

# Pledge Cards and Collection Envelopes

Churches that make an annual financial canvass (and that includes the majority of our churches) can get their pledge cards from the American Sabbath Tract Society. A duplex card has been designed and a quantity printed and may be had at a nominal cost.

The duplex envelope used in many churches may be secured at this office also. A price has been fixed for these which will cover the cost of printing and mailing. Card and envelope are reproduced below with price affixed for each, in quantities.

## DUPLEX PLEDGE CARD

I, the undersigned, agree to pay to the Treasurer of the .....  
Seventh Day Baptist Church, the sums indicated below, as my pledges to the local and general work of the Church for the Conference Year .....

FOR OURSELVES			FOR OTHERS		
Ministerial Support and Current Expenses of the Church.			Denominational Budget or Apportioned Benevolences.		
Per Week	Per Month	Per Year	Per Week	Per Month	Per Year
Dol. Cts.	Dol. Cts.	Dol. Cts.	Dol. Cts.	Dol. Cts.	Dol. Cts.
<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>

This pledge is payable weekly through the envelopes, or if paid otherwise, is payable in advance.

Signed.....

Address.....

40 cents per One Hundred, Postpaid

## SEVENTH DAY BAPTIST CHURCH

Name.....

Address.....

### CHURCH EXPENSES

For..... ending..... 192

\$.....

### DENOMINATIONAL BUDGET

For..... ending..... 192

\$.....

\$1.00 per Five Hundred, Postpaid

American Sabbath Tract Society

Plainfield, New Jersey

# The Sabbath Recorder

## YOUR HOUSE OF HAPPINESS

Take what God gives, O heart of mine,  
And build your house of happiness.  
Perchance some have been given more;  
But many have been given less.  
The treasure lying at your feet  
Whose value you but faintly guess,  
Another builder, looking on,  
Would barter heaven to possess.

Have you found work that you can do?  
Is there a heart that loves you best?  
Is there a spot somewhere called home  
Where, spent and worn, your soul may rest?  
A friendly tree? A book? A song?  
A dog that loves your hand's caress?  
A store of health to meet life's needs?  
Oh, build your house of happiness!

Trust not tomorrow's dawn to bring  
The dreamed-of joy for which you wait;  
You have enough of pleasant things  
To house your soul in goodly state;  
Tomorrow Time's relentless stream  
May bear what now you have away;  
Take what God gives, O heart, and build  
Your house of happiness today.  
B. Y. Williams in Napoleon Hill's Magazine.

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# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at North Loup, Neb., Aug. 22-27, 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, Berkeley, 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, Salem, 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**—Mrs. Isabella Allen, North Loup, Neb.

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

**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. 95, No. 10

PLAINFIELD, N. J., SEPTEMBER 3, 1923

WHOLE No. 4,096

**Western Scenes Farmers Hard Hit** While the scenes along the way in a western trip are very similar year by year, there are some things that impressed us this year as being peculiar to 1923. Of course one expects to see stacks of alfalfa, herds of cattle and of swine in Nebraska in any year. In August there should be newly plowed fields getting ready for fall sowing, and broad fields of corn ripening for harvest where the perfume of corn blossoms fills the air; but among the rare scenes—the *really sad ones*—this year are great fields of wheat in the shock, blackened and weather-beaten and left to rot down because they are not worth threshing! In one field along the way after leaving Omaha, the thresher stood by the blackened pile of straw, some of the shocks had been hauled and run through while others were still untouched—the whole business, thresher and all—looked as if weeks had gone by since they were abandoned.

The fact is that after the threshing had begun, some farmer found his wheat did not yield enough to pay for threshing! A good crop of wheat in Nebraska should yield twenty to thirty bushels to the acre, and these great fields were yielding only three bushels an acre! They had been struck by the black rust, and what grain there was, was shrunken and practically worthless.

The farmer who bought his farm at high prices for land, and ploughed fifty or a hundred acres for wheat, sowing it all with good seed, only to receive such a harvest, is certainly hard hit.

After such scenes the day before, we were not surprised to hear farmers and real estate men on the train this morning talking of the hard outlook; of some who had to go under; of mortgages foreclosed and homes lost. For two hours on the train such talk was heard, until our sympathy was stirred for the farmer. Some one spoke of an attachment for debt, and the reply came: "Oh, there is a lot of that sort of thing!"

**Opening Day At Conference** For two days we have witnessed the arduous toil and hustle of the good friends in North Loup as they put the finishing touches into the work of many days of preparing to entertain the visitors coming from the Atlantic to the Pacific for this General Conference. More than two hundred and sixty names had been sent in from far and near, and everything showed that the North Loup people were equal to the task that had come to them.

As the opening hour drew near a large company of friends appeared around the church, exchanging happy greetings until the bell in the tower announced the time for service. Then the company started for the large tent just across the road which had a seating capacity of nearly seven hundred. This great tabernacle had just been fitted for our use, with electric lights, a well situated platform with seats rising toward the rear of the tent.

The Conference was called to order by President Esle F. Randolph, of Great Kills, N. Y., and all joined in singing: "My faith looks up to thee," and after devotional service by President Boothe C. Davis, who requested all to unite in the Twenty-third Psalm "in the spirit of real worship," the address of welcome was given by Pastor H. L. Polan of the local church.

At the opening of the afternoon session the following message was read from Dean Arthur E. Main, and the corresponding secretary was instructed to send Dr. Main a reply. He was also instructed to send our venerable Rev. Samuel R. Wheeler a message of brotherly love.

MESSAGE FROM DEAN MAIN

August 12, 1923

The North Loup General Conference, 1923

Esle F. Randolph, President:

DEAR BROTHERS AND SISTERS:

As is thy name, O God,  
So is thy praise unto the ends of the earth:  
Thy right hand is full of righteousness.  
Let mount Zion be glad,

Let the daughters of Judah rejoice,  
Because of thy judgments.  
Walk about Zion, and go round about her;  
Number the towers thereof;  
Mark ye well her bulwarks;  
Consider her palaces:  
That ye may tell it to the generation following.  
For this God is our God for ever and ever:  
He will be our guide even unto death.

*Psalm 48: 10-14.*

Yours affectionately,  
ARTHUR E. MAIN.

**Pastor Polan's Welcome** In fitting words Pastor Polan extended a cordial welcome to delegates and friends to the homes and privileges of this, the first church organized in the North Loup Valley fifty years ago. He made a plea for the spirit of worshipful unity as children of the Lord. He spoke special words of welcome to *lone Sabbath-keepers*, hoping that they may receive great benefit. His next words were to welcome all the dear ones who have gone out from the North Loup Church as ministers of the gospel and missionaries.

Then the welcome was extended to all former pastors who, in years gone by, had known the ties that bind pastor and people here. After them mention was made of the laymen representing the churches far and near, and they were heartily welcomed. Finally, words of welcome were extended to all pastors of churches from the Atlantic to the Pacific in all the land; and the hope was expressed that God may give them good words that will be an uplift and help to all who come.

May the word "Better," still remain the slogan for the year to come.

**Two Responses To the Welcome** Two brethren were called to respond to Pastor Polan's welcome. The first speaker was ex-pastor George B. Shaw. He was especially happy in his reminiscences of the years spent in North Loup, keeping his audience in ripples of laughter. He referred to the matter of the loss of the old church by lightning, and to the work of building the new one, and referred to other things of great interest; and closed by saying: "The next man will say the right thing."

The next man was Rev. Erlo E. Sutton, of Milton, Wis., who said in substance that he felt like a man without a country, since he had lived in so many places.

We have met here as friends and broth-

ers, glad to accept the welcome extended. May we so work together here that we can go home better fitted for work.

**A Great Conference** The Conference at North Loup will pass into history as one of the great Conferences. It is unique. Last year the clans gathered in the old historic center of the denomination to celebrate the founding of our church in America. That great day in Newport, R. I., will always stand as an important milestone in our history.

This year we meet with the largest church in the great Middle West, that celebrates its fiftieth year, and that stands right at the center of the continent—the half-way point between the Atlantic and the Pacific. Two hundred and sixty delegates came from the churches and homes scattered throughout the entire land. From Riverside and Los Angeles, Cal., to Westerly, R. I., delegates have come to meet one another here for Christian work in the cause we all love. From Detroit on the Canadian border, Minnesota and the Dakotas on our northern boundary, to Hammond, La., and Texas in the extreme southland men and women have gathered at this central point as in a common brotherhood, to promote the interests of a cause founded by the fathers in Newport two hundred and fifty years ago.

Another characteristic of this great Conference, is the fact that it gives an opportunity for a larger number of lone Sabbath-keepers to meet with the friends of their own faith than has any other Conference excepting, possibly, that of Boulder, Colo.

The weather has been ideal. A rainy spell just before time for the meetings, had cooled the atmosphere almost to the frost point, and the cool, bright days with very little dust for the first half of the meetings made the most delightful conditions.

The North Loup people had made excellent and thorough preparations for entertaining their guests. An extensive kitchen and cook room had been built on to the rear of their splendid church, and the church basement made an excellent and ample dining room, always cool and restful. The cooking was done by steam, generated by a large traction engine in the rear of the

kitchen, and the cafeteria plan for feeding was carried out.

The people filed down the back stairway to the regular church kitchen, where they found the food arranged on tables, along which they passed to the dining room; so that when they reached the end of these food tables their trays were full and they then found places at the eating tables.

After eating they passed up into the front hall of the church, settled their bills and found the front lawn for visiting. All this was carried on in the cool basement where no sunshine could disturb.

Then just across the road, and near by, was the large Conference tabernacle with seating capacity of nearly seven hundred people.

The spirit of Christian brotherhood is in the very air. The work is going on splendidly so far. We can only write in a general way at this time. Particulars and details of the good work will be given as soon as the time permits. Only brief note-taking can be done while the meeting lasts. But our readers shall have in the RECORDER, the best things offered at the Conference; and such descriptions and "write-ups" as we may be able to give from week to week. We would like to carry the Conference to every Seventh Day Baptist home.

#### PRESIDENT'S CONFERENCE ADDRESS

ESLE F. RANDOLPH

(North Loup, Neb., August 22, 1923)

The assembling of a large number of Seventh Day Baptists, representative of the various parts of the denomination, is an undertaking that requires the exercise of a real faith in the cause which we represent. Particularly is this true at this time, when we meet so far removed from most of the other churches of the denomination. Those who meet here today are well aware that there has been necessary real effort, real planning, real sacrifice in many instances, to make this meeting possible.

Local interest centered here in North Loup may have had an influence in bringing us together, this or that interest has doubtless had its influence; but, unless, above and beyond all minor influences, there is present in us the desire to further the cause of Christ, then better had we been

in the usual places where we serve daily, attending to the usual affairs of life.

Through a longer or shorter period of time there has been developing that faith in the cause which we represent that has impelled the completion and carrying out of the plans for this Conference.

Our fathers wrought in this same faith; they planned and executed; they persevered; they lived in the exercise of an abiding faith; and there has been committed to us the great work which they so nobly upheld. It is ours to stand committed to serve in the stead of the noble heroes of the faith whom we honor for their zeal and wisdom, for their integrity and their wonderful examples to us.

We believe our fathers had the approval of the divine Master whom they loved and served. Theirs was a faith founded on character of the rugged, active sort,—a faith that knew no denial.

The achievements of our fathers have given to us a wonderful beginning, a firm foundation, where we may achieve in their stead. To do this is both our great privilege and our solemn duty. We believe in the cause that has been given the heroic support of a long line of men who have delighted to honor God, even to the martyr's death.

A priceless heritage has come to us through the centuries in the faith of our fathers. It is ours to accept; it is ours to sustain. That faith was carried in a frail bark over a stormy sea, after a most tempestuous experience in the old world, to be spread among the people everywhere.

This faith must be sustained and achievement made in the home, in the church, and in all avenues of life. The united efforts of a united people can accomplish this in the Master's name. We all realize that we are far from the accomplishment of the great work which calls us today. The call comes from near and far, and anxious hearts are trying to respond.

We have no doubt as to the right of the cause which we support. We know there are earnest, God-fearing men and women giving their all toward the attainment of our great object. There are times when we are forced to the realization that it is required of us to labor in sowing seed, and that the harvest time is not to be of our choosing.

It is our purpose to face squarely the necessity for calm and deliberate consideration of the surroundings amid which we find ourselves. We are thankful for past achievements—those of our fathers, those of yesterday; yes, those of today. They all add to, rather than lessen, the responsibilities which are ours.

It is easy enough to accept the situation passively. There may be those who do so accept it; but positive, virile, whole-hearted, real Christian work is demanded everywhere. There are unmistakable evidences that this matter weighs heavily upon the hearts of many.

Just how much of our denominational machinery is really needed I am not prepared to say, but we need frequently to be reminded that lost motion is costly dissipation of power needed to set going and keep going vital machinery wherever it may be. We are reminded, too, that our greatest growth in numbers was during a period when our denominational organization was much more simple than at present. Other religious denominations have been busy recently studying their respective organizations with the result that some of them have been very much simplified. Possibly we may with profit regard the experience of other denominations in this, as in other, respects.

Policies and activities of our various boards need our united attention, active sympathy, and moral and financial support. Do we as individuals, as churches, or as a denomination dare to assume that our full duty has been done when we have paid our financial quota and turned the money over to the boards and societies for which it is intended? Reports from these boards showing their activities during the past year will be presented here. These reports ought to be carefully considered by this Conference, and not merely passed along to be printed in the *Year Book*. These reports tell of the anxious, prayerful, and soul-burdened efforts to carry on the great work committed to our boards.

With the importance of these reports in mind, the following recommendation is made: That the reports of the several boards be referred to separate special committees for consideration and recommendation for action by this body. In case of

the adoption of this recommendation it is expected that the special committees will hold such public hearings as may be necessary to give all persons desiring to offer suggestions, or who seek information, opportunity to appear before the committee and be heard; and that these hearings and the action of these committees will include the entire scope of the activities of these respective boards, irrespective of whether all such activities are included in the reports or not. In this connection attention is called to the fact that constructive criticism is most welcomed by all of our boards. It is hoped that this opportunity for careful and extended consideration of these reports will result in a better understanding of the real problems which our boards must meet and solve.

It is hoped that all interested will be prompt in attending these special committee hearings; thus giving new courage, added enthusiasm and a strengthened faith to those faithful ones who must bear the heat and burden of the day.

An English schoolmaster promised a crown to any boy who would propound a riddle that he could not answer. After many had tried, a bright youngster said, "Why am I like the Prince of Wales?" The schoolmaster puzzled his wits in vain, and finally was compelled to admit defeat. "Why," said the boy, "it's because I am waiting for the crown."

