funeral services were conducted in the Seventh Day Baptist church at Garwin, Iowa, on January 18 by Rev. E. H. Socwell, an old time friend. E. H. S.

MAXSON.—Margaret Catharine Maxson, daughter of Thomas T. and Nancy Eckel Law, was born January 7, 1851, in Gilmore County, W. Va., and departed this life December 28, 1922, aged 71 years, 11 months and 21 days.

On March 10, 1869, she was united in marriage to Elisha J. Maxson and to them were born three daughters and two sons as follows: Genevra (Mrs. A. N. Brissey), Elva, Dow, Mae (Mrs. J. C. Hudkins), and Bessie G. at home with her father.

She professed Christ when but a girl in her teens, and after her marriage was baptized by Elder James B. Davis and, with her husband, united with the Ritchie Seventh Day Baptist Church, she remained a faithful member until death took her away. She was always ready to make any sacrifice for her church, and her home was always open to the ministers of the Gospel.

For more than fifty-three years she proved a faithful companion—true to her marriage vows—with the warmest love and loyal affection. She was an affectionate mother, and her sons and daughters were loyal and were with their mother to the end. Her devoted husband and children did all that hearts and hands could do to make her last days comfortable. She was very patient during her long illness and bore her suffering with Christian fortitude, and when the end finally came she "fell asleep in Jesus."

She leaves her husband, five children, three



sisters, twenty-two grandchildren, and six great grandchildren, and many neighbors and friends, to mourn their loss.

Thus she lived, loved, toiled, endured, suffered, and at last, "fell asleep in Jesus."

The funeral was held December 31, 1922, at 11 a. m., in the Pine Grove M. P. Church, by her pastor, W. L. Davis, and the body laid to rest in the old Pine Grove cemetery.

Sleep soft, true heart, and slumber well,  
And rest from sorrow's dreary spell.  
No more thy tears of grief shall flow,  
No more thou'lt feel earth's bitter woe.  
But pure and calm and bright and strong,  
Thy happy years shall glide along.  
Sleep on, sleep on.

Sleep soft, dear heart, thy gentle life  
Has passed the boundary line of strife,  
And like a flower crushed in its prime,  
Leaves fragrant memories behind.  
Adown the years thy loved will bear  
Remembrance of thy life so fair.  
Sleep on, sleep on.

Sleep soft, oh gentle heart, and sweet  
The passage of thy years so fleet.  
Eternity's unbroken band,  
Shall circle thee with golden strand,  
And happy ages roll along  
In floods of glad, angelic song.  
Sleep on, sleep on

W. L. D.

KENNEDY.—Lloyd R., son of William and Belinda Davis Kennedy, was born March 21, 1858, at Lost Creek, W. Va., and died at same locality November 15, 1922, aged 64 years and nearly 8 months.

He had lived on the same farm all his life. He was a member of the Lost Creek Seventh Day Baptist Church from about the time of his marriage in 1877 to Miss Clara Woofter. To them were born four children. One died in childhood. One died in Denver, Colo., a few years ago, where for some years he had practiced medicine. The other two with their families live on the old home farm here near Lost Creek. There are seven grandchildren. Brother Kennedy has been a hard worker, and ever interested in the cause of the church.

For many years he has been one of the trustees, and formerly, for a number of years, was the church treasurer. He was a man of strong intelligence, and favorably known to a wide acquaintance. He kept his interest in all the service of the church and helped sustain the cause by faith and works.

The obituary service at the church drew one of our largest gatherings. The service was in charge of the pastor, M. G. Stillman. M. G. S.

MAXSON.—Roseanna Crumb, the only daughter of Arthur S. and Jennie A. Coon Crumb, was born in the town of DeRuyter, N. Y., July 11, 1876, and died at her home in DeRuyter, N. Y., January 14, 1923, in the forty-seventh year of her age.

When she was a young girl her mother died and she was left without a mother's care and comfort. At about the age of eighteen she came into the home of Mrs. W. W. Ames. Here she spent more than two pleasant years, ever helpful

and willing in her new home. She was glad to be where she could attend her home church, and became very active as president of the Christian Endeavor society and a teacher of children in the Sabbath school. Her clean wholesome character, though quiet and unassuming, made every one her friend.

