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American Sabbath Tract Society

Plainfield, New Jersey

The Sabbath Recorder

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"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 materially to, rather than lessen, the great responsibilities which are ours, now, and for the future."

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

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Next Session will be held with the Seventh Day Baptist Church at Milton, Wis., Aug. 19-26, 1924.
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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. 11 PLAINFIELD, N. J., SEPTEMBER 10, 1923 WHOLE No. 4,097

The General Conference Of 1923 A Thing of the Past

Here we are at Grand Island, Neb., on our way home from the General Conference which closed its one hundred and twenty-first anniversary session at North Loup, Neb., last evening under the most auspicious circumstances.

We fear that the RECORDER readers will not find any editorials in the issue that should be mailed today from the publishing house. Possibly the few words sent last week may have reached the office in time; but when we consider the distance of 1,700 miles between North Loup and Plainfield and the time required to transport mail, we feel almost sure that what little we did send was too late.

When our readers understand the rapid action of all Conference movements, with three long sessions each day, to say nothing of the early morning meetings and special important outside work like the children's hours and committee meetings, they must know that the editor can do but little toward preparing copy for the RECORDER while the six days of meetings last. About the only thing we can do is to take brief notes that must wait for opportunity to write them up.

The farewell meeting was held late last evening, and we took the early morning train for Grand Island on our homeward way, so the three hours we have to wait here afford the very first opportunity for writing up the sessions, since our brief report of the first forenoon.

In a general way, we can report one of the best Conferences, if not the very best, we have seen for years. The final report of the Entertainment Committee shows that three hundred and fifteen visitors and delegates were entertained by the North Loup people. Homes belonging to other denominations were freely opened to entertain the guests for lodgings and breakfasts; four thousand meals were served at the church at an average cost of thirty cents a piece; one thousand and seventy-one meals were free to those who assisted in the work and

in serving tables, and the committee reported on the last evening that this service had not only been self-supporting but that there was a balance of \$104.89. Of course it was difficult to report accurately so soon, but Brother E. J. Babcock, chairman, assured the meeting that if any bills had been overlooked, or if the balance of \$104.89 should not be sufficient to settle all, the North Loup Church would take care of it.

This excellent financial success of the Entertainment Committee was made possible by the splendid generosity of the North Loup people of all denominations. The First-day people opened their homes, furnished liberally of vegetables from garden and field, and our own farmers gave hundreds of pounds of meat and chickens freely, besides the supplies of vegetables—indeed, it was a real community affair in which people of different faiths freely offered to help bear the burdens.

The Friends' church was opened freely for a rest room where our tired ones could retire when weary; and in that church our young people had an excellent exhibit, including Rev. H. Eugene Davis' fine display of curios from China.

This Conference has afforded the very best opportunity for our widely scattered workers from the Atlantic to the Pacific to meet at the half-way point and commune together, compare views from different angles, and so, to understand one another. In this respect it has been exceptionally fine, and brethren who have never seen one another, or who have not met for years, have enjoyed many a face to face interview which will result in better understandings, and in closer brotherly friendships.

Brother Ballenger, of Riverside, Cal., and Brother Hansen, of Chicago, were new figures in our General Conference, as was also Lester Osborn, of Riverside, who is on the way to Alfred for Seminary work.

Brother Hansen was recognized as an accredited minister in the Seventh Day Baptist Denomination. Brother Claude L. Hill, who had been ordained but a few days,

also received official recognition. Our president, Esle F. Randolph, extended the hand of welcome, and we wish all our people could have witnessed the scene, and listened to the excellent Christian words of welcome spoken to both brethren by the president.

We are sure that our North Loup Church is going to reap rich blessings from the uplifting influences of this unique, inspiring General Conference.

We all regretted that so many of them had to stay away from important sessions to work in kitchen and in dining room.

On the last day the Conference closed a little earlier in the afternoon, in order to give opportunity for a social hour in the large tent, with a formal reception for those who had thus been obliged to labor for our entertainment.

This was an hour long to be remembered. There were seventy-five workers in the line, and every one had a chance to shake hands with them, and to have a little visit. This time was well improved and the scene was beautiful to look upon.

The general theme of the Conference: "Striving to Attain the Faith of Our Fathers," was kept well in view through all the sessions. The songs: "Faith of Our Fathers" and "Come all ye Faithful," were sung many times. How we did enjoy the song services every day! The excellent North Loup choir, the solos and quartets, in which the "boys" sang the gospel most effectively. Indeed, some of the rich blessings that came to us from time to time, came from watching the dear boys of our denomination as they sang together the precious songs of Zion. We have watched them through the years; seen the frosts creeping over their heads until they now seem to wear the crown of glory which makes them more lovely than ever, as they mingle their voices in the songs we have loved so long.