#### NOTICE

All persons planning to attend the South-eastern Association please send their names to Mr. Will Davis, S. Erlo Davis, or W. F. Randolph, of Lost Creek, W. Va.

MODERATOR.

#### SABBATH SCHOOL BOARD

The annual meeting of the Corporation of the Sabbath School Board of the Seventh Day Baptist General Conference will be held in the Gothic, Alfred, N. Y., Wednesday, September 12, 1923, at 7.30 o'clock p. m.

A. L. BURDICK,  
Secretary.

Janesville, Wis.,  
August 17, 1923.

### SEVENTH DAY BAPTIST MISSIONARY SOCIETY

Eighty-first Annual Report of the Board of Managers

(Concluded)

#### Annual Report of Girls' School

MISS SUSIE M. BURDICK

Last year it was proposed, at Conference time, that I delay my return to China a year. This for financial reasons. If that were God's will, of course I was willing, but suggested that we commit the matter to God's hands and wait for him. If the money should come, it would be his sanction for my return. It must have been in November a friend said to me, "Who is the lady who has given one hundred dollars toward your return to China?" I had not heard of such a gift, but it proved to be true. Later the board decided to send me, but many will understand what it meant to me that money sufficient for the passage had been received for that special purpose. The journey from Alfred to Shanghai was a particularly happy one.

Because of my absence the larger half of this school year, it seemed to me much better that Miss Anna West should make the report. She does not agree with me; however she has contributed some of the paragraphs. I am glad to report some things she, in all probability, would not.

Misses Anna and Mabel West have been doing excellent work in the school while I have been gone these two years. The school is larger, this having been made possible by Miss Mabel giving up her sleeping room for another dormitory; by taking down the partition between the school room and the small recitation room opening from it; by using the dining room as a recitation room; and by taking in a few more day pupils than formerly.

The school also seems to me better organized. Grading a school in this country is particularly difficult. A pupil may come in who is well advanced in Chinese books, possibly a little arithmetic, but behind in everything else. We never get through our troubles in this line. The supply of catalogs being exhausted, Miss West has put out a new one which, following the recommendation of the East China Educational Association, changes our eight years course to one of nine, six years Primary and three

years Junior High, provision also being made for three years Senior High, if we ever have room and equipment for it. Notwithstanding our limitations two girls are now taking that course doing part of the work at Bridgeman School where Miss Mabel West has been teaching a Normal Class.

Our teaching force has been strengthened by the coming of Miss Eling Waung. With her understanding of western methods and Chinese life, she has fitted into school work well and has been most helpful. The first semester she assisted Mrs. Davis in the music department beside taking regular classes. The second term she has had a heavy schedule for she has taken over all the instrumental work. Miss Li, whose place she took, went to Soochow for further study. The other teachers have remained the same.

Mention should be made again of the fact that for three years Miss Mabel West has been representing Mr. and Mrs. George Trainer, of Salem, W. Va., in Shanghai. Our school has greatly benefitted by her teaching and that without cost to the school. We had hoped that we might continue to have her help. If financial matters had been better at home, doubtless it would have been arranged. Now we look forward to her dividing her time between two other schools.

Miss West tells of excellent health the first term, but this semester there have been mumps, measles, flu and a few other maladies. Naturally this has meant interruption of work for some but at no time has the school had to give way to an epidemic.

In addition to regular school work a few outside educational opportunities have come to the girls. In early December Mr. Brewer Eddy and Mrs. Sherwood Eddy each gave an evangelistic address before the schools of our locality, appealing to the students to be Christians for the sake of their country. At Christmas time several of the girls had the pleasure again of singing in the Community Chorus. This spring Professor Robertson of the Y. M. C. A. gave a very clear and fully illustrated lecture on the wireless telephone and telegraph. Mr. Tsu talked on the subject of Rice—whence that used in Shanghai comes, how to choose good rice and best ways of cooking it. Some of the girls had the pleasure of hearing Miss Jane Addams tell of the work in the Community House in Chicago and some heard Miss Rouzeo in a few of her remark-

able Bible talks. The closing concert of the American School also gave joy to a number.

The surroundings of the school grounds have been greatly changed. Building out in our direction has been steadily going forward, but now the buildings have come right up to our back fence. As our ground is higher than the surrounding land, the girls' playground became very conspicuous. Fortunately we have been able to enclose a part of the land bought two years ago and it makes an ideal playground. It has been a disappointment to me to find the little burial plot behind the school was not included in the purchase of the land. Members of the families owning it have been to talk to us about selling it, but their price is exorbitant and no progress has been made.

Last year the organization of the Senior and Junior C. E. societies was reported. These societies have continued through the year. I have been able to attend only a few of the meetings, but they have in some cases seemed rather remarkable meetings. A Pioneer Club among the little girls has been formed under the Y. W. C. A. inspiration. Before she was ill, Miss Anna Crofoot with Miss Woo, one of our teachers, did good work looking after this enthusiastic bunch of girls.

Last summer several of the girls helped with the Daily Vacation Bible School and five are pledged to take up such work again this summer. The day this report is being written (June 11) the pupils of our schools and those of other schools near us have filled the body of our beautiful little church from eleven o'clock until twelve and have been addressed by Dr. Boville, of New York, and of Daily Vacation Bible School fame. He has tried to impress upon them that every one who has had an opportunity to study is under obligation to do what he can to help educate the great mass who have had no such opportunity.

In December Miss McNeil of the Y. W. C. A. came for a series of evangelistic meetings. She stirred the girls to thought and although none of them took an open stand for Christ some of them said they believed and were only held back by the definite objections of non-Christian home-people. We felt a second result in the willingness of seven of the older girls to each take a class in the little day school near by.

This has not been an altogether easy task as they must go every day in all kinds of weather. The boys have taken half the day and Mrs. Zung the Bible woman, in whose house the school has been held, has helped to oversee. Miss Mabel West has supervised the teaching. There will probably have to be another arrangement. The last Sabbath in May a former pupil came back to be baptized.

As I had the opportunity of saying at Conference last August to the ladies, who were eager to know what they could do to help us in this work, we need nothing more than definite, persistent prayer. Two societies responded asking for a name each and we have seen results for which we give thanks. The opportunities and need are everywhere and so great, and we want that our girls shall do all they can because of the need, their own salvation and growth in Christian character, and also to multiply the value of our school manifold. On the other hand temptations are fierce. It is still true that "Faith is the victory that overcomes the world."

**Statistical Report for the Year Ending May 31, 1923**

**GIRLS' BOARDING SCHOOL**

Different students enrolled:	
Fall term .....	71
Spring Term .....	69
Total for the year .....	89
Average attendance .....	65
Professed Christians including probationers ..	23
Seventh Day Baptists .....	23
By Grades:	
Lowest .....	6
Second .....	9
Third .....	7
Fourth .....	21
Fifth .....	6
Sixth .....	8
Seventh .....	8
Eighth .....	3
Ninth .....	2
Tenth .....	1

Chinese teachers giving full time .....	4
Chinese teachers giving part time .....	4
Chinese teachers Christians .....	6
Chinese teachers Seventh Day Baptists .....	5
Expenses:	
Teachers' salaries .....	\$1,906 00
Other expenses .....	2,604 37
	<u>\$4,510 37</u>

Receipts including gifts and interest and remittance from Missionary Society..\$4,930 91

**DAY SCHOOLS**

Expenses:	
Teachers' salaries .....	\$418 00
Other expenses .....	197 30
	<u>\$615 30</u>

Receipts:	
Income from tuitions .....	\$432 02
Different students in City Schools:	
Fall term .....	61
Spring term .....	53
For the year .....	76
Average attendance .....	plus 42
Different Students in Zia Jaw School:	
Fall .....	about 30
Spring .....	about 26
Attendance at Sabbath school:	
Average for officers and teachers .....	15
Average for pupils .....	115

**Financial Report of the Girls' Boarding and the Day Schools for the Year Ending June 1, 1923**

<i>Dr.</i>	
Anna M. West, to balance December 1, 1922 .....	Mex. \$2,702 32
Tuition Zia Jaw Day School .....	88 76
City Day School .....	166 00
Boarding School .....	2,491 76
Sale of work .....	35
Gifts .....	180 00
Remittance from Missionary Society ..	71 44
Interest .....	80 02
	<u>Mex. \$5,780 65</u>

<i>Cr.</i>	
Day Schools:	
Rent Zia Jaw Day School .... Mex. \$	48 00
Fund for Zia Jaw Day School .....	36 65
Salaries .....	199 00
Incidentals and wages (servants) ....	49 35
Boarding School:	
Rice and provisions .....	\$ 867 78
Electricity .....	48 50
Fuel .....	126 47
Water .....	18 55
Books and supplies .....	111 97
Medicines .....	1 42
Furnishing and repairs .....	93 76
Salaries .....	956 00
Wages for servants .....	98 07
Incidentals .....	20 00
Balance on hand .....	3,105 13
	<u>\$5,780 65</u>

**Building Fund Account for the Year 1922-23**

<i>Dr.</i>	
To balance on hand June 1, 1922 .....	Gold \$149 12 Mex. \$2,401 95
Gifts in gold:	
Mrs. Mary Carpenter ..	30 00
Mrs. Edward Boehm ..	30 00
Salem Y. W. C. A. ....	50 00
Mrs. Burno .....	1 00
Carol and Mrs. Eugene Davis ..	2 90
Interest .....	4 24
	<u>\$267 26</u>

Changed into Mex. ....	\$167 26	=	\$ 306 16
Gifts on the field .....			379 99
Proceeds from play .....			140 00
Sale of work etc., .....			164 90
Interest .....			139 59

Total amount on hand ..			
Gold \$100 00			\$3,532 59
<i>Cr.</i>			
<i>Investments</i>			
Fixed deposits .....	Mex.	\$2,761 40	
Savings Bank .....		41 10	
Notes .....		730 59	
U. S. Bond .....	Gold \$100 00 Mex.	\$3,532 59	
			<u>Mex. \$3,532 59</u>
Examined and found correct, N. M. WEST.			

**Twenty-fourth Annual Report of J. W. Crofoot**

As nearly all of my activities during the year have been of a routine nature it is perhaps just as well not to make separate reports for the school and the other kinds of work that I have been doing.

As mission treasurer I have had to look after about the usual amount of repairs on the buildings and other matters of like nature. Our "Evangelist and Incidental" fund showed a deficit at the time of my semiannual report on December 1, but the rental of the Davis house since February 15 has been a much needed source of supply. We hope however that no one will suppose the tenants there are members of the mission!

While we keep the hope for new school buildings in mind, no new land has been purchased either here or at Lieu-oo. Land in this vicinity has doubled in price in the last two years I think. Our Building Fund for the Boys' School as collected here now contains Mex. \$5,156.10, Taels 62.34 and U. S. \$424.58.

The present enrolment in the school is sixty boys of whom twenty-one were new at the beginning of the present term. The presence of so many "floaters" is one of the discouraging features of the work of our school. It is a common thing for boys who fail to make their grade, or who for any other reason are dissatisfied to try another school next term. Two boys are to graduate from high school this term.

For the most part the health of the boys has been good, but one boy broke his leg two months ago while playing football and Mrs. Crofoot who happened to be the only teacher here had him taken to Dr. Mary Stone's hospital.

During the year there have been additions to the church of eight—five boys and three girls—all from our schools. There has been one loss by death.

Since Mr. Davis left I have been going to Lieu-oo on alternate months to conduct communion service, and have also preached here once or twice. Most of the preaching here however has been done by the evangelist, Mr. Toong, who was transferred here from Lieu-oo when Mr. Davis left. His family remains in Lieu-oo where he goes and preaches once a month.

The Daily Vacation Bible School of last summer will probably be reported in detail by Dr. Davis who was in charge. Twenty-three of our young people took part in the three schools, in which over two hundred children were enrolled.

My outside activities have been much the same as usual. They include examination of two or three young missionaries in the Chinese language; preaching twice at the Community Church of the American Community; service as Vice-President of the Shanghai Branch of the International Anti-Opium Society; taking the minutes of the two-day meeting of the Advisory Council of the China Christian Educational Association; and what has taken most time of them all, the treasurership of the Moral Welfare League of Shanghai. This has usually meant the attending of two meetings each month besides the bookkeeping.

STATISTICS

Length of school year in weeks .....	38
Different students	
Fall term 55    Spring term	60
Average attendance	
Fall term 53    Spring term	58
Number of students church members (communicants) .....	8
Probationers .....	2
Seventh Day Baptist (communicants) .....	7
Classification:	
High School—	
Seniors .....	2
Juniors .....	0
Sophomores .....	2
Freshmen .....	11
Grades—	
Eighth .....	9
Seventh .....	7
Sixth .....	14
Fifth .....	15
Chinese Teachers, four, all Christians, three S. D. B's.	
Total receipts for year .....	Mex. \$5,501 74
Expenses Teachers .....	2,205 00
Other expenses .....	3,059 31

Report of H. Eugene Davis

My report for this year will contain three features, not usually included in my reports. Soon after the closing of school in 1922 our Daily Vacation Bible School work was started in three centers. At the church at St. Catherine's Bridge, in the chapel in the Native City, and at Lieu-oo. There were fourteen helpers among the Chinese with an enrolment of over two hundred. The average attendance was about one hundred as there was much sickness and death in the communities from which the children came during the hot, trying period of the session.

The results are hard to tabulate, but we are sure that the keeping of the children in the cool clean rooms, busy with Bible story, song and hand work will bear fruit in their lives, and certainly it was beneficial to those who thus tried to express their Christianity, by helping others. The finances of the schools were provided by the Shanghai Church.

Soon after Dr. Palmborg's return to China after furlough it seemed necessary to try to get a different water supply for the hospital. After investigation it was decided on account of lack of funds that I undertake to put down an artesian well. It was a mistake for me to attempt this, but at the time we followed our best light. With the aid of a well digging firm the well was completed.

During the time that the well was under construction masons, carpenters and painters were repairing and painting the hospital and dwelling. The water system was installed at the same time. A tank on the roof of the second story of the hospital supplies the flow to seven taps so that there is running water on each floor. Drains were also laid to take care of the sewage and two septic tanks constructed. The majority of all this work was new to me, and was undertaken with the hope and prayer of bettering conditions.

The new automobile road made it possible for me to make frequent trips to Shanghai and thus supervise at least the regular work for which I am responsible.