On March 21, 1897, she was married in Mrs. Ames' home to Charles E. Maxson and became a tender loving mother to his little boy Glen. To them were born three children of her own: George Dewey, Jennie Laura and Charles Romain, all of DeRuyter. She is survived by her children and her step-mother, Mrs. Harriet Crumb. Her husband passed away more than two years before her.

She was a faithful member of the DeRuyter Seventh Day Baptist Church from early girlhood.

Farewell services were conducted by Pastor John F. Randolph at her late home, January 16, 1923, and the body was laid to rest in Hillcrest Cemetery, DeRuyter. J. F. R.

## SABBATH HISTORY I.

### BEFORE THE BEGINNING OF MODERN DENOMINATIONS

AHVA JOHN CLARENCE BOND

- CHAPTER ONE  
A Growing Regard for Bible Authority
- CHAPTER TWO  
The Sabbath in the Old Testament
- CHAPTER THREE  
The Sabbath in the Gospels
- CHAPTER FOUR  
The Sabbath in the Early Church
- CHAPTER FIVE  
The No-Sabbath Theory of the Early Reformers
- CHAPTER SIX  
The Sabbath in the Early English Reformation
- CHAPTER SEVEN  
John Trask and the First Sabbatarian Church in England
- CHAPTER EIGHT  
Theophilus Brabourne an Able Exponent of Sabbath Truth
- CHAPTER NINE  
A Sabbath Creed of the Seventeenth Century

Sabbath History I is a neat volume, 5x7½ inches in size, containing 64 pages printed in clear type, and with an attractive green cover. Price per volume, 50 cents.

This book of nine chapters is recommended by the Young People's Board for use in this year's study classes. Five copies will be sent post paid to one address for \$2.00. Send for five copies, sell four at the regular price, and get your copy free. Address: The American Sabbath Tract Society, Plainfield, N. J.

JUSTICE.—Amos Justice, son of Samuel and Lucy Bugbee Justice, was born in Lincklaen, N. Y., March 31, 1833, and died at his home in DeRuyter, N. Y., December 25, 1922, in his ninetieth years.

With the exception of the last seven years his entire life was spent in Lincklaen and the town of Cuyler. He was one of four children, three sons and one daughter, of whom he was the last to pass away.

At the age of twenty-one he was united in marriage with Elizabeth Coon, who died in 1874, leaving with him seven children, five sons and two daughters, the youngest, an infant four weeks old. All are living but one son, who died some thirty years ago. They are: Alvirdo Justice, of Montreal, Canada; Jeremiah Justice, deceased; Emerson Justice, of Manlius, N. Y.; Amanda Justice Phillips, of DeRuyter, N. Y.; Ida May Justice, of DeRuyter, N. Y.; Samuel Justice of Richfield Springs, N. Y., and Nelson (Justice) Burdick, of Crompton, R. I. He is also survived by ten grandchildren and six great grandchildren.

In 1875, he was married again, to Mrs. Margaret Ann Wright, who survives him and has cared for him, with the help of the two daughters, during his last sickness.

In 1870, he and his wife were baptized by Rev. Joshua Clarke and united with the Lincklaen Center Seventh Day Baptist Church where he was a member till his death, serving as deacon for many years. Though the Lincklaen Center Church has long been without regular services his love for church and church activities has never ceased. He was in attendance at the last communion service at the DeRuyter Seventh Day Baptist church

and took part in the covenant meeting. He was interested in and inquired about the activities of that church to the last.

Mr. Justice has been a sufferer for many years, but especially during the past year when his suffering increased in intensity to the last.

Farewell services were conducted from the DeRuyter Seventh Day Baptist church December 28, 1922, being the sixty-eighth anniversary of the birth of his oldest son. Pastor Randolph used for text a passage of Mr. Justice's own choice, 2 Tim. 4:7-8. "I have fought a good hard. I have finished my course. I have kept the faith: Henceforth there is laid up for me a crown of righteousness. J. F. R.

AYRES.—Ellis Ayres, son of Jehu and Lucy Ayres, was born near Marlboro, N. J., March 22, 1860, and died at his home in South Superior, Wis., after more than two years of suffering caused by a stroke of paralysis. From this he only partially recovered, being able to work but a little of the time.

He came to Minnesota in 1880 and was married to Carry Joanna Tappan November 10, 1881. He was an expert photographer learning and working at his trade at Dodge Center for some nine years. A few years were spent in this business in Iowa, whence he moved to South Superior, Wis., where he was a resident for the past twenty years. He leaves to mourn their loss, his wife and little girl, Zola, besides many relatives and friends.