Oh! these blessed old songs our mothers sang! Never can their beauty fade. They will touch human hearts and lift our souls toward heaven so long as life shall last. This Conference has been especially helpful in its song services. There was none of the operatic vocal gymnastics in which no words could be understood; but the delightful songs in which the singers made every

word clear, and the spiritual sentiment expressed was truly uplifting.

On the first evening after the men's chorus had sung one verse of "Keep rank, keep rank, make Jesus king," the leader turned to the audience saying: "I want fifty men from the audience to help sing this song, *come on!*" The response was prompt and enthusiastic. He got his fifty; and they did sing in the spirit of that song.

The Work of Conference Our readers will be interested in the Commission's report which will appear in the Forward Movement department.

Study well the twenty-three recommendations in this report. Read our platform found on the back cover, and the "future program" with its six recommendations and tell us if you can something of the value of the services of the men who spent days in trying to solve the problems that arise, and to lay out the plans for our work.

Every item in this report reveals something of the faithful work and loyalty of these men in performing their duties.

The introduction to the report, read by Rev. Edwin Shaw, will also interest you when it appears.

In Rev. A. J. C. Bond's address on the Forward Movement, it was made clear that Seventh Day Baptists greatly need to give more attention to the education of our own people upon the matter of our own distinctive beliefs. We need textbooks for the education of our own people as well as books for teaching the Sabbath truth to other peoples.

We must devise plans for letting the world know, in a large way, that there is such a Sabbath-keeping people. We do not let our light shine as we should. It is remarkable that so few of the world's people have heard of Seventh Day Baptists. We have evidence that many are seeking light and help on the Sabbath question.

In the open parliament of the Tract Society's hour, Brother Bond led an interesting meeting. Several questions were asked. Among them were these:

"Who is supposed to be the leader in the local church where the Forward Movement is to be put across?"

"How can the two boards best direct the summer school work?"

This question was answered by urging that the local churches carry this work and relieve the boards. This feeling seemed quite general.

The next question was: "Suppose we should tithe?"

This question came to the front several times during Conference. We think it is a very good sign when so many are thinking about the tithing system for money raising. Any systematic plan is better than no plan at all.

The next question: "How can we teach Sabbath truth in a mixed school where First-day children attend?" gave rise to an interesting discussion. There is great need of *general* teaching regarding the Bible, and to do this is to bring great blessings upon the children of any community, even where it may not be proper to stress the Sabbath truth as a specialty.

"What shall we do in the Forward Movement this year?" was made much of by Brother Bond, and out of it came an almost irresistible effort to start then and there a movement to raise by subscriptions the full deficit of all boards this year.

Our good friend, Dr. J. C. Branch, in his sweet-spirited way proceeded to start a subscription list, and before it could be made clear that other and broader plans were on foot to accomplish this end, more than \$700 was pledged by the comparatively small audience then present. For the time being the matter was laid aside and Brother Bond explained his plan for raising all by June 30.

Dr. Branch thought all could be done in thirty days—and we believe it could be done in *less time than that*, if all our people could be brought to the point of enthusiasm that prevailed there.

The matter was allowed to rest for the time being; but the enthusiasm started by Dr. Branch did not die out so easily, and on the last evening Brother Bond was fairly swept along to the point of circulating slips for pledges to be paid before June 30, as a "parallel movement" with the Forward Movement which should not in any way interfere with the regular budget plan. If this succeeds, we shall make up all our failures to raise the one hundred per cent for our five-year plan, and at the end of our five years, shall be out of debt and all our plans for the various fields will be carried out.

A letter from one of our small churches in the East had just been received by Brother Bond, pledging that church for \$1,000 for this purpose, and in a few minutes the audience had pledged enough to raise this to \$3,822.

Thus, under the movings of the Spirit this Conference audience launched a movement which must be felt from the Atlantic to the Pacific, and which we believe will be entirely successful. One thing is certain: if the entire denomination could feel the impulse of real enthusiasm manifested by the one small church mentioned above, and have a touch of the sweet-spirited zeal of Dr. Branch in regard to paying up our deficits, sixty days would not be allowed to pass before every dollar of deficit would be paid.