By vote of the Shanghai Church and with the approval of the mission, Mr. Toong, the evangelist, was invited to undertake the majority of the preaching in Shanghai, going to Lieu-oo for occasional visits. The last month in Shanghai I spent in working

with Mr. Toong and so far as possible our membership was visited and urged to give loyal support to his leadership.

Even members were added by baptism to the Shanghai Church and six to the Lieu-oo Church during the time I was on the field this year.

On February 15 we sailed from Shanghai on board the "Taiyo Maru" second class, for San Francisco. We arrived at our destination on March 10. Two evenings were spent with the Berkeley group of Seventh Day Baptists and on March 16 we arrived in Riverside. It was the Sabbath before the beginning of the Pacific Coast Association. With the exception of one Sabbath during the six weeks we spent in Riverside, I had some responsibility each Sabbath either in the morning service or C. E. in the afternoon. One Sabbath we were at Los Angeles where both forenoon and afternoon, it was a privilege to speak in the interests of our China Mission.

One week-end was spent at Boulder, Colo., where I was asked to speak six times. Sabbath, May 12, was during our visit at North Loup, when we spoke eight times. From there a side trip was made to Nortonville, Kan., where May 19 was spent and we had three services. One Sabbath we were in Chicago and spoke at the preaching service and the Sabbath-school hour. The last Sabbath of this year's report was passed at Plainfield where I was given the opportunity of speaking to our people here.

The regular work was much as in former years but the Daily Vacation Bible School work, the special work at the hospital in repairs and improvement, and the visiting of the churches comprise the special features for the year.

Report of the Lieu-oo Medical Mission

BY DRs. PALMBORG AND CRANDALL

Another year has passed and as we look back upon it, we are conscious of God's blessing and guidance in no small degree. Of course, as always, there have been disappointments, but we yet feel that some small advancement toward our goal has been made.

During the year, we have been compelled to part with our valuable co-worker, Dr. Sinclair, and have had the pleasure of welcoming Dr. Palmborg and Miss Helen Su back to the work. As Dr. Sinclair's de-

parture and Dr. Palmborg's return were: at about the same time, the people of the community took this opportunity to show their very great appreciation of the work of the two women. They had a large and representative gathering at the government boys' school next door, with speeches, theatricals and banners not a few. The new auto bus company furnished transportation for all Shanghai guests. The roadway from the auto road to the hospital and on both sides of our compound had been paved as a mark of the donors' appreciation of Dr. Sinclair's work among them and of their regret at her departure. Dr. Palmborg has entered into the work with much of her old vigor and the Chinese patients as well as we of the hospital are glad to have her back.

The medical work has followed much the usual lines as to kinds of cases treated. We have had a marked increase in the number of out-calls, having had more than double the number of any previous year. Some of this increase has been due to the fact that people are coming to understand somewhat the advantage of letting us take charge of cases until we are ready to dismiss them. The in-patient and clinic work has seemed at times to be less than last year, but this has been partly due to the fact that the numbers have been more evenly distributed over the time and the whole, when averaged up, shows a good increase.

The statistics are as follows: In the dispensary there have been 4,444 treatments to 2,714 different patients. There have been 229 out-calls, 18 of which have been to obstetrical cases and 12 attempted suicides. There have been 267 regular in-patients during the year besides 155 days or parts of days spent in the hospital by people who have come every week for injections of tuberculin. Of the in-patients, besides the many tubercular cases, there have been 17 obstetrical cases, 8 insane, numerous minor surgical and accident cases as well as many other kinds of cases. Many of the accident cases have come from the vicissitudes of people who were trying out the new road and the automobiles.

As to results, our records show 61 cases recovered, 117 much better, and 4 deaths. Two deaths were of babies; one was horribly burned and was received out of pity although we knew it could not recover; the other was a new baby girl and the first we

knew of anything being wrong with it, it was already dead. We strongly suspected that the father and mother knew why it died for they were alone with it when it died. It seemed perfectly all right a short time before. Many cases who go away without help are too impatient to wait for the treatment they should receive.

Financially we have done very well, indeed, in spite of the heavy expense of the repairs and improvements of the last few months. To our surprise our balance is about \$40 greater than it was six months ago before these bills were paid.

The new well is a real blessing. There was a time in the winter when we should have fared ill for water without it. It was made possible by a gift of \$500 gold from Dr. Anne Langworthy Waite. The water is rather brackish, but for cooking and all ordinary purposes it does very well. For drinking purposes the rain water is rather better, though if one were used to the well water it might not be so bad. We greatly appreciated the kind help which Mr. Eugene Davis gave us in putting through the well digging and the many repairs.

It may be of interest that we have just made arrangements whereby we are having good electric light until about midnight. We had to give up having our own plant because our engine was never satisfactory. The town plant is good but, of course, we can not have power in the daytime.

Miss Su's work has been a great help to us, but she has found it rather hard to adjust herself to the conditions here again. Of course everything here is so different and so much more inconvenient than at Battle Creek. Since last fall we have had regular classes with our four pupil nurses, and are trying to foster our training school nucleus. But as pupils, our poorly prepared local girls are not ideal. They came here, not because they wished to become nurses but because they wanted to study English and to escape from more unpleasant surroundings. The result is that they must not only be taught the ordinary things but we must also try to instill in them the unselfish ideals and Christian principles which they so much lack. It has been slow, discouraging work for us all but especially for Miss Su. Lately we feel that results are beginning to show, not only in the hospital and in the girls, but also in Miss Su's ability to

cope with the situation. This is missionary work truly and we hope that the home people will pray with us that we may be able to lead these girls to become missionaries as well as nurses.

On the whole our medical work seems to be growing steadily if slowly. We wish that we could feel the same encouragement about the religious part of it. Our younger evangelist, Mr. Woo, is not all we could wish in many ways, but he tries to arouse interest among the people. He speaks to the clinic patients in the waiting room mornings and afternoons and gives out Christian calendars and tracts. He also has a little service in the men's ward in the mornings. As we have opportunity, we speak to the patients in a personal way and our work with and for them often impresses them with the real meaning of Christianity. We feel that we must make it a more definite thing, however, and hope soon to put some plan into execution. Our evening prayers with all our helpers and servants are often attended by patients who are able to be about. We, doctors, have a share in the leading of the church services now and all who are competent to do so have a chance to lead the Sabbath morning service in the waiting room. Although our church has not grown very fast, we notice that the people of the town are more familiar with Christianity than they used to be and we hope that the time may be near when they shall accept it heartily.

Six people have been baptized and received into the church during the year.

**Dr. George Thorngate Offers to go to China as Medical Missionary to Fill Vacancy Caused by Resignation of Dr. Sinclair**

After Dr. Sinclair had resigned a communication came from Dr. George Thorngate offering to go to China in the service of the board as medical missionary to fill the vacancy caused by the resignation of Dr. Sinclair.

The matter was before the board for discussion at its April meeting, but no action was taken. Dr. Thorngate is a life-work recruit and has fitted himself for this work. The mission needs his services very much.

The only question in the mind of the board seemed to be that of finance, and the matter was postponed till after the associations and General Conference that the problem might be laid on the hearts of the peo-

ple and that the board might learn the mind of the churches.

**V.—RETRENCHMENT**

One year ago the Board of Managers found retrenchment imperative, owing to the indebtedness that had been rapidly growing for several months. The indebtedness was caused by the necessity of raising the salaries of the workers, by the adoption of a building program for our missions in South America and China, by a small increase in the number of workers on the home field two years past, and by the fact that under the Forward Movement the board has not felt at liberty to make special appeals for funds necessary to carry on the work.

After the adoption of the Forward Movement the board did not increase its expenditures to any appreciable extent till it was repeatedly urged thus to do by denominational leaders. The following appeal from the chairman of the Commission of the General Conference for 1919-1920 voices the entreaties for enlargement of the work that came to the board that year from various sources:

"More money for denominational purposes has been raised during the past year than ever before in our history, and a large increase in the numbers of workers in the denomination, as pastors and missionaries, is imperative."

Under the stress of these appeals the board felt constrained to plan an enlarged program for 1921, though uncertain as to the prospective income; but before the year had rolled by the board was warned that it must retrench because of lack of funds. Owing to the high cost of living it did not seem possible to reduce salaries; neither did the board feel that it could ask men who had just gone onto fields at no small expense to themselves to withdraw at once. Therefore the work was maintained during 1922 on about the same basis as 1921, the board hoping that enough money would be raised to allow the board to continue the work as then planned; but very early in 1922 it became apparent that funds would not be raised and that retrenchment must come. After months of struggling with the problem, the budget for 1923 was reduced nearly thirty per cent. This has been a trying ordeal for the board and more trying for some of the workers on the field.

Though the expenditures planned for 1923 are nearly thirty per cent less than for the previous year, the work has not been reduced that amount. This is owing principally to three things: (1) Some workers on the field have accepted reduced salaries; (2) several churches receiving aid from the board have assumed the entire support of their pastors; and (3) to readjustment of work by which two general missionaries, Rev. M. A. Branch and Rev. William L. Burdick, and the home field secretary, Rev. D. Burdett Coon, were removed from their respective fields.

Retrenchment on the part of a Missionary Board is like the retreat of an army and there is great danger of disaster in the process. There is great reason to thank God and take courage that though forced to retrench thirty per cent in expenditures, the work has been maintained as well as it has.

Two things should be kept constantly in mind in this connection, namely, that the churches are giving as never before, and that there would have been no need of retrenchment and no debt had the churches all raised their apportionments to the Forward Movement.

**VI.—ANNUAL REPORT OF CORRESPONDING SECRETARY**

The annual report of the present corresponding secretary covers only ten months, September and June inclusive. The first two months of the year the former corresponding secretary, Rev. Edwin Shaw, filled the office.

August 31, 1922, the arrangement by which one man served as corresponding secretary for the Tract and Missionary societies ceased and the Missionary Society asked the secretary to give his full time to the work of that office. Rev. Edwin Shaw having accepted a professorship in Milton College, resigned from the office and the present incumbent was elected. Rev. D. Burdett Coon, who had been serving as home field secretary, voluntarily withdrew, but continued as a field worker till December 31, 1922.

During these last ten months the corresponding secretary has conducted the correspondence of the office, endeavored to furnish material for the Missionary department of the RECORDER, spent several weeks

closing out his former work as general missionary in the Western Association, moved from Portville, N. Y., to Ashaway, R. I., conducted an evangelistic campaign at Adams Center, N. Y., and another at Alfred Station, N. Y., and attended the Southeastern and Northwestern associations last autumn, the Semiannual Meeting of the Western Association at Nile last fall, a meeting of the Commission last December in Pittsburgh, two meetings of the Tract Society in Plainfield, N. J., during the winter, a four days' meeting of the Committee on Revision of Denominational Literature, in Alfred N. Y., in February, and the Eastern, Central and Western associations last month. In addition to this the secretary has conducted the opening services of our church at Scio, N. Y., preached for our pastorless church at Waterford, Conn., as often as possible when at home, visited Milton College for conferences with students and to deliver addresses, prepared the annual report and presented the work of the board not alone at the associations and Semiannual Meeting, but to the Sabbath morning congregations of several of our churches. Aided by Dr. Corliss F. Randolph, no small amount of time was spent last autumn in the preparation of a book entitled, "A Manual of Seventh Day Baptist Church Procedure."

#### VII.—BUDGET FOR 1924

China:	
Jay W. Crofoot .....	\$1,600 00
H. Eugene Davis (salary and children's allowance) .....	1,500 00
Susie M. Burdick .....	800 00
Rosa W. Palmborg, M. D. ....	800 00
Grace I. Crandall, M. D. ....	800 00
Anna M. West .....	800 00
George Thorngate .....	
Incidentals .....	500 00
Girls' School .....	300 00
Traveling Expenses .....	1,200 00
House and telephone rent of H. Eugene Davis .....	600 00
<b>Total</b> .....	<b>\$8,900 00</b>
South America .....	1,000 00
Holland .....	700 00
Home Field:	
D. Burdett Coon (salary and expenses) (Colorado Field) .....	500 00
R. I. Severance (Southwest) .....	1,000 00
Michigan Field .....	300 00
R. B. St. Clair (Detroit) .....	600 00
George W. Hills (California) .....	500 00
C. C. VanHorn (Little Prairie) .....	500 00
G. H. F. Randolph (Middle Island) .....	300 00
S. S. Powell (Hammond) .....	300 00

Angeline P. Abbey (Fouke) .....	300 00
E. I. Lewis (Stonefort) .....	200 00
Charles W. Thorngate (Exeland) ..	200 00
William Clayton (Syracuse) .....	100 00
Lena G. Crofoot (West Edmeston) ..	100 00
Western Association .....	250 00
Traveling Expenses .....	1,200 00
<b>Total</b> .....	<b>\$6,350 00</b>
Administration:	
Secretary .....	\$1,600 00
Clerical (For Treasurer) .....	400 00
Stenographer (Corresponding Secretary) .....	200 00
<b>Summary:</b>	
China .....	\$8,900 00
South America .....	1,000 00
Holland .....	700 00
Home Field .....	6,350 00
Administration .....	2,200 00
<b>Total</b> .....	<b>\$19,150 00</b>
Estimated Resources	
Interest on Permanent Funds .....	\$ 7,600 00
From the Woman's Board .....	2,500 00
From the Young People's Board .....	500 00
From the New Forward Movement Budget .....	10,000 00
<b>Total</b> .....	<b>\$20,600 00</b>

#### VIII.—CONCLUSION

In conclusion it is well to note several things:

This is no time for discouragement; there is no occasion for such a procedure; the year's work and achievements do not justify repining; it is a time for reconsecration and action.

The spirit of missions is the spirit of Christ and the spirit of anti-missions is the spirit of anti-Christ.

Both the worth and the success of a denomination depends upon its missionary spirit and activity.

The Master is calling us to undertake greater things in the world's missionary work and to refuse to undertake and do greater things for him and in his name is denominational suicide.

The most difficult fields can be made to yield abundant fruitage if we are willing to pay the price in the Spirit Christ paid for it for our redemption.

The price we must pay is entire submission to our Savior, more prayer, harder work, and a complete reliance on the Holy Spirit of God to accomplish his purposes through us when we have done our part.

In behalf of and approved by the Board of Managers, Westerly, R. I., July 18, 1923.

WILLIAM L. BURDICK,  
Corresponding Secretary.

## WOMAN'S WORK

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

### "IF"

If I could write but one more line  
With this my crude and falt'ring pen,  
I'd write in words of hope and cheer  
To human kind with souls bowed down  
And bid them rise anew and live  
And dare to smile again.