His remains were brought to Dodge Center, and funeral conducted, Sunday, January 28, in the Seventh Day Baptist church by Pastor H. C. Van Horn. Interment in Riverside Cemetery. H. C. V. A.

## Annuity Bonds

OF THE

## AMERICAN SABBATH TRACT SOCIETY

### Be Your Own Executor

You are planning to leave at least part of your money to the Denomination.

Send it to us now in exchange for one of our bonds on which you will receive an income for life and be assured that the money will be used thereafter as you desire.

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

## HOME NEWS

(Continued from page 217)

in Ashaway, and 116 were preached in other churches. He has led 48 prayer meetings, baptized 16 candidates, received 18 into church-fellowship, conducted 9 funerals, solemnized 4 weddings, and made 227 pastoral calls. He has written 1,271 letters, 165 being written personally, 1,106 being written on the Rotospeed. The average attendance at the Sabbath morning service has been 119; the average attendance at the Junior Church service 165; at the Friday night prayer meeting, 26.

A. L. DAVIS.

Ashaway, R. I.,  
January 7, 1923.

WATERFORD, CONN.—On January 13 Rev. William Burdick preached for us and officiated at the communion service.

Following the communion service we had a short session of Sabbath school, and then the annual business meeting of the church. Because of illness in several families and bad roads, the attendance was small, only twelve being present, but, in spite of that, the meeting was very interesting.

Mr. H. M. Swinney was chosen moderator. Few changes were made in the officers, except in the case of an usher to fill the place of Stoneson Grant, who is now away at Alfred College. The reports of the secretary, Mr. Charles Gardner, and of the treasurer, Mr. H. M. Swinney, were given and accepted. The treasurer's report contained the following among other items: The total collections for the year amounted to \$1,236.13; expenditures were \$1,099.86, leaving us a balance of \$136.27, for which we are very thankful.

A number of improvements were suggested, and it was voted to buy an electric heater to assist in heating the pulpit which is often cold in severe weather. This has already proved of benefit. It was voted to leave in the hands of the Ladies' Aid society the purchasing of new cushions for the pews, for some time badly needed. In addition, it was voted to have the hymn books rebound, and get a few more.

J. M.

Let us be of good cheer, remembering that the misfortunes hardest to bear are those which never come.—Lowell.

## THE SABBATH RECORDER

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

Entered as second-class matter at Plainfield, N. J.

## Terms of Subscription

Per Year ..... \$2.50  
Per Copy ..... .05  
Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Subscriptions will be discontinued at date of expiration when so requested.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

## RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted and advertisements of a like nature will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

U. S. GOVERNMENT UNDERWEAR—2,500,000 pieces New Government Wool Underwear purchased by us to sell to the public direct at 75c each. Actual retail value \$2.50 each. All sizes. Shirts 34 to 46—Drawers 30 to 44. Send correct sizes. Pay postman on delivery or send us money order. If underwear is not satisfactory, we will refund money promptly upon request. Dept. 24. The Pilgrim Woolen Co., 1476 Broadway, New York, N. Y. 12-4-tf

## PUBLIC SALES

We have purchased 122,000 pair U. S. Army Munson last shoes, sizes 5½ to 12 which was the entire surplus stock of one of the largest U. S. Government shoe contractors.