We believe also, that if our people would all accept the system of tithing their income, they would easily go over the top this year and have a good lot of money with which to enlarge the work. There are many signs of revival on this very point, and when the system comes to prevail among our people our financial problems will be well taken care of, and we shall be a happier people.

More About Conference Several New Men The last editorial was written on the train between Grand Island and Chicago. This morning we find that in order to get a train for Clarksburg, W. Va., without change, on the way to the Southeastern Association, we must wait twelve hours. This gives a chance for writing up more of the Conference notes. So we find a table in the Chicago station and get busy. This copy will be late at best, but the hindrances have been so great that it can not well be avoided.

There were new voices heard in gospel sermons at this Conference. For three ministers this was their first service in a Seventh Day Baptist Conference. Rev. Edward S. Ballenger, pastor of the church at Riverside, Cal., preached on the first evening. His text was: "I know in whom I have believed, and that he is able to keep that which I have committed unto him," etc.

Brother Ballenger explained that he was born a Sabbath-keeper and strongly be-

lieved in the Sabbath; but this is not the main truth. The gospel of salvation through Christ is the most valuable truth that must not be lost sight of.

God has no right to punish for sin if he has not provided a way to escape a sinful life. I know that a way is provided for my living without sin; and God can give us the victory over every besetting sin.

Thank God for the power now being exercised to reach and save the "down and outs." Paul knew that God was able to keep that which he had committed unto him.

It is a great thing to lift up the fallen. Have we something that we believe the down-and-outs need? God pity the man or woman who has nothing in his or her religion but the Sabbath.

What is Jesus to you? Is he simply the Jesus of history or the Christ at your heart's door? He should be, not merely the Jesus that *was*, but the Jesus that *is*. If your heart is attuned to him he will control your life. He is then the power of God unto salvation.

Rev. Carl A. Hansen, pastor of Chicago, attended his first Seventh Day Baptist General Conference this year. Our people were much pleased with his pleasant and attractive ways, and he seemed delighted with the spirit of the people with whom he has cast in his lot. Brother Hansen was given a warm welcome as we have already stated, and our people bid him God speed, not only as pastor of the Chicago Church, but also in his mission work in that city. He has had experience in city mission work and is anxious to win souls to Christ and the Sabbath. The Conference presented him with seventy-five song books to use in his mission work. He is a singer and an enthusiastic evangelical worker.

Rev. Leonel I. Rodgers, delegate from the Church of God People (Seventh Day) of Stanberry, Mo., was given a cordial welcome, invited to participate in our deliberations, and preached a strong sermon on the second coming of Christ.

Brother Rodgers is a young man of energy and enthusiasm. He brought a brotherly message from the General Conference of his people, and said that the welcome given him, and his happy days in our Conference, had made him feel that he was regarded as a brother in Christ.

His sermon was full of prophetic sayings in regard to Christ and his second coming. He also spoke of the New Testament promises in regard to the second advent.

He expressed the hope not only to show Christ's coming but also the purpose of his coming. When he who created all things comes into our hearts we are *re-created*, new creatures. The new heavens and new earth will be for him who overcometh.

Rev. H. N. Jordan was appointed as our delegate to the Church of God people in 1924 to reciprocate the courtesy of that good people.

We could not well get the names of the lone Sabbath-keepers in attendance; but we do not remember of seeing so many at any other Conference. It was indeed a great treat for the scattered ones who had not attended any of our annual gatherings for long years, to meet for six days in succession with their friends of other days, or with those they had never seen before, but who loved the faith of our fathers. These soul-refreshing days at North Loup will ever be remembered by those dear ones as days of spiritual uplifting and as a foretaste of heaven upon earth.

There were several who have been with us a few times before, and yet who are comparatively newcomers in the Seventh Day Baptist ranks. There was Brother Fifield, of Battle Creek, Brother St. Clair, of Detroit, and the Branch brothers of White Cloud, every one of whom is coming more and more to feel at home in our gatherings and who greatly enjoyed the fellowship and work of Conference days.

The Basis of Faith Faith was the general theme of the Thursday morning session at Conference. In the early morning worship, led by Harold R. Crandall at six-thirty, the subject was: "Faith—Theirs and Ours." It will be remembered that the Conference program bore on its front cover the injunction: "Be thou faithful unto death" (Rev. 2:10); and that the general theme for the week was: *Striving to attain the faith of our fathers.*

The main address of the morning was "The Basis of Faith" by Paul E. Titsworth. Referring to the answers one would receive from men of the street if asked what they think of faith, he said several answers would

be likely to come. Some would say, "No use for faith"; others, that it belonged to the age of superstition; and still others might claim that it is belief in something not true. Many would be the estimates of faith given by the world about us.