If I could speak to sons of men  
But one more word of counsel true,  
'Twould be, I know, the word of Him  
Who on the mount in days of old,  
When God's own footprints marked the path  
That leadeth men the upward way,  
Spake "Whatsoever ye would have  
That men should do to you, do thou  
Likewise, my children, unto them—  
For this is love, and love, O men,  
Is God's own perfect way."

If I but one more psalm could sing,  
'Twould be, "Thou, Lord, my shepherd art—  
Thou leadest me thy pastures through,  
Beside thy stream in quietude,  
Thy presence ever, ever near;  
And though I tread the lonely vale  
Where dark'ning shadows round me fall,  
My hand in thine shall trusting lie,  
And naught my soul shall fear."

So had I only one more prayer  
To waft to Him who guideth me,  
'Twould be, "O God, thy will be done—  
For thou dost know as ne'er can I  
Just what is best for me."  
And had I then but one farewell,  
To utter to a loving friend,  
'Twould be no sad "Good-by," nor yet  
A last adieu: 'twould only be,  
"Until we meet again."

Frank Edwards Hinkle, in the Christian Herald.

### REPORT OF WOMAN'S BOARD

We are told that as Jesus was preaching, and healing in Galilee certain women ministered unto him of their substance.

Later we find these same women at the cross, at the tomb of Jesus, and still later one of them was the first to hear the resurrected Voice.

The determined but unselfish action of these women shows their desire for fellowship with Jesus whom they recognized as their Lord and Master. They knew him to be one who had power, not alone to heal disease of the body, but to deliver them

from evil, and teach them the way of life. This band of women has been called "The Woman's Missionary Society of Galilee," and their services were graciously used by the Savior of the world to help carry forward his blessed program.

While it is not the purpose of this report to give a history of the Woman's Board it may be of interest to call to mind the fact that thirty-nine years ago at the time of Conference the organization by which our women could be systematically united in the work of the denomination, and for our missions in particular was effected. Societies of women in our churches were organized as auxiliaries to support the methods of the board, and so through these years the constant endeavor to help carry out the Master's plan of evangelization has been the objective toward which our women have set their hearts and hands.

We are not permitted the human presence of the Master as were our Galilean sisters, to direct our course of action, but we may imitate their unselfish love, sacrifice and devotion while we gain courage, and inspiration from the Word—"and are taught of the Holy Spirit." What Jesus did for them he is waiting to do for us.

We would mention the names of Mrs. A. K. Witter, Mrs. L. A. Platts and Miss Mary F. Bailey as pioneers in this movement, and later in connection with the board the names of Mrs. O. U. Whitford, Mrs. S. J. Clarke and others, whom we might mention, call for expressions of our respect and love, for what they did.

We who remain may not fill the places they left vacant. We can only, with God's help, try to fill our own places, and we believe that with the ever growing needs, and opportunities that have come, some things have been accomplished, at least some seed sown, for which these devoted women helped to prepare the way.

Looking back over the past year we wish to acknowledge the sustaining power of the same kind Providence that has been over his work all through the years.

No annual letter, outlining the work of the board was sent out last autumn, but different members of the board have used the columns of Woman's page in SABBATH RECORDER, from time to time, to call attention to conditions, and their requirements.

A program was prepared and published



for use of the societies in the observance of Sabbath Rally Day in May. This program was quite generally used with satisfactory results.

Our efficient treasurer, Mrs. A. E. Whitford, reports that the actual pledges of our budget have been met. The Forward Movement method of paying in funds has simplified and unified this part of the work, now that we are coming to more fully understand and appreciate it.

The objects and amounts of our pledges for the year have been the same as of last year with an exception. It was not thought best to make a definite pledge toward the support of Miss Marie Jansz in Java owing to a change in her location and work. A full account of actual conditions in Java, showing what our interests there really are, was given by Rev. G. Velthuysen in the RECORDER of June 23. However, all amounts coming in designated for Miss Jansz have been sent as directed.

The growing need of more teachers in the Girls' School in Shanghai, and the eagerness of Miss Susie Burdick to go back to her beloved life-work seemed to the board reason for the return of Miss Burdick to the China field this year.

Accordingly the board urged the Missionary Board to send her if it were possible, the Woman's Board to provide for her salary as in previous years. She sailed from San Francisco on the return trip February 7, 1923, reaching Shanghai March 4. Aside from the discomforts of rough seas, she speaks of it as "a radiant journey."

Of our fifty-one societies forty-two have reported. The figures at hand show a membership of 1,390, and of non-resident 147, total 1,530. One small society says "we have not done much that can be reported." Yet they have profitable meetings, and feel that coming together in a common cause does them much good. Clothing has been sent to the needy in several cases. A barrel of clothing from one society sent to the Georgetown Mission. Clothing and bedding valued at \$110 sent to the needy in Russia, and countless little things of which no record is kept.

A Persian proverb runs: "Do little things now, so shall big things come to thee, by and by, asking to be done." Our one society on the Pacific Coast, the Dorcas Society of Riverside, Cal., has missionary pro-

grams at its meetings. The society is represented in the Settlement House Association for organized work among resident foreigners. The report from this association was the first one received.

The study of missions has been kept up in some places, also the study of our denominational boards and schools, and the work they do.

Altogether much local work has been done for which our women are so well fitted. For church and society \$3,160.19 has been raised of which this is the only record, also for general benevolence \$702.01 has been reported, making \$3,862.20 not included in the regular denominational budget. Many women have worked long and hard—but willingly, in various ways to raise these amounts. Hear this from the secretary of one of our small associations. "Most of us are *tithers*, and I believe that is more pleasing to the Lord than to raise money in other ways, and I *know* it is easier. There is such a joy in tithing."

We should be glad to report greater progress. More societies organized, more members brought in. If growth is the keynote of success in material things how much more we need enlargement for success in the spiritual work of the Master's kingdom on earth. Yet a hopeful, helpful spirit pervades our annual interview with our sisters, far and near, and we are not discouraged.

We have, for several years, given something toward the support of Dr. Bessie Sinclair at the Lieu-oo, China, hospital. Her resignation to the Missionary Board within the year leaves Dr. Rosa Palmberg, who returned to China little more than a year ago, and Dr. Grace Crandall alone with almost limitless opportunities for service among the needy Chinese, many of whom already know them, and look to them for help.

They need reinforcement, for what more nearly conforms to the earthly ministry of Jesus than healing the sick body, as a means of reaching the sin-sick heart with the healing message of salvation from sin.

The schools in Shanghai are over crowded, many applicants are being turned away from lack of suitable room and equipment. The mission at Georgetown needs a new chapel that more and better work may be done. Other and newer fields are call-

ing for help. As we think of these wonderful opportunities and long to grasp them we are confronted with the burden of debt under which the Missionary Board is laboring, and wonderingly ask, "How can these things be accomplished?"

Others have labored, and we are entering into their labors. Will we be faithful to the trust our fathers and mothers committed to us, and labor, and pray, as they did, for the evangelization of the world? Will we be faithful to the particular heritage of Sabbath reform that makes of us a peculiar people?

"Faith of our fathers, we will strive  
To win all nations unto thee  
And through the *truth* that comes from God  
Mankind shall then indeed be free."

In behalf of the Woman's Board,  
METTA P. BABCOCK,  
Corresponding Secretary.

Milton, Wis.,  
August 14, 1923.

#### REPORT OF THE CORRESPONDING SECRETARY OF CONFERENCE

(Notes from letters which were received with annual reports)

*Waterford*.—Has no regular pastor. Is keeping up appointments with good degree of interest. Secretary William L. Burdick and Rev. S. H. Davis make occasional visits. Spiritual condition gratifying. Sends Christian greetings.

*New York City*.—Mentions the coming of the new pastor, Rev. Harold R. Crandall, and expresses hearty appreciation of his helpful services.

*Cumberland*.—A personal letter to the secretary. Sends greetings to the General Conference. One addition by testimony during the year.

*DeRuyter*.—Sends Christian greetings. Tells of improvements in the parsonage. Rejoices in the coming of new pastor, Rev. John F. Randolph. Good work being done.

*Adams Center*.—Sends greetings. Several matters of interest mentioned, baptisms, Bible study at prayer meetings, fine class of faithful young people, appreciation of work and fine spirit of the pastor, Rev. Loyal F. Hurley.

*Second Brookfield*.—No pastor. Pulpit supply from Leonardsville pastor, Rev. Frank E. Peterson. Many non-resident

members and lack of interest on part of others makes situation rather discouraging. Asks for prayers.

*First Alfred*.—Work going on along similar line of the past. Much effort has been put upon the Forward Movement, and yet not so much has been accomplished as was hoped. Working in strict harmony and sympathy with the work of the denomination. Praying for the Conference at North Loup. Sends greetings.

*Friendship*.—A fine letter in a fine spirit. Looking to coming of new pastor, Rev. Royal R. Thorngate, October 1, 1923. Has been without a regular pastor eight months of the past year. Fortunate in a helpful supply in Rev. Dr. Hayden, of Friendship. Looking forward to centennial anniversary in 1924.

*Richburg*.—Keeping up courage in spite of fewness of numbers and lack of present pastoral care. Trying to do their share of work and bear their responsibility denominationally. Ask for prayers of sister churches.

*First Hebron*.—Acknowledging the great goodness of God. Send Christian greetings. Feel need of local pastoral leadership.

*Andover*.—Mentions several removals and tells of scattered condition of membership. Speaks of good spirit of earnestness, zeal and unity. Feels the need of more willingness to larger sacrifice.

*Salem*.—Renews its invitation to entertain the General Conference in 1924.

*Lost Creek*.—Tells of retirement of pastor, Rev. M. G. Stillman, and the coming of the new pastor the last Sabbath in August, 1923, Rev. Herbert C. Van Horn. Expresses spirit of hope and courage for the future. If no members of the church are at North Loup request is made that Rev. Theodore L. Gardiner be received as the official delegate of the church.

*Middle Island*.—Sends greeting and prays for God's blessing upon the Conference. Explains that why so little has been done for the Forward Movement is the fact that the cutting down of the appropriation received from the Missionary Board has thrown the support of the pastor more upon the local church. Regular work of the church well sustained. Many of the young people away at school or teaching.

*Ritchie.*—Sends greetings. Hopes and prays for larger results from efforts put forth. Has taken its place in the list of self-supporting churches. Great need of a new church building. Asks for prayers.

*Milton.*—Renews its invitation to entertain the General Conference in 1924.

*Jackson Center.*—In fairly good condition. Does not grow in numbers because so many move away to other places. In a sense is the mother church to many other churches. Has reason for encouragement. Has provided ministers, teachers and other workers in many places.

*Welton.*—A year of growth and fellowship, spiritually and numerically. Has met its quota to the Forward Movement. Young people are working earnestly in Sabbath school, Church and Christian Endeavor societies. Older members are also awake. Special mention of community service. Words of appreciation for Pastor Hill and wife. Hope and pray to learn to trust more fully and never fail in humble efficient service.

*Dodge Center.*—Sends greetings. Glad to report net gain of ten members. Extremely sorry to have Pastor Van Horn leave. No one yet to take his place. While by no means up to the desired mark, yet feel that growth is being made in grace from year to year. Regret inability to do as much as desired financially.

*Carlton.*—Sends Christian greetings. Though few in numbers are striving to hold high the banner of Truth, in all efforts to bring men to Christ. Hope that Conference will be the "best yet" in spiritual uplift and benefit to all.

*Nortonville.*—Sends Christian greetings.

*New Auburn (Wis.).*—Hopes and prays that spiritual unity may prevail, and that God alone may rule in thoughts and actions. Asks that all may consider what might be accomplished if every Seventh Day Baptist would "pray, as if on that alone, hung the issue of the day."

*Chicago.*—Depended on supplies for pulpit till April 1, 1923, when new pastor, Rev. Carl A. Hansen, came. Plans are being made for tent meetings in the city with special view of arousing interest in the Sabbath and of attracting people to become adherents of the church.

*Boulder.*—Church without a pastor till February, 1923, when Rev. D. Burdett Coon

came, who gives three months of the year to the Missionary Society. In assuming the pastor's salary for nine months the church has been unable to do its former part in the Forward Movement. Was greatly helped by special gospel meetings last fall under direction of Rev. D. Burdett Coon. Prays for rich blessings upon the entire denomination in coming year.

*Battle Creek.*—Past year has brought a good degree of prosperity both spiritual and temporal. Pastor Fifield has given strong gospel sermons much appreciated by the church people and by the patients and visitors at the sanitarium. Sends greetings and asks the Conference to receive Pastor Fifield and any other members of the church who may be present as official delegates.

*Cosmos.*—A personal letter to the secretary, telling of the general condition at Elkhart, and of a much appreciated visit in June, 1923, by Missionary D. Burdett Coon and wife. If crops are good some of the people hope to be able to be present at the North Loup Conference.

*Exeland.*—Sends greetings to North Loup and all visiting delegates and friends. Can not send a personal representative. Can do but little in a financial way, but the interests of the denomination are the heart's desire; and joy and real pride are found in being ambassadors of the King in a far-away land.

*White Cloud.*—In sending Christian greetings special mention is made of the community service which is held on Sunday evenings. Rev. Edgar D. Van Horn was welcomed as pastor April 1, 1923. Sabbath services are well sustained. Interest in Sabbath school is gratifying. There is a spreading interest in the Sabbath question, with a prospect of several new adherents.

*Detroit.*—The church rejoices in the privilege of being in fellowship with other Seventh Day Baptist churches of Christ, and prays that the baptism of the Holy Ghost may sweep over the sessions of the General Conference. Thankful that steps are being taken towards union with the Seventh Day Church of God. Expresses satisfaction that work is being opened among the colored people of the world.

*Muskegon.*—Discouraged since Brother Branch ceased his visits, but seed has been sown and the harvest is with the Lord.

*Little Prairie.*—Feels the need of inspiration which such gatherings as the General

Conference bring to a people. During the year has prayerfully endeavored to work for the "better." Brother Severance has been with the church twice during the year. Are grateful for those who make his visits possible. Asks for prayers of the Conference for the interests of the field at Little Prairie.

*Fouke.*—Sends greetings. Regular services of the church have been maintained with fair attendance. Pastor Beebe and wife who have been at Fouke during the school year are staying on the field for the summer.

*Hammond.*—The signal mercies of God over all his works are acknowledged with gratitude. Belief is expressed that any local community can not live up to its own ideals unless those ideals are missionary; and in this spirit desires a full measure of blessing upon the sessions of Conference.