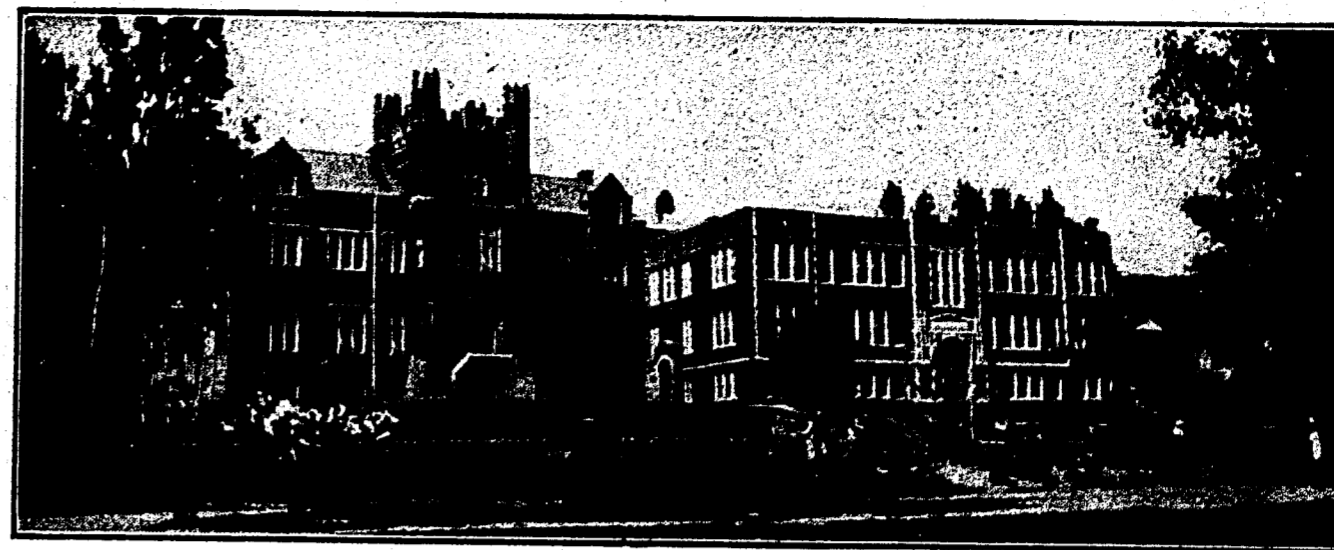
This shoe is guaranteed one hundred per cent solid leather, color dark tan, bellows tongue, dirt and water-proof. The actual value of this shoe is \$6.00. Owing to this tremendous buy we can offer same to the public at \$2.95.

Send correct size. Pay postman on delivery or send money order. If shoes are not as represented we will cheerfully refund your money promptly upon request.

National Bay State Shoe Company

296 BROADWAY, NEW YORK, N. Y.

## SALEM COLLEGE



Administration Building

Huffman Hall

Salem College has a catalog for each interested "Sabbath Recorder" reader. Write for yours. College, Normal, Secondary, and Musical Courses. Literary, musical, scientific and athletic student organizations. Strong Christian Associations. Address S. Orestes Bond, President, Salem, W. Va.

## ALFRED UNIVERSITY

Seventh Day Baptists are attending Alfred in increasing numbers because of the enlarging service and broadening opportunities.

In the ten years 1895-1905, Alfred College graduated 55 Seventh Day Baptists; in the ten years 1910-1920, Alfred College graduated 110 Seventh Day Baptists. The class of 1921 has 16 Seventh Day Baptists, the maximum number in any class in over thirty years. Seventh Day Baptists have doubled, while non-Seventh Day Baptists have more than quadrupled in ten years, and now make up eighty per cent of the total University enrollment.

For catalogues or other information, address  
BOOTHE COLWELL DAVIS, LL. D., President  
ALFRED, N. Y.

## The Fouke School

Miss Fucia Fitz Randolph, Principal  
Fouke, Ark.

Other competent teachers will assist.  
Former excellent standard of work will be maintained.

## BOOKLETS AND TRACTS

Gospel Tracts—A Series of Ten Gospel Tracts, eight pages each, printed in attractive form. A sample package free on request. 25 cents a hundred.

The Sabbath and Seventh Day Baptists—A neat little booklet with cover, twenty-four pages, illustrated. Just the information needed, in condensed form. Price, 25 cents per dozen.

Baptism—Twelve page booklet, with embossed cover. A brief study of the topic of Baptism, with a valuable Bibliography. By Rev. Arthur E. Main, D. D. Price, 25 cents per dozen.

First Day of the Week in the New Testament—By Prof. W. C. Whitford, D. D. A clear and scholarly treatment of the English translation and the original Greek of the expression, "First day of the week." Sixteen pages, fine paper, embossed cover. Price, 25 cents per dozen.

Sabbath Literature—Sample copies of tracts on various phases of the Sabbath question will be sent on request, with enclosure of five cents in stamps for postage, to any address.

AMERICAN SABBATH TRACT SOCIETY  
Plainfield, New Jersey

## MILTON COLLEGE

THE COLLEGE OF CULTURE AND ECONOMY

All graduates receive the degree of Bachelor of Arts. Well-balanced required courses in freshman and sophomore years. Many elective courses. Special opportunities for students in chorus singing, oratory, and debating. Four live lyceums.