Brother Titsworth spoke of faith from a different angle from that usually taken. He called attention to something different from creed, and defined faith as *Vision with Valor*; or the vision of one who is willing to put himself into what he believes. It is spirituality taking a dare. There are reasonable and unreasonable dares. Your presence here is evidence of your relation to some one who took a dare.

Shall we still have faith? Yes. The laws of right and wrong are as true and dependable and as universal as the laws of nature. With all their faults men are dependable, and so we have faith.

Men of faith have succeeded, and so we are justified in having faith ourselves.

On the railroad train we have faith that we shall arrive. Indeed we can do nothing without faith in men. The age of faith has not gone by; it is *today*. Never before have men, by faith launched out into so great enterprises. It took faith to launch this nation and faith has moved men in every great reform. This is the age of faith and men are willing to walk out into our tomorrow still trusting in God.

Columbus took chances by faith in the theory of a round world. Some men have large faith and some have small faith and by faith we know them. We should have stronger faith that the world is God's and not Satan's.

We *must* have faith: for all progress and all business depend upon it. It takes faith to plow and sow, and to support a family.

If we have no God by faith, what guarantee have we? If no faith then there is no dependable universe, and life is drear and monotonous indeed. There is nothing but desperation if we have no faith.

Again, think of the impotency of unbelief! Unfaith or doubt never helped any one to succeed. Nations of small faith do not prosper; but nations of large faith bring things to pass. Faith is the necessary dynamic without which everything good stands still.

At the close of this masterly address the congregation sang:

"Nearer the cross, my heart can say,
I am coming nearer,
Nearer the cross from day to day
I am coming nearer;
Nearer the cross where Jesus died,
Near the fountain's crimson tide
Nearer my Savior's wounded side
I am coming nearer."

Quiet Hour of Worship On four days of Conference, at about eleven o'clock, just before the sermon or the last address each morning, a season was set apart for worship, conducted by Rev. Henry N. Jordan, pastor at Milton, Wis.

These seasons of worship are always helpful, and the plan of having them at a time when the audience is at its best, adds much to their value. A few moments of quiet worship when all going or coming is dispensed with is always time well spent.

The leading thought impressed in these times were: (1) "Be still and know that I am God"; (2) Consider Christ as the known and visible representation of God. Such Scriptures were read as: "God is our refuge and strength, a very present help in trouble"; "As the hart panteth after the water brooks, so panteth my soul after thee, O God"; "In the beginning God"; and "In the beginning was the Word, . . . and the Word was God." Christ was the revealer of God in the highest sense. "The faith of our fathers" is emphasized in our program. This was a faith in God as Creator, King and Ruler, and God the Father as revealed by Christ. God was loving us into loyalty through all the ages. Our great need is to know him as Father, Holy Spirit and Savior.

The question in one of these Quiet Hours was: "When the Son of Man cometh will he find faith on the earth?" Oh, that we may so live that the world may say, "These have been with Jesus." May each one go away from here strengthened and better fitted for the Master's work.

The thought of the last Quiet Hour was: "Seeing him who is invisible." There is evidence that during these Conference days, we have been seeing the invisible One, and depending on him for light and strength. We must not fail to recognize the challenge of today and to go forth in faith as did Abraham, in the way God leads us.

Our Master accepted the challenge of his day and went forward as seeing the in-

visible. Faith in the invisible nerves us for our Forward Movement.

In three of these hours after Mr. Jordan's words Rev. Jesse Hutchins sang beautifully. Two of his songs were: "More holiness give me." and "Oh, Master let me walk with thee."

The third song, "Over the Line," was also beautiful and we give it here. He had the words written on a slip of paper:

OVER THE LINE

Oh, tender and sweet was the Master's voice
As he lovingly called to me,
"Come over the line, it is only a step—
I am waiting, my child, for thee."

"Over the line," hear the sweet refrain,
Angels are chanting the heavenly strain,
"Over the line," why should I remain
With a step between me and Jesus.

But my sins are many, my faith is small,
Lo! the answer came quick and clear:
"Thou needest not trust in thyself at all,
Step over the line, I am here."

But my flesh is weak, I tearfully said,
And the way I can not see:
I fear if I try I may sadly fail,
And thus may dishonor thee.

Ah, the world is cold, and I can not go back,
Press forward I surely must;
I will place my hand in his wounded palm,
Step over the line, and trust.