*Riverside.*—Sends greetings and expresses sincere interest and hearty co-operation in the work of the Conference. Is grateful to the Forward Movement for the visit of Rev. A. J. C. Bond. Wishes such representatives could visit the Pacific Coast oftener. Hopes that the pastor, Rev. E. S. Ballenger, and other delegates will attend Conference at North Loup.

*Los Angeles.*—The church is in a very fine spiritual condition. It was never better.

*Mill Yard.*—Sends greetings and expresses anxious hope that the General Conference will be able to see its way to send the help that is so badly needed, as set forth in a special communication.

*Syracuse.*—The Syracuse Church is denominationally loyal, and a true witness to the binding obligation of the Sabbath of Jehovah. Is awakening more to the necessity of a holy day and a holy life. Is planning various activities in which each will play his or her part in the Kingdom work.

*Holland.*—May the grace of our Lord Jesus Christ abound among you in your brotherly fellowship at Conference, and may the Holy Spirit guide you in your meetings and deliberations and the issue thereof.

The week before your Conference, August 18 and 19, we Seventh Day Baptists in Holland hope to hold our General Conference with the Haarlem Church. The year 1922 has been a time of heavy trials for our cause in Holland. Men of extraordinary talents, who were a valuable

help in many respects, have left us and joined other denominations; but the Lord did not leave us, and has granted us his wonderful help and blessing. The spirit of the churches is truly evangelical, and we celebrated several baptisms.

Regular meetings of Seventh Day Baptists in Holland are now held in Haarlem, Amsterdam, Groningen, Rotterdam; the Hague, and Leeuwarden. (Leeuwarden is very kindly disposed towards us, but did not join our Seventh Day Baptist Alliance.) From the Adventists a brother and sister joined us, in Amsterdam, but afterwards withdrew as they too much adhered to some Adventist views which we did not share with them. Two other sisters who had joined us we had to dismiss because of their calumnious behavior of which they were not inclined to repent.

In Java Brother Vizjak, who sufficiently understands and speaks the native language, is visiting every now and then at Pangoengsen to assist Cornelia Slagter in the work formerly done by Sister Jansz. The native church there numbers forty-five, eight of whom were baptized by Brother Vizjak May 11, 1923, after earnest prayer and investigation by Brother Vizjak and the elders of the native church there. Two couples were married by Brother Vizjak at the same time. The natives wanted him to stay there and be their pastor, but he thinks his place is at Temanggoeng and his work among the feeble-minded there. At present his salary is small and is paid from the government grant to the work among the feeble-minded.

The mutual relation between the brethren and sisters at Temanggoeng and Pangoengsen is harmonious and good now. Even Sister Alt's aberration from the Sabbath has not entirely broken the tie with Gambong Waloh. We pray for her that she may repent. Brother and Sister Graafstal and their eldest son, who was baptized last year, Klara Keil, Paula Dellen and Brother Vizjak, (the latter three working among the feeble-minded) are all reckoned with the Haarlem Church, just as Cornelia Slagter at Pangoengsen and Mrs. Davids at Soerabaya: Sister Jansz does not want to be reckoned with the Seventh Day Baptists in Holland, but with the American churches. The native Christians are reckoned separ-

ately. In Holland the groups at Terschelling and Breskens belong to the Haarlem Church.

*Lieu-oo.*—A personal letter from Dr. Grace Crandall to the secretary explaining the report and telling of interesting matters connected with the Vacation Bible School at Lieu-oo which was being held under the supervision of Miss Susie M. Burdick during her vacation, as Miss Anna M. West was also doing at Shanghai.

#### PROGRAM FOR SOUTHEASTERN ASSOCIATION

Lost Creek, W. Va., September 6 to 9, 1923  
Association Theme "Our Denominational Future"

THURSDAY, SEPTEMBER 6

2.00 p. m.  
Praise and Devotional Service  
Rev. W. L. Davis  
Address by Moderator ..... O. B. Bond  
Anthem ..... Church Choir  
Introductory Sermon. Pastor H. C. Van Horn  
Reports of Delegates to Sister Associations  
Rev. R. R. Thorngate, Rev. W. L. Davis  
Communications from Sister Associations and  
Introduction of Delegates.  
Appointment of Committees

7.30 p. m.  
Praise Service  
Anthem ..... Church Choir  
Sermon ..... Rev. Jesse Hutchins

FRIDAY, SEPTEMBER 7

10.00 a. m.  
Devotional Service  
Special Music  
Report of Treasurer .... Deacon F. J. Ehret  
Report of Missionary Society  
Rev. W. L. Burdick

Report of Tract Society Rev. W. D. Burdick

1.30 p. m.  
Song Service  
Woman's Hour ... Mrs. M. Wardner Davis  
Business Hour

7.30 p. m.  
Praise Service  
Sermon ..... Rev. George B. Shaw  
Conference Meeting. Rev. G. H. F. Randolph

SABBATH DAY, SEPTEMBER 8

10.00 a. m.  
Devotional Service  
Anthem ..... Church Choir  
Sermon ..... Rev. T. L. Gardiner  
Solo ..... Miss Dora Davis  
Quarterly Communion Service,  
Pastor H. C. Van Horn

1.30 p. m.  
Opening Song Service  
Men's Chorus .... Salem Seventh Day Baptist Church  
Young People's Hour. Miss Mary Lou Ogden  
Echoes from Conference ..... Delegate

7.30 p. m.  
Praise Service  
Solo ..... Mrs. W. Burl Van Horn  
Sermon .. Delegate from Eastern Association

SUNDAY, SEPTEMBER 9

9.00 a. m.  
Business  
10.00 a. m.  
Prayer and Song Service  
Anthem ..... Church Choir  
Sermon .... Delegate from C. and W. Assoc.  
Vocal Solo ..... Miss Margaret Trainer  
Education Hour ..... President S. O. Bond

1.30 p. m.  
Song Service  
Anthem ..... Church Choir  
Business concluded  
Vocal Solo ..... Mr. Aubry Morrison  
Closing Sermon ..... Rev. A. J. C. Bond

#### HOME NEWS

EXELAND, WIS.—All of our church people are having a busy summer. Some are raising pickles for the factory and nearly all are milking cows—realizing that this is to be a dairy country, they are raising more corn and feed for dairy herds. Mr. Maryatt, in particular, has the prettiest cornfield in the country on the Thorngate farm which he has worked this year, his own farm being three miles farther south in Camp Nine District.

We have had quite a variety in our church services this summer which has proven interesting and profitable.

Dr. George Thorngate had charge of one Sabbath in June in which he talked of diseases physically and spiritually.

In July the whole service was given over to a musical program with the assistance of the Mrs. George and John Thorngate and Miss Myra Thorngate, of North Loup, which was greatly enjoyed by all.

In August Mr. Clyde Clapper, of New Auburn, Minn., preached. He also assisted in the church work with his singing, playing and teaching of classes.

August 11 a memorial service for President Harding was given in which several added their tributes to the address by the pastor.

On August 18, the pastor being called away by the illness of his mother, some evangelists from the Free Methodists who were holding tent meetings in the village had full charge of the service. The lady who filled the pulpit is pastor of this church

(Continued on page 320)

## YOUNG PEOPLE'S WORK

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

### GEMS FROM BOOKS

JOSEPHINE MAXSON

Christian Endeavor Topic for Sabbath Day,  
September 22, 1923

DAILY READINGS

Sunday—David's lament (2 Sam. 18: 19-33)  
Monday—The widow's oil (2 Kings 4: 1-7)  
Tuesday—God incomparable (Isa. 40: 1-31)  
Wednesday—Mary's prayer (Luke 1: 46-56)  
Thursday—The good neighbor (Luke 10: 25-37)  
Friday—Paul's defense (Acts 24: 1-27)  
Sabbath Day—Topic, Gems from books we have read (Prov. 25: 11; 1 Tim. 4: 13)

"A word fitly spoken is like apples of gold in pictures of silver."

Reading is of value as a means of enjoyment, enlightenment and enrichment of our spiritual and mental life. It gives us a chance to revive things that we know, to see them from a different angle in the light of a more mature mind's interpretation, besides acquainting us with new truths.

So much has been said about the importance of a taste for good reading that I don't think it necessary to repeat. Good literature is full of beautiful and uplifting things. Chief of such books is the Bible. If we make its gems of thought ours and practice them we can't go astray.

Lowell says in "The Vision of Sir Launfal," "Not what we give but what we share,—For the gift without the giver is bare." And what one of us does not need to remember that in these days of rush and hurry?

"It takes," says Thoreau, "two to speak truth—one to speak and another to hear," meaning that there is a wide chance for divergence of opinion or interpretation in the minds of two people conversing, and that we all need to exercise care both in speaking and listening.

Says Longfellow:

"Heaven is not gained at a single bound,  
But we build the ladder by which we rise  
From the lowly earth to the vaulted skies,  
And we mount to its summit, round by round."  
The following quotation gives us sage counsel how to build. "Be strong by choos-

ing wisely what to do; be strong by doing well what you have chosen" (Samuel Osgood).

The last stanza of "The Chambered Nautilus" by Oliver Wendell Holmes expresses a thought which we want to remember, to try to measure up to a larger standard of Christian service with passing years.

"Leave thy low-vaulted past,  
Let each new temple, nobler than the last,  
Shut thee from heaven, with a dome more vast  
Till thou at length art free,  
Leaving thine outgrown shell, by life's unresting sea."

If we become like those with whom we associate, then we want to choose the good and true in the world of books to help us to develop upward and outward.

Waterford, Conn.

#### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

Books are our friends, they say.  
Friends who with us will stay.  
Some are friends who give advice;  
Others, O shame! teach us vice.

Some give us messages of cheer,  
Others cause us to fear.  
Some make life worth while,  
While others our characters defile.

But the best book of all  
Is the one that never will fall.  
The blessed Bible, Book Divine!  
From whose pages Light doth shine.

Let us read it, more and more,  
'Til this fleeting life is o'er.  
Let us live it, day by day,  
Walking in the narrow way.

#### REPORT OF THE INTERNATIONAL C. E. CONVENTION

BENJAMIN F. JOHANSON

The twenty-ninth International Christian Endeavor Convention was held at Des Moines, Iowa, July 4-9. These great gatherings of from ten to fifteen thousand young people from all over the land are wonderful in their spiritual power, fellowship and inspiration. The vigorous and genuine spiritual enthusiasm, the helpful messages from widely known speakers leave an impression which can never be forgotten.

In all there were over one hundred and thirty speakers on the program. Among them were such names as W. J. Bryan,

Wayne B. Wheeler, of Washington, D. C., Dr. James Kelly, of Glasgow, Dr. Lionel Fletcher, of London, Senators Fess, of Ohio, and Cummings, of Iowa, W. H. Faulkes, of New York City, Mr. W. D. Howell, of Philadelphia, and Ralph Harlow, of Smyrna, as well as all the officers of the United Society. There were so many simultaneous meetings that it was of course impossible to attend all. One was simply compelled to choose those speakers and those subjects that were to him most interesting.

The convention choir consisted of 500 voices and rendered excellent music. The Hallelujah Chorus was perhaps the most pleasing number rendered.

Prof. H. Augustine Smith, of Boston, in his wonderful, spiritual art display and, with his marvelous talent for pageantry, was one of the outstanding features of the convention. It was the privilege of the writer to sing in an Oratorio directed by Professor Smith when he had charge of a choir in one of the Chicago churches.

The amplifiers or loud speakers which were used at the inauguration of the late President Harding were used at the convention. The speakers could be heard with ease in all parts of the large Coliseum, as well as on the park outside of the building, between the convention hall and the river. In fact several blocks before one reached the Coliseum a voice could be heard coming from seemingly nowhere. These amplifiers were transported to the Fair Grounds for the large gathering which assembled to hear Mr. Bryan. People in automobiles at least a half mile away and behind the speaker stopped to hear what was said.

Delegates from different sections wore interesting regalia, devises, etc., to distinguish them. The delegates from the South wore red fezzes with the words "Dixie" and "C. E." in white. Other delegates wore wide hat bands, arm bands, or sashes with the names of States or cities upon them. It would be impossible to describe bedlum of singing, cheering and yelling of these various groups of delegates during the hour before the regular evening sessions opened. Iowa of course had the biggest delegation. It occupied all of the left gallery and often the rear gallery also. When they sang, "That's where the tall corn grows" no one else could be heard. They must have had

several thousand delegates well trained to respond to their yells. When President Clark beckoned for order all were silent and gave the closest attention.

One could not help but be impressed with the refinement, good behavior, moderate dress and exemplary demeanor of all the delegates. Among the thousands who wore convention badges I saw only a very few young men who smoked and they seemed careful not to make themselves conspicuous. Mr. Ira Landrith in his address condemned the use of tobacco and the social dance in very strong terms.

It was a pleasure to meet and renew my acquaintance with Miss Mary Brown, of Los Angeles. She is State Junior Superintendent of California and is spoken of as a very capable and consecrated young woman. I met also Mr. Paul Loofboro, of Welton, a past president of their C. E. society. He didn't waste any time at the convention but seemed to be everywhere. Many other new acquaintances were made. The C. E. badge was ample assurance that the wearer was a desirable person to meet.

The convention for 1925 goes to Portland, Oregon. Already several cities have entered an aggressive campaign to secure the meetings for 1927 and 1929.

The parade is always considered one of the striking features of a C. E. convention. I have wondered which impression is stamped the deeper, that upon the city which has such an army of enthusiastic people representing a religious cause, or the stamp upon the individual when he has taken part in such an imposing spectacle. Such thrills as accompany a meeting of this kind come rarely and last a lifetime.

The greatest privilege of the writer was to be entertained at the headquarters hotel and be allowed to dine at the special dining room for the convention guests. Here one comes in close, almost intimate, touch with the officers and speakers. It is really remarkable how human and like ourselves these big men are when you come to know them. Mr. Anderson or Mr. Shartle will sit and talk with you as if they had known you for years, and nothing also was quite so important as having a little chat with you. Truly this is a mark of greatness.

Those interested in Endeavor will be glad to know that Dr. Poling has accepted the pastorate of the Marble Collegiate Church

of New York City with the privilege of spending considerable of his time in the interests of the Christian Endeavor movement. The appointment of three commissions has been authorized by the Trustees of the United Society to investigate thoroughly the needs of the Junior, Intermediate and Senior societies. You will want to study carefully Dr. Clark's campaign for the next two years as outlined in his message, "Friends for Christ." The Young People's Board is attempting to utilize this message in our work for the coming year.