The School of Music has thorough courses in all lines of musical instruction. A large symphony orchestra is a part of its musical activities.

The institution has a strong program of physical education and intercollegiate athletics under the direction of a resident coach.

For fuller information, address

ALFRED EDWARD WHITFORD, M. A.,  
ACTING PRESIDENT

MILTON,

WISCONSIN.

Alfred, N. Y.

ALFRED THEOLOGICAL SEMINARY  
Catalogue sent upon request

BIBLE STUDIES ON THE SABBATH QUESTION  
In paper, postpaid, 25 cents; in cloth, 50 cents.  
Address, Alfred Theological Seminary.

Chicago, Ill.

BENJAMIN F. LANGWORTHY  
ATTORNEY AND COUNSELLOR-AT-LAW  
1140 First Nat'l Bank Building, Phone Central 360

## COUNTRY LIFE LEADERSHIP

By Boothe Colwell Davis, S. T. D., LL. D.  
A Series of Baccalaureate Sermons Delivered Before Students of Alfred University  
Price, \$1.50 prepaid  
American Sabbath Tract Society, Plainfield, N. J.

SABBATH HISTORY, VOL. I  
BEFORE THE BEGINNING OF MODERN DENOMINATIONS

By Ahva J. C. Bond, M. A., D. D.  
Price, \$.50 prepaid  
American Sabbath Tract Society, Plainfield, N. J.

## HELPING HAND IN BIBLE SCHOOL WORK

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price 40 cents a copy per year; 10 cents a quarter. Address communications to The American Sabbath Tract Society, Plainfield, N. J.

## S. D. B. GRADED LESSONS

Junior Series—Illustrated, issued quarterly, 15c. per copy.  
Intermediate Series—Issued quarterly, 15c. per copy.  
Send subscriptions to American Sabbath Tract Society, Plainfield, N. J.

# The Sabbath Recorder

## OUR PLATFORM FOR 1923

*Adopted by the Commission at the Pittsburgh Meeting, December, 1922*

### THE SPIRITUAL LIFE

12. We approve the plan of having a special season, possibly during the months of February and March, for the deepening of the devotional life of our people, especially by an effort to foster family religion and to encourage pastoral evangelism.

If Christ were only a man it is strange that the nineteenth century can not produce a better one. He was born in an obscure and contemptible province. He grew up in an uncultured community; the child of a poor peasant's home, of a subject race. Yet he rises sheer above all mankind, the one commanding moral character of humanity. Now if Jesus was all that just as a mere man, the world should long ago have advanced beyond him.

And so I challenge you who believe that Jesus Christ was merely a man, to reconcile that belief with the fact that you are not a better character than he was. With nineteen hundred years of his influence upon the world, with advantages possessed by us such as he never dreamed of in his day, if Christ's character was purely human, it ought long ago to have been surpassed and there ought to be in the world today many men and women who are superior in their character to him. . . . I believe Jesus Christ is the Son of God, and proved to be such by the elements of character in him not to be found in men.  
—Robert E. Speer.

### CONTENTS

Editorial—Try Hopeful and Cheering Messages. — Two Wonderful Things.—“Catching Leaders for the Ministry.”—Roses and Violets.—Character Will Settle It.—What Will the Answer Be?—Important Decision Days.—“And They Were All Filled With the Holy Spirit” .225-229	The Pacific Coast Association..... 240
Catching Leaders for the Ministry... 229	Education Society's Page.—Racing the Engine . . . . . 241
How to Increase Our Number of Ministers . . . . . 230	From the Annual Bulletin of the First Alfred Seventh Day Baptist Church 242
The New Forward Movement.—The Ministry of Christ.—Personal Testimonies of Sabbath Converts.—Is Sunday the Christian's Rest Day? 231-236	Woman's Work.—The World's and National W. C. T. U. Conventions. .244-249
Missions.—The Special Effort.—Reports From China . . . . . 237-239	Twenty-five Dollars for a Sunday School Design . . . . . 249
Facts Versus Fiction..... 239	Young People's Work.—Stewardship of Self, Substance and Service.—C. E. News Notes . . . . . 250-252
	Children's Page.—The Beatitudes. . . . . 253
	A Letter From A. J. Williams. . . . . 253
	Sabbath School.—Plan Now for Vacation School.—Lesson for March 3, 1923 . . . . . 254
	Deaths . . . . . 255