"Over the line," hear the sweet refrain,
Angels are chanting the heavenly strain,
"Over the line," I will not remain,
I'll cross it, and go to Jesus.

"Faith For Today" This was the subject of a sermon by Rev. James L. Skaggs. It came just after the Quiet Hour in the same session in which Paul Titsworth's address was given. His text was, "Let us draw near with fulness of faith, having our hearts sprinkled from an evil conscience" (Heb. 10: 19-25).

The writer of Hebrews was making a strong plea for a large faith in God, and in men. What was the faith of our fathers? It should be our faith today. Belief may be passive, but faith is active and leads men to realize the best that is in them. Is there anything in the faith of our fathers that we do not need? Faith is a permanent element, movable and active and ought to get us somewhere.

Each generation must blaze a new trail. Pride in the faith of our fathers is not enough for us. We need faith for the

future. God does not change by what man thinks of him.

Sin is as ruinous today as ever and the plan of redemption does not change. The world still needs to cultivate faith in God, faith in a mission, faith in self, and faith to go forward. We must build on the solid foundation if our building is to stand.

Many are lost in the woods of doubt and are leaving God out. Some claim to believe in the God they create in their own minds, rather than in the God who created them.

We greatly need a real God in whom we have confidence. Our fathers said, "The Lord is my shepherd I shall not want," and the world today needs like faith in a present, personal God who loves us and who is anxious to help us.

Some of our childhood conceptions of God made us afraid of him; but now we love to think of a present, loving, helpful father God, and we are drawn toward him. Faith in such a God will help to overcome our troubles as certainly as it helped our fathers.

Faith in our *Mission* is highly essential. Seventh Day Baptists are called to a great work, and the world needs what they can give. This calls for faith in ourselves and in one another. We are too much discouraged over being a small people.

If we have faith to go forward we can not help making history. Let us remember that we *must* make a record whether we will or not.

What will the next generation reap from our seed-sowing? Will they be children of faith, or of doubt?

Are we failing to recognize the opportunities of today? We are called upon for constructive work and constructive thinking. We must have faith to go forward into the opening fields. Let us put faith in God and in ourselves into action, and do the work God is calling us to do. The same God who called our fathers is calling us today to fullness of faith and fullness of work.

The money-making gift has had phenomenal development in our day, but it tends to one-sidedness of character. The ministry on the other hand should develop all that is best in men.—E. Y. Mullins, D. D.

THE NEW FORWARD MOVEMENT
AND
SABBATH STUDY AND PROMOTION

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

FIFTH ANNUAL REPORT OF THE COMMISSION

SOME DENOMINATIONAL THINGS ACCOMPLISHED FOR 1922-1923

1. Four college graduates are entering the Theological Seminary next month.
2. Six college students are definitely working toward the gospel ministry.
3. The deficit in the general fund of the Missionary Society has been reduced \$3,200.
4. The Missionary Board has maintained a strong missionary program in the face of a necessity for financial retrenchment.
5. Three conferences in religious education for the training of vacation Bible school teachers have been held.
6. One-half the edition of Director Bond's book, *Sabbath History I: Before the Beginning of Modern Denominations*, has been sold. This sale is a record one among Seventh Day Baptist publications.
7. The cords of mutual understanding and sympathy between the East and Far West have been more closely knit up by the visit of Director Bond to the Pacific Coast.
8. The churches have increased the amount raised for their pastors' salaries by \$4,500.
9. According to the reports received from the churches by the corresponding secretary, more money was raised this year for denominational objects than last year.
10. *The Seventh Day Baptist Manual* has been published and distributed to churches and pastors.
11. All three of our colleges have come through the past year without any deficit in their running expenses.
12. There has been an unusual number of admissions by baptism in our missions in China, Holland, Java and British Guiana.
13. The endowment funds of our colleges have been increased during the year by \$78,000.
14. One thousand five hundred and nine-

teen (estimated) students attended our colleges the past year.