Christian Endeavor is serving the world and will continue to do so because it is born of God. The effect of such a movement upon the life of the church is very evident. More attention is given to training the young for Christian service, more confidence is felt in youthful conversions because the convert can immediately be put into a training school where he can express his religion by service and confession. The gates of Christian Endeavor stand wide open to all who love the Lord and will work for him.

### REPORT OF THE YOUNG PEOPLE'S BOARD 1922-1923

#### Special Features of this Year's Work

##### EFFICIENCY RATINGS

The following are a few of the highest ratings:

Ashaway .....	422
Hebron .....	384
Battle Creek .....	315
Salem .....	313

##### CHRISTIAN ENDEAVOR EXPERTS

Hebron has 117 per cent C. E. Experts. Six other societies have 50 per cent or more C. E. Experts.

##### SABBATH STUDY COURSE

The societies completing a satisfactory Sabbath Course are: Shiloh, Battle Creek, Riverside.

##### STANDARD SOCIALS

The societies complying with the standards set by the Social Fellowship superintendent are Ashaway and Battle Creek.

##### FOUKE

As a result of a special appeal for Fouke School a sum amounting to about \$350.00 and a large amount of bedding, linen, books, etc., was received.

"The most hopeful sign in our Young People's work is the large number who have made the decision to give their life service to religious work. It reflects serious and conscientious work in Christian Endeavor. Avenues for real Christian service must be opened through our Young People's societies. Training falls flat unless it finds ultimate expression in the real projects of life. Both in the field of Religious Education and in the field of Christian Endeavor I find only the most hopeful signs for the future."—From the Annual Report of Secretary Holston.

#### Statistical Reports

C. E. societies .....	36
Societies organized during the year .....	3
Active members July 1, 1923 .....	640
Quiet Hour Comrades .....	310
Tenth Legioners .....	246
C. E. Experts .....	178
Societies having Study courses .....	10
Societies using Efficiency charts .....	12
Societies having Standard socials .....	17
Junior societies .....	24
Active members .....	308
Intermediate societies .....	11
Active members .....	158
Quiet Hour Comrades .....	11
Tenth Legioners .....	19
C. E. Experts .....	8

The societies receiving the banners are:

Most C. E. Experts .....	Hebron
Greatest gain in C. E. Experts .....	North Loup
Highest Efficiency rating .....	Ashaway
Greatest gain in Efficiency .....	Nortonville
Junior .....	Fouke
Intermediate .....	Battle Creek

The societies receiving pennants are:

Social Fellowship: Ashaway, Nortonville, Westerly, Battle Creek.

Efficiency (rating over 300): Hebron, Salem, Battle Creek.

Study Course: Shiloh, Ashaway, Riverside, Hebron, Battle Creek, North Loup.

Amount of money raised this year .....	\$1,714 89
Budget for next year .....	\$2,000 00

### HOW DOES CHRISTIAN ENDEAVOR TRAIN FOR LIFE-OBEDIENCE?

ELIZABETH BABCOCK

(Given in the Young People's Hour of the Quarterly Meeting, Milton, Wis., July 21)

"How does Christian Endeavor train for life-obedience?" or otherwise stated, "How does Christian Endeavor train for better life-service for God?"

First. What does Christian Endeavor mean? Christ came to do his Father's will and to be an example for others. We as Christian Endeavor workers should follow as closely as we can the example set before us by him. Therefore, I think a good definition for Christian Endeavor is Christlike workers. Members of the Christian Endeavor, are we living up to this?

The different Christian Endeavor societies have done much in the communities in which they are located. Many are the sick who have been cheered by some gift or kind act. Not long ago I heard of a Christian Endeavor society which had flower gardens that enabled them to have flowers to give the sick and also to decorate the church on the Sabbath.

If the church is in need of money, socials are given by the Christian Endeavor to help raise it.

Christ said he came to seek and save that which was lost. He also said, "I am the way, the truth, and the life." In still another place, "Follow thou me."

We are constantly learning more about the Bible and of the great anxiety Jesus had to save those who are lost. In Christian Endeavor we are working in one way or another. It may be by helping with the music or leading the meeting. Each member should feel it his duty to take some part in each meeting and in these exercises each will develop the faculty of prayer and testimony.

In the Quiet Hour one attains a higher development of spiritual life that lends grace and power to one's unconscious influence.

In the study of the Bible we gain a superior knowledge of the Word of God which is the sword of the spirit, making its truths available in presenting the claims of Christianity.

The Tenth Legion leads to the liberal support of the enterprises of the Kingdom of God. The following story from the SABBATH RECORDER brings out two different ideas of giving:

Mr. and Mrs. Allyn believed in giving to the church what they had when the time came instead of saving a tenth of all they had. Their maid, Thanksgiving Ann, as she was called, believed just the opposite. One day Mrs. Allyn told Thanksgiving she

didn't intend to save anything but they would give what they had when the time came. As it happened when the solicitor came they had very little money. Mrs. Allyn was very sorry but it couldn't be helped. When the dinner hour arrived, both master and mistress scanned the table with wide open eyes of astonishment, so plain and meager were its contents, so unlike any meal that had ever been served in that house.

"What has happened, my dear?" asked Mr. Allyn, turning to his wife.

"Dat's all de col' meat dar was. I'se sorry I didn't have no more," Thanksgiving answered half apologetically.

"But I sent home a choice roast this morning," began Mr. Allyn, "and you have no potatoes nor vegetables of any kind!"

"Laws, yes! But den a body has to think about it a good while aforehand to get a roast cooked and jus' the same with taters an' I jus' thought I'd give ye what I had when de time come and I didn't happen to have much o' nuffin," answered Thanksgiving Ann.

A look of intelligence flashed into Mr. Allyn's eyes; he bit his lips a moment and then asked quietly, "Couldn't you have laid aside some for us Thanksgiving?"

"Wall, dar now s'pose I could," said the old servant, "believe I will next time. Allers kind o' thought de folks things belonged to had de best right to 'em, but I'd heard givin' whatever happened to be on hand was so much freer and lovin'er a way o' servin' dem ye love best dat I thought I'd try it, but it does 'pears if dey fared pretty slim an' I 'spects I'll go back to de old plan o' systematics."

"Do you see, George?" questioned the wife when they were alone.

"Yes, I see an object lesson with a vengeance."

Are we giving God what is rightfully his in service and of our means or just giving what we have "when the time comes?"

As we go on working in the Christian Endeavor we gradually gain the spirit of service which we carry with us through life and by our example are inspiration to others to do likewise.

"When thou has thanked thy God for every blessing sent,  
What time will then remain for murmur or lament?"

## THE OPPORTUNITIES OF THE MINISTRY

REV. FREDERICK LYNCH

There has come to our notice an abstract from the baccalaureate sermon preached before the University of Oxford on June 25 which has unusual significance. The preacher was one of the two or three most widely known leaders of the Anglican Church, the Bishop of Durham (Dr. H. Hensley Henson). Bishop Henson has had a very interesting career. He was rector of St. Margaret's, London, for many years, and at the same time a Canon of Westminster. He then became Bishop of Hereford—under much protest from the conservative wing of the Anglican Church. He is now bishop of a great industrial see in Northern England. Thus he has come in contact with all classes of people. At the same time he has been a scholar, writing many books, and was at one time the Lyman Beecher lecturer at Yale University. He has been the object of continual attack from certain groups in his own Church throughout his whole career, and has been fearless in all his utterances. We dwell upon all this because it gives so much weight to what he said to the Oxford undergraduates.

Preaching on the twofold aspect of religion, the waking with God and the performance of duty—the duty which presented itself to those who walked with God—he closed his sermon with an impassioned appeal to the young men leaving Oxford to consider the Christian ministry as a career. He dwelt upon the remarkable opportunities it offered. He thought of his own great diocese of Northern England with its hundreds of thousands of workingmen, and the need there was for wise and consecrated spiritual leadership for these men and the wonderful opportunity for service. But the significant part of his remarks—considering who was speaking—was this: he said he did not believe any career in England today offered such opportunity of *service* or such *liberty* to be one's true, real self as did the Christian ministry. Then he went on to say that thirty years ago, while a young man in college, he had chosen the career which had been his life work and he had never regretted it. He had been able to render service to his fellow-men in ways which, so it seemed to him at least, no other career would have made possible, and he had

enjoyed reasonable liberty of thought and action.

This word by the Bishop of Durham has evidently been greatly welcomed in England, for they are facing there the same problem that faces the Church in America, namely, that of interesting young men in the ministry. (It seems to be a universal problem since the war. The churches in Germany are seriously alarmed over the situation and only recently rumors were abroad that the Roman Catholic Church in France and in Italy was finding it difficult to persuade young men to enter the priesthood.) A recent article in one of the British papers considers the situation as very grave and undertakes an analysis of the causes. This article is calling out considerable correspondence, most of which is no more to the point than the pages of discussion in our American papers.

A few things can be said right at the beginning, and said rather dogmatically and without fear of contradiction, because based on what everybody discovers who studies the subject at first-hand. The first is this: that young men do not shun the ministry because of impatience with the Church's doctrines or her alleged intolerance of free thought. What Dr. Lyman Abbott has said in America and what Bishop Henson said at Oxford is true, that the average church allows fullest freedom of thought, all reasonable liberty, to the minister. Of course, he is a Christian minister and can not expect to become a preacher of Buddhism, Mohammedanism, Taoism, or any other creed utterly outside the gospels, but, as Bishop Henson said, he will have all reasonable liberty. It is not that that is keeping young men out of the ministry. If it were, the Unitarian Church would not be faced with the same problem. Neither would the Congregational Church, where very great liberty of thought and action is allowed the ministry. But the Congregational churches feel the situation as keenly as do the Southern Baptist churches. We once sent a questionnaire on the subject of choosing the ministry as a profession to the graduating class of one of our biggest universities. Practically no one gave this as his reason. We dwell upon this point because some brother perennially brings it up and practically every novelist who deals with the situation has a chapter where the indignant

youth turns from the ministry with scorn after an interview with some rigid, intolerant, orthodox professor or elderly minister, declaring that the Church clings to antiquated doctrines which no progressive mind can hold or teach, and puts a ban upon the utterance of new truth. All this is practically negligible in approaching the problem.

Neither do we think the question of income has much to do with it. We have had very wide acquaintance with college boys, extending over thirty years or more. We are quite sure that the average college boy thinks little of possible income when he is considering his vocation. Happily, youth thinks little about money. His parents may urge him to consider income as he looks ahead, but his own disposition is to think of other things: power, renown, fame, and generally, let it be gladly said, opportunity to contribute something to his time. (Again the facts bear this out, especially in England. There the clergy for generations has been, to a very considerable extent, recruited from the families of the gentry and the wealthy. The boys in these families, who, had they been born forty years ago would have turned to the ministry, are not doing so today.) We think that the average college boy does dream of fame, or position at least, and we imagine that other careers seem in these days to offer that more surely and easily than does the ministry. We think, though, that the question of income has little to do with the choice of a profession.

There is no doubt that the loud call of other professions is doing much to keep young men from the ministry. Sixty years ago there were only three outstanding professions—medicine, the law and the ministry. Today, with the marvelous growth of schools and colleges, teaching has become a great profession and appeals with great attractiveness to the boy of intellectual tastes and power. It offers certain teaching opportunities which the pulpit offers, freed from the petty and sometimes vexatious details of parish work. The growth of vast business combinations has created what is practically a new profession—commercial law. The expansion of industry in every direction has called for thousands of engineers of every sort—civil, electric, mining and even social engineers who direct the affairs of towns and cities. It is evident

that these calls, combined with the calls of journalism and the press, are claiming thousands of our young men. The calls are very loud, too, and insistent. The crowd is moving in that direction, and it is always easy to follow the crowd. But the chief trouble is not here.

The chief trouble lies in the home, the school and the church. The home atmosphere is less and less conducive to turning the boy's thought toward religion and the Church. If one turns to the autobiographical records of Bushnell, Munger, Gladden, Vincent, Parks, Porter, Brooks, almost any illustrious name in the American pulpit, or to the autobiographical records of Kingsley, Maurice, Chalmers, Whyte, Wilberforce, Arnold, Guthrie, Macleod, Newman, Pusey, Parker, Liddon, Dale, almost any illustrious name in the British pulpit, he will find continual reference to the fact that the boy grew up in an atmosphere of beautiful piety and devotion, and that the talk at the table was about high and intellectual things. Furthermore, the boy grew up surrounded by books. Now the boy hears talk about baseball, big business, records of flying machines, Stillman cases and moving pictures. Sunday is very apt to be spent in a motor, and the motor is talked about much more than church. As for books—Sunday morning finds the house littered with all the vulgarities of the Sunday newspaper, which is death to piety, and for books a hundred cheap magazines which are death to culture. Compare Newman's account of his burying himself, as a boy of eight, in the great books in his father's library, with the lot of the average boy of today. It is all this that is killing the interest in church and the spiritual life in our boys today. Make our homes what Phillips Brooks' home was—his father was a business man, remember—and you will again get four out of five of the boys in one family entering the ministry.

The modern school and college is doing practically nothing—with one of two notable exceptions—to interest the young man in either religion or the Church. When the illustrious men we have mentioned above were in school and college the masters and presidents were generally ministers themselves. When Newman, Keble, Froude, and Isaac Williams were teaching at Oxford there was a stream of Oxford students en-

tering the ministry. Now the average school and college pays the most perfunctory attention to religion and nothing is ever heard about the ministry or the Church. We spent four years in one of the greatest universities in America, a university, founded by the Church to educate men for the ministry. During the whole four years we were there we heard no more about the Church than we did about the hardware business, so far as concerned the university authorities. Some spasmodic influences came in from outside, as when Speer or Mott or some other ardent student came—brought by the students—and put the claims of missions before us. We do not recall though that the Church or the ministry was mentioned during the four years. The chapel pulpit was occupied by distinguished preachers every Sunday morning, but here again there was little attempt to influence the students for the Church, and, we regret to say it, the sermons were often bizarre, cleverness and smartness strained, the preacher believing that was the way to hold the students for twenty minutes. We used often to long for a man to come along who would put before the students the wonder and glory of the Church of Jesus Christ, showing her to be the Mistress of civilization and the instrument through which Christ should transform the ages, and tell those thousand young men that Christ and his Church had first and pre-eminent claim upon them. But he never came. Instead we got sermons on winning the good race or fighting the good fight or the secrets of success—mostly sermons a Mohammedan could have preached, or a Jewish rabbi, as well as a Christian. We are quite sure that all this has got to be changed before the average college boy can be expected to take any particular interest in the ministry, the Church or religion.

The Church is equally to blame. What does the Church do to encourage its choicest boys to prepare themselves to serve it in pulpit and at the altar? Who ever heard of a church, in town or country, giving any thought as to where its own ministers were to come from in the future? How much are the churches as churches interested in or in touch with the divinity schools? The average church could not name a divinity school if the pastor should put it to the assembled flock some Sunday

morning. Yet our divinity schools exist primarily—at least they were founded for this—to train the boys the churches sent up to them to be their ministers. How many pastors ever present the ministry to the boys in their parish as the chief way of serving the Kingdom of God, or hold it up before them as the great opportunity to put one's self in the high and holy succession of ministers of God from Jesus, through John, Peter, Paul, Augustine, St. Francis, Luther, Wesley—a thousand mighty minds and saintly servants of the Church until today. We are convinced that if the churches, especially the pastors, if it is too much to expect from the laymen, would keep the ministry continually before their boys, above all watch for the boys who show power, both intellectual and spiritual, and personally try to turn them toward the divinity school, it would soon result in turning them toward the Church. Of course, many of them would be deflected from their resolve because the influence of the average college tends to turn a boy's thought from the Church, but many would persist. There should also be a wide extension of the movement inaugurated some years ago—by the Christian Student Movement, we think—of sending annually some of our best preachers to meet with seniors in the colleges to present the claim of the ministry to them. One of the most encouraging signs in this direction is the endowment of such a lectureship by Dr. John Nelson Mills, of Washington, in his own alma mater. It might well be done in many colleges, for one of the chief reasons for the lack of response to the divine call to the ministry of Christ's Church is the fact that the Christian boy has never heard the call to the ministry from home, college or church. And *the call of God* to the boy to serve him in the Church comes through human agencies—just as all his other calls come. This is what we forget.—*Christian Work*.

#### EDUCATION SOCIETY

The annual corporate meeting of the Seventh Day Baptist Education Society will be held at the Gothic, Alfred, N. Y., September 12, 1923, at 8 p. m.

WILLIAM C. WHITFORD,  
President.

## CHILDREN'S PAGE

RUTH MARION CARPENTER, ALFRED, N. Y.,  
Contributing Editor

### KINDNESS AND TRUTH

ELISABETH KENYON  
Junior Christian Endeavor Superintendent  
Junior Christian Endeavor Topic for Sabbath Day,  
September 8, 1923

#### DAILY READINGS

Sunday—Big hearts (Luke 6: 34, 35)  
Monday—Kindness that forgives (Gal. 6: 1, 2)  
Tuesday—Kindness in need (Luke 10: 33-35)  
Wednesday—The truth makes us free (John 8: 32)  
Thursday—Jesus is kindness and truth (John 1: 17)  
Friday—Jesus speaks truth (John 18: 37, 38)  
Sabbath Day—Topic, The twin graces of kindness and truth (Prov. 3: 3, 4)

Have several of the Juniors learn the following short poems to repeat at the meeting in place of testimonies.

"Plant a little patch of kindness,  
Loving kindness  
In the garden of your heart.  
Its creeping branches 'neath the gloom,  
Of loftier growth will find their room  
And crowd the ground with fragrant bloom.  
Let it have an early start.  
Plant a little patch of kindness,  
Loving kindness,  
In the garden of your heart."

"A sower dropped a grain of truth  
Into a mind one day,  
It was the growing mind of Youth.  
The swift years passed away;  
And lo, the shoot, the blade, the ear,  
And then the ripened grain.  
A wondrous harvest did appear,  
Spread over hill and plain."

"Something each day—a word,  
We can not know its power;  
It grows in fruitfulness  
As grows the gentle flower.  
What comfort it may bring  
Where all is dark and drear!  
For a kind word every day,  
Makes pleasant all the year."

"Be kind to everybody  
You meet today.  
It costs but very little  
To live this way.  
And what is life if coldly  
We meet and part,  
And fail to give our fellows  
A touch of heart?"

The Christ touch is upon you,  
Then live to bless;  
Like him bring help and healing  
To all distress.  
This day is meant for service—  
Each life's a call.  
Just to do your part; be faithful,  
And good to all."

"Just a little smile will cheer us  
When life's hill is very steep;  
Just a kindly word will help us  
When a frown would make us weep.  
Just the sunshine on the waters,  
Just the rainbow in the sky,  
Just a little love, so little,  
And its value is so high."

Then have others learn a verse or two with the word "truth" in them. Here are a few: John 14:6; John 1:14; Dan. 10:21; Psa. 145:18; 1 Sam. 12:24; 1 Cor. 13:6; Eph. 4:25; Psa. 51:6; 2 Cor. 12:6; Prov. 12:17; Prov. 12:22; Rom. 9:1; 1 Tim. 2:7; Eph. 6:14; 2 Cor. 4:2.

Eleven copies of the *Junior Christian Endeavor World* are taken in the Alfred Station society. There are thirty members mostly under the age of ten years. Last year they studied Applegarth's "Missionary Stories for Little Folks" and an Intermediate girl made a picture for every story. They have also commenced memorizing the graded memory work.

### EUGENE FIELD—THE CHILDREN'S POET

We all have birthdays, don't we? Yesterday was Eugene Field's birthday, September second, and we are going to celebrate.

"How?" I hear you ask.

By a little visit to his home. He lived in Chicago, you know and in his home was a big room; he called it his study. Here he thought out the lovely poems you children love so well. When you think of this study, you must think of bright colors for he had it papered bright red, and other things in the room were bright colored, too. He said:

"Any color so long as it's red,  
Is the color that suits me best."

Mr. Field loved children. He had five of his own and his dooryard and study were often overflowing with children from all around the neighborhood. He bought lots of toys and dolls for his little friends to play with. One day in passing a toy

shop, he went in and ordered sent home a dozen bisque dolls.  
"What are you going to do with those?" a friend asked in surprise.



"Oh, I like to have them around," Mr. Field replied, "so whenever any little girls come to see me, I can give them one." He bought other toys, too. Listen to his poem about the gingham dog and the calico cat.

#### THE DUEL

The gingham dog and the calico cat,  
Side by side on the table sat;  
'Twas half-past twelve, and (what do you think!)  
Nor one nor t'other has slept a wink!  
The old Dutch clock and the Chinese plate  
Appeared to know as sure as fate  
There was going to be a terrible spat.  
(I wasn't there; I simply state  
What was told to me by the Chinese plate.)

The gingham dog went "Bow-wow-wow!"  
And the calico cat replied "Mee ow!"  
The air was littered an hour or so,  
With bits of gingham and calico,  
While the old Dutch clock in the chimney place  
Up with its hands before its face  
For it always dreaded a family row!  
(Now mind: I'm only telling you  
What the old Dutch clock declares is true!)

The Chinese plate looked very blue,  
And wailed, "Oh, dear! what shall we do!"  
And the gingham dog and the calico cat  
Wallowed this way and tumbled that,  
Employing every tooth and claw  
In the awfulest way you ever saw—  
And oh! how the gingham and the calico flew!  
(Don't fancy I exaggerate—  
I got my news from the Chinese plate!)

Next morning, where the two had sat  
They found no trace of dog or cat;

And some folks think unto this day  
That burglars stole that pair away!  
But the truth about the cat and the pup  
Is this: they ate each other up!  
Now what do you really think of that!  
(The old Dutch clock it told me so,  
And that is how I came to know.)

Mr. Field had a dear little boy and he called him Little Boy Blue. This dear little boy went to heaven, while he was still very little. One day a long time afterwards his father noticed some of his playthings lying dusty in the corner. He picked up his pencil and wrote the poem, Little Boy Blue. It is a sad thing and most makes us cry, but sometimes it is well for us to sympathize.

#### LITTLE BOY BLUE

The little toy dog is covered with dust,  
But sturdy and staunch he stands;  
And the little toy soldier is red with rust,  
And his musket molds in his hands.

Time was when the little toy dog was new  
And the soldier was passing fair,  
And that was the time our Little Boy Blue  
Kissed them and put them there.

"Now don't you go till I come," he said,  
"And don't you make any noise!"  
So toddling off to his trundle bed  
He dreamt of the pretty toys.

And as he was dreaming, an angel song  
Awakened our Little Boy Blue,—  
Oh, the years are many, the years are long,  
But the little toy friends are true.

Ay, faithful to Little Boy Blue they stand,  
Each in the same old place,  
Awaiting the touch of a little hand,  
The smile of a little face.

And they wonder, as waiting these long years  
Through,  
In the dust of that little chair,  
What has become of our Little Boy Blue  
Since he kissed them and put them there.

Mr. Field planned to write several lullabies for children. The Dutch Lullaby came into his mind one night as he was riding home in a street car.

#### DUTCH LULLABY

Wynken, Blynken, and Nod one night  
Sailed off in a wooden shoe.—  
Sailed on a river of misty light  
Into a sea of dew.  
"Where are you going, and what do you wish?"  
The old moon asked the three.  
"We have come to fish for the herring fish  
That live in this beautiful sea;  
Nets of silver and gold have we,"  
Said Wynken,  
Blynken,  
And Nod.

The old moon laughed and sang a song,  
As they rocked in the wooden shoe;  
And the wind that sped them all night long,  
Ruffled the waves of dew;  
The little stars were the herring fish  
That lived in the beautiful sea.  
"Now cast your nets wherever you wish,  
But never afear'd are we!"  
So cried the stars to the fishermen three,—  
Wynken,  
Blynken,  
And Nod.

All night long their nets they threw  
For the fish in the twinkling foam,  
Then down from the sky came the wooden shoe,  
Bringing the fishermen home;  
'Twas all so pretty a sail, it seemed  
As if it could not be;  
And some folks thought 'twas a dream they'd  
dreamed,

Of sailing that beautiful sea;  
But I shall name you the fishermen three,—  
Wynken,  
Blynken,  
And Nod.

Wynken and Blynken are two little eyes,  
And Nod is a little head,  
And the wooden shoe that sailed the skies,  
Is a wee one's trundle bed;  
So shut your eyes while mother sings  
Of wonderful sights that be  
And you shall see the beautiful things  
As you rock on the misty sea  
Where the old shoe rocked the fishermen three,—  
Wynken,  
Blynken,  
And Nod.

Another lullaby belonging to this series is  
the

#### JAPANESE LULLABY

Sleep, little pigeon, and fold your wings—  
Little blue pigeon with velvet eyes;  
Sleep to the singing of mother-bird swinging—  
Swinging the nest where her mother bird lies.

Away out yonder I see a star—  
Silvery star with a tinkling song;  
To the soft dew falling, I hear it calling—  
Calling and tinkling the night along.

In through the window a moonbeam comes—  
Little gold moonbeam with misty wings;  
All silently creeping, it asks, "Is he sleeping—  
Sleeping and dreaming while mother sings?"

Up from the sea there floats the sob  
Of the waves that are breaking upon the shore  
As though they were groaning in anguish and  
moaning—  
Bemoaning the ship that shall come no more.

Now read about the Fly Away Horse and  
tell me, wouldn't you like to be even one  
of the toys in the story of the Children's  
Poet?

#### THE FLY AWAY HORSE

And the Fly Away Horse seeks those faraway  
lands  
You little folks dream of at night—  
Where candy trees grow, and honeybrooks flow,  
And cornfields with pop-corn are white;  
And the beasts in the wood are ever so good  
To the children who visit them there—  
What glory astride of a lion to ride,  
Or to wrestle around with a bear!  
The monkeys, they say,  
"Come on, let us play,"  
And they frisk in the coconut trees;  
While the parrots, that cling  
To the peanut vines, sing  
Or converse with comparative ease!

R. M. C.

#### JAVOTTE AND THE JOLLY GOAT BOYS

Up on the hillside there were four flocks  
of goats. Jan took care of one flock, Anton  
one flock and Mark one flock. The other  
flock was cared for by a girl named  
Javotte.

Anton and Mark and Jan found many  
an hour, when the goats were quiet and  
safe, when they could play together. Mark  
had a little flute that he could play upon,  
and often they sang while he played. Folks  
called them "The Three Jolly Goat Boys."

Anton and Jan and Mark did not ask  
Javotte to play with them. They did not  
like to play with girls.

One day the boys sat upon the grass,  
playing at jackstraws. Not far away sat  
Javotte, watching her goats.

"We ought to ask Javotte to play with  
us," said Mark.

"Girls have no skill at jackstraws!" re-  
plied Anton. "They like better to play with  
dolls."

"She could run no faster than a snail,"  
added Jan. "And she would cry if she  
should scratch herself on the thorns in the  
wood! Girls are always babies!"

"And she knows none of our songs,"  
agreed Mark. "Then, too, she would al-  
ways be asking us to help tend her goats.  
No, it's better to play by ourselves as we've  
always done!"

Javotte was lonely; so she made friends  
with the little creeping beetles, the ants,  
and the redbirds of the forest. She gath-  
ered queer plants and herbs from the wood  
which she carried home to the goat-woman.  
The goat-woman was very wise, and she  
knew what this herb was for and what that  
herb was for.

"If only they would ask me to play, I  
could tell them many secrets of the wood,"  
thought Javotte. "I would show them that  
I know how to play jackstraws, too! Many  
a time have I won from my brother."

But the boys went on playing there on  
the grassy hillside and did not even glance  
her way.

One day Javotte saw Mark jump to his  
feet and run down the slope to the place  
where his goats were grazing. She saw  
him kneel down on the grass, and then she  
noticed that one of the little goats was on  
the ground. Mark called to Anton and  
Jan, and they ran quickly to join him.  
Mark's face was greatly troubled.

"I can't help it if they never play with  
me," thought Javotte. "I must see what is  
the trouble. Perhaps one of the little kids  
is sick!"

She looked at her own flock to be sure  
they were all safe, and then she hurried to  
the place where the three boys bent over  
the little black and white kid.

"What's the matter?" asked Javotte.

"The kid is sick," said Mark, "and my  
father is away. I know not what to do!"

"Oh!" cried Javotte. "It's like the sick-  
ness of the three goats of the goat-woman  
last spring. Get some sticks quickly and  
build a fire. Have you a kettle?"

"There is the one in which we carry  
water," replied Anton.

"That will do," said Javotte. "Fill it  
with water. I will be back by the time you  
get the fire made."

She ran away into the wood. Before the  
fire was built and the water brought, she  
was back again. She carried some crooked  
brown roots and some green leaves. She  
washed the roots and broke them into the  
pail of water. She also put in the green  
leaves. Then she set the pail on a big stone  
in the midst of the fire. After a few min-  
utes it began to boil. Javotte let it boil for  
a few minutes. When it was cool, she let  
the kid drink as much as he wanted.

For half an hour the kid seemed to be  
just the same. He did not stir from his  
place on the grass. Then, suddenly, he got  
to his feet and trotted off to join the rest  
of the flock. Javotte turned to go back to  
her flock. It was growing late, and she  
must take them home.

"We're all going to bring grapes and have  
a feast at the noon hour tomorrow," Mark

called after her. "Could you come, too?"  
Javotte's face grew bright. "Why  
yes!" she said. "And I will bring some  
little sweet cheese cakes for the feast, too!"

Ever after that Javotte played with the  
Three Jolly Goat Boys, and never once  
again did they laugh at her because she  
was a girl!—*Dew Drops.*

We are glad to include in this department  
two reports of the Central Association show-  
ing some of the things that the children  
can do.

#### MISS MARION WILLIAMS' REPORT

At eleven fifteen the children represent-  
ing the first three grades of the public  
school were invited to adjourn to the school-  
house across from the church.

The children seemed to enjoy singing to-  
gether their favorite hymns such as "Jesus  
Loves Me," "Little Sunbeams" and "Jew-  
els," after which we took up the study of  
the lesson for that day. Ada Dillman told  
in a very interesting manner the story of  
Saul persecuting the Christians.

Later we spoke of the creation and of  
the beautiful things which God permits us  
to enjoy every day. Then each child went  
quietly to the window to ascertain how  
many things he could see that God had  
created, after which paper and pencil were  
passed to find out which one could obtain  
the greatest number.

Following this we spoke of God's love  
for all nationalities of people and then  
passed pictures to be colored, representing  
the different races of children.

Then the story of Joseph and his brethren  
was told, omitting Joseph's name. When  
the story was finished the children who  
recognized the story and could tell the name  
of the boy were asked to raise hands. The  
children were certainly familiar with the  
Bible stories for about every hand was  
raised. We concluded the lesson by  
dramatizing the story previously told.

#### MISS ZILLA THAYER'S REPORT—JUNE 16

A meeting for Junior children was held  
in a classroom of the Lutheran church.  
Song, "Count Your Blessings." Shepherd  
Psalm, Juniors in concert.

An exercise in memory work, "Along the



King's Highway," was given by Verona Juniors.

A blackboard outline of the life of Christ was presented by Rev. William Simpson, also a map of Palestine upon which the children were drilled.

Rev. Eugene Davis then took charge of the meeting. He told the children the number of people in China with its proportion of Christians. Mr. Davis read from his Chinese Bible the Beatitudes, the children following with their Bibles. He told many interesting stories, among them the story of the Starvation Baby (whom Dr. Crandall has adopted), showing a little outgrown shoe of the baby's. He also had a book of old coins, one of which was minted 224 B. C. The children were allowed to handle the "charm" coins, idol, a tiny shoe worn by a woman 80 years old. The meeting closed with a fervent prayer by the missionary.

JUNE 17

A meeting for all children was held at the school building in charge of Rev. Eugene Davis. Mr. Davis explained the Chinese money, the difference between "big" and "small" money; told of the modern Chinese schools which teach practically the same subjects as do the schools in America. An opportunity was given the children and adults present to ask questions regarding the work and customs of China. Prayer in closing by Rev. Eugene Davis.

### WHAT TO DO SABBATH AFTERNOON

Rose, Ethel and Jack looked expectantly at a letter in mother's hand.

"What is it, mother?" Jack asked.

"I have a letter here from your Aunt Flora with a suggestion for Sabbath afternoon. I will read it." And mother read the following letter aloud:

MY DEAR ROSE, ETHEL AND JACK:

The other day when I was riding through the coal regions in western Pennsylvania and noticing the many coal mines, I thought of a possible game for Sabbath afternoon.

How many have ever been down in a mine? There are many kinds of mines, such as coal mines, gold mines, salt mines, diamond mines and copper mines. There is also another kind of mine—there is the abandoned mine. Who knows what an abandoned mine is?

All of you know or can guess that an abandoned mine is one which the owners quit working because nature did not put enough coal or

gold or whatever is required into it long ago to make it pay for working.

There is also another kind of mining which you can do yourselves, and unless you put something of value in your mines (minds) now, nothing will be there to come out when you most need it and you will have an abandoned mine (mind). Let's see how many abandoned mines (minds) there are among you. First you will need a leader to keep the score. The leader takes a sheet of paper and a pencil and for each one who answers correctly he will draw a down stroke, like a sunken shaft in a mine. For each one who can not answer he is to draw a question mark. Each one must have a Bible and you will see how far down you can go.

(To No. 1 in the group). What is the most interesting story in the Bible to you? If you can answer the score keeper will draw the mine shaft for you. (The first one might say "David and Goliath" and tell the story). Then the score keeper says, "Who finds the place first in the Bible where it is written?"—and that one gets a sunken shaft.

Then go on to the next one and they are to tell another story. If they are not able to do this they get a question mark, but may be able to tell one the next time around. At the end of the game see who has the deepest shaft.

Hoping that you can get a little pleasure out of this suggestion,

I am yours very lovingly,

AUNT FLORA.

"Say, bully for Aunt Flora," cried Jack as mother folded the letter.

"Yes, it will be lots of fun, let's begin," urged Ethel. R. M. C.

"Don't buy thermometers in the summer—they are lower in winter."

"It asks no questions but you have to answer it frequently."

"What is it?"

"A doorbell."

"Couldn't you find any eggs, dear?" a woman asked her little city niece who was visiting on her farm.

"No, auntie," said the child, "the hens were scratching all around as hard as they could but they hadn't found a single egg."

### NORTHWESTERN ASSOCIATION

The next regular session of the Seventh Day Baptist Northwestern Association will be held with the Battle Creek Church, September 20-23, 1923.

Plan your work and work your plan to attend.

O. S. MILLS,  
Chairman Publicity Committee.

## MARRIAGES

LEASON-BATSON.—At the home of the bride's mother, Mrs. Martha Batson, Berea, W. Va., June 16, 1923, by Pastor W. L. Davis, Mr. Cleo Leason, of Oxford, W. Va., and Miss Tessie Batson, of Berea, W. Va.

CLAPPER-THORNGATE.—At Seventh Day Baptist church at Exeland, Wis., August 16, 1923, at 4 p. m., by the bride's pastor and father, Charles W. Thorngate, Mr. Clyde H. Clapper, of New Auburn, Minn., and Miss Marguerite Thorngate, of Exeland, Wis.

## DEATHS

TROWBRIDGE.—William R. Trowbridge, son of Orrin and Henrietta Trowbridge, was born December 26, 1847, and died August 17, 1923, at the home of his son, Sherman R. Trowbridge, in Adams Center, N. Y.

Mr. Trowbridge spent nearly all the years of his life in the same community. With the exception of five years when he lived in Illinois, he has made the town of Adams, N. Y., his permanent home. Here he was born. Here he lived and labored. Here he was married and raised his family. Here he has enjoyed his grandchildren and great-grandchildren. All knew him as a quiet, contented, happy man who never criticized or found fault.

On January 15, 1872, he was married to Miss Adell C. Greene with whom he lived happily for forty-seven years, Mrs. Greene having preceded her husband in death on December 13, 1919.

While still a young man Mr. Trowbridge accepted Christ as his Savior and united with the Seventh Day Baptist church at Adams Center. He retained his membership in the church throughout all the remaining years of his life.

In his social relationships he was cordial and pleasant. He enjoyed the fellowship of the Grange and the Masonic Lodge and was especially fond of the Annual Reunion of the Greene family, the last session of which he had attended only two days before his death.

He leaves to mourn his departure two children, Sherman R. Trowbridge, of Adams Center, and Mrs. Delia Rider, of Rodman; three grandchildren, William Wesley Trowbridge, Mrs. George Glass and Gerald Rider; three great-grandchildren, John Sherman Trowbridge, William Wesley Trowbridge, Jr., and Edna Louese Glass; two brothers, Loren J. Trowbridge, of Chicago, and Philander Trowbridge, of Adams Center; and two sisters, Mrs. Ed Whitford and Mrs. Ernest Stevens, both of Adams Center.

Funeral services were held at the home of his son, Sherman Trowbridge, at 2.00 p. m., August 20, conducted by his pastor, Rev. L. F. Hurley. The burial was in Union Cemetery. H.

### JUSTICE TAFT PLAYS THE GAME

The editorial written by ex-President Taft and published in the Philadelphia Public Ledger, shortly after the Eighteenth Amendment had been ratified, threw confusion into the ranks of the liquor dealers. Mr. Taft had not favored prohibition; but his editorial defended the amendment as the fundamental law of the land, which must be obeyed by all true citizens.

From that attitude Mr. Taft has never departed; and at the alumni luncheon at the latest Yale commencement his address was a vigorous plea for a return to the Anglo-Saxon principle of respect for law. Press reports state that Mr. Taft "referred particularly to prohibition, which, he said, had become important because it served as a test of the principle of observance of all law. Mr. Taft said prohibition has been legally adopted by a large majority and that there was not the slightest indication that the Eighteenth Amendment would be repealed. 'I was opposed to prohibition,' said the Chief Justice of the United States, 'but the vote was against me and those who felt as I did. Now that the law is there, I claim to play the game.'

By what possible subterfuge can lesser lights in official America justify their connivance at bootlegging, their opposition to enforcement codes, their overt contempt for the prohibition laws; when America's supreme judicial authority, himself a former president, thus challenges his fellow-citizens to "play the game"? The law is there—and it must be respected and vindicated and enforced, or it must be ignored and defied and nullified. The game is on; who lines up to play for Old Glory? The eminent Chief Justice has framed a slogan for the crusade against lawlessness, well worth memorizing and sharing until it rings from the Statue of Liberty to Golden Gate: "Now that the law is there, I claim to play the game."—*The Baptist*.

O Maker of the mighty deep  
Whereon our vessels fare,  
Above our life's adventure keep  
Thy faithful watch and care!  
In thee we trust, whate'er befall;  
Thy sea is great, our boats are small!  
—Henry van Dyke.

## SPECIAL NOTICES

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

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

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

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

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

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

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

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

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

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth Floor (elevator), Adams and Witherell Streets. For information concerning Christian Endeavor and other services, call Pastor R. B. St. Clair, 3446 Mack Avenue, phone, Melrose 0414. A cordial welcome to all.

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

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

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

## THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor

Lucius P. Burch, Business Manager

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(Continued from page 306)

in Ladysmith and is a very good talker. By profession she is a lawyer and gave up a good practice to work for her Master in the way she thinks is right.

On the Sunday following the Fourth of July a Sabbath school picnic was held on Weirgor River at the cottage of John Thorngate. The Sabbath school furnished quantities of lemonade to all and water sports and social chats were enjoyed.

While we feel that we are not progressing as fast as we would like, nor gaining as much as we should, we feel that we are blessed and guided by One who knows all things and understands our efforts. We are always glad to know of those interested in our little church and hope you will remember us in your prayers.

CORRESPONDENT.

## Sabbath School. Lesson XII.—Sept. 15, 1923

LUKE, THE BELOVED PHYSICIAN. Luke 1: 1-4; Acts 1: 1-5; 16: 9-18; Col. 4: 14; 2 Tim. 4: 11.

Golden Text.—"A friend loveth at all times; And a brother is born for adversity." Prov. 17: 17.

## DAILY READINGS

Sept. 9—Luke 1: 1-4. Luke the Writer of the Gospel.

Sept. 10—Acts 1: 1-4. Luke the Writer of Acts.

Sept. 11—Acts 16: 10-15. Luke, a Companion of Paul.

Sept. 12—Col. 4: 10-18. Luke, the Beloved Physician.

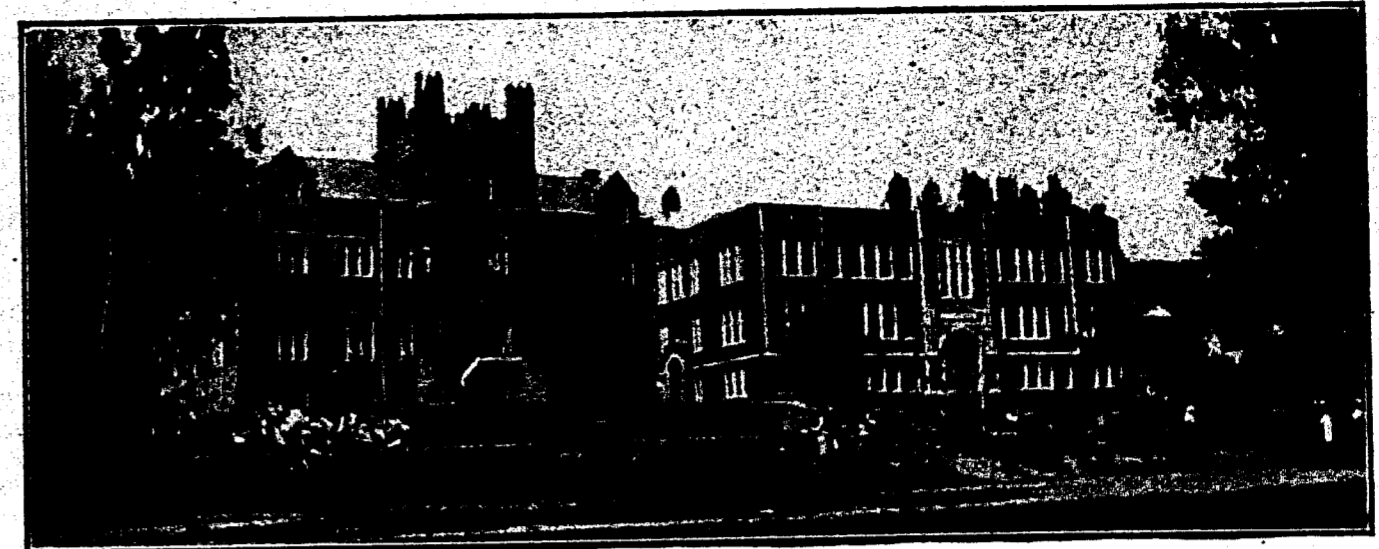
Sept. 13—Luke 2: 8-20. Luke's Story of the Savior's Birth.

Sept. 14—Luke 10: 25-37. Luke's Story of the Good Samaritan.

Sept. 15—Psalm 91: 9-16. The Security of the Righteous.

(For Lesson Notes, see *Helping Hand*)

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PRESIDENT ESLE F. RANDOLPH,  
In his Address before Conference.

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