RECOMMENDATIONS

1. We wish to reaffirm our conviction that the main object of our New Forward Movement is *better folks*.
2. Believing that our experience of the past fully justifies us in the matter, we recommend to our people that, without in any way compromising fundamental beliefs and practices, and with an ever increasing loyalty to our cause, we continue in our hearty fraternal co-operation with others in meeting the great tasks of the Kingdom.
3. We regard with the utmost concern, as supreme menaces to the welfare of our country, the growing interracial hatreds in America, intercredal misunderstandings and suspicions, the friction between capital, labor and consumer, the unwillingness of the United States to co-operate with other nations for a better world, and the disregard for law. We urge all Seventh Day Baptists, therefore, in common with all other well-disposed citizens, to inform themselves in these matters to the end that an enlightened Christian public opinion may be brought to bear upon and speedily solve these problems.
4. To stimulate the interest of the Christian church in these matters, we urge our pastors to discuss, whenever it is feasible, these great questions, not so much to insist upon this or that form of solution as to point out how the teachings of Jesus must be applied if his will is to be done on earth as it is in heaven.
5. We recommend that our people give their loyal support to the Missionary Society in an enlargement of our work in China in order that Dr. George Thorngate may be sent to Lieu-oo as a medical missionary.
6. We recommend to the churches that a stewardship campaign be held during the month of October, and that the simultaneous every-member canvass be made the first week in November.
7. We recommend that the plan for a joint field representative of the Sabbath School and Young People's boards be continued.
8. We urge every church to send its pastor to the General Conference and to pay his expenses.

9. We recommend to the pastors of the denomination the keeping of a diary of their professional services, which at the end of each year shall be given over to the church clerk to become a part of the permanent record of the church.

10. We recommend the establishment of a quarterly "pay-up day," and the issuance by the Forward Movement director four times a year of a bright, terse, persuasive bulletin to every subscriber of the New Forward Movement Budget.

11. We urge that all the denominational boards furnish the Commission with type-written copies of their annual reports for the pre-Conference meeting of the Commission.

12. We recommend that the duties of the director of the New Forward Movement pertaining to Sabbath Reform work be placed under the direction of the Board of Trustees of the American Sabbath Tract Society to whom he shall make report direct upon such activities.

13. We recommend the appointment of a special committee to consider the letter from the Mill Yard Church, London, England, and that the letter be read from the platform in open conference.

14. Looking forward to a time when a revised edition of the *Seventh Day Baptist Manual* may be desirable, we recommend that the matter of such revision and publication be commended to the American Sabbath Tract Society.

15. We recommend that the Board of Trustees of the American Sabbath Tract Society be asked to continue its investigation into the matter of possible opening for Sabbath Reform work among negroes, making any report needed to the Commission.

16. We recommend that the General Conference Committee on Industry and Social Service consist of one member as an executive secretary, with the Commission of the General Conference as an advisory body, and that such member, by virtue of the position, be our representative on the Church and Social Service Commission of the Federal Council. We further recommend that Rev. James L. Skaggs be elected as such committee, and that a sum of fifty (\$50) dollars be appropriated for the work.

17. We recommend the approval by the General Conference of the memorial prepared by our Committee on Faith and Or-

der to be sent to the World Conference on Faith and Order which is to meet in Washington, D. C., in the summer of 1924.

18. We recommend the same appropriation as last year (\$200) to the Federal Council of the Churches of Christ in America.

19. We recommend an appropriation of \$25 for 1923 and \$50 for 1924 to the World Conference on Faith and Order.

20. We recommend the same appropriation as last year (\$100) to the secretary of the Lone Sabbath Keepers' Auxiliary.

21. Since it appears that, owing to the lack of anticipated funds from the New Forward Movement, there are deficits in the general funds of the Missionary and Tract societies and of the General Conference, in the funds for the Boys' and Girls' School buildings and for the Georgetown Chapel, and on the Denominational Building as now partly completed, aggregating approximately \$35,000, we recommend that the Commission and the New Forward Movement director be requested to devise and carry out a plan to complete these deficiencies in order that, at the end of the present five-year period, the New Forward Movement may have more nearly accomplished its avowed purposes.

22. We recommend a continuation for this concluding year of the New Forward Movement of the same denominational budget as last year, which, if met, will take care of the budgets of the various boards as presented to the Commission.

23. We recommend that the communication received from India be referred to the Commission and the Tract and Missionary societies for consideration and report to Conference.

FUTURE PROGRAM

We believe that the New Forward Movement has proved a success in the conservation of our financial, human and spiritual resources, in an increased unity among us, in a new and greater willingness to sacrifice, and in an enlarged work, vision and faith for us Seventh Day Baptists.

We believe in religious democracy. We hold that the individual church should enjoy, within the lines of our denominational polity, the right to determine its own belief and action. We affirm our conviction

(Continued on page 330)

THE STANDING OF THE CHURCHES

August 31, 1923

Churches	Quota	1919-20	1920-21	1921-22	1922-23	1923-24
Attalla	\$ 340	\$ 17.00	\$.....	\$.....	\$ 5.00	.....
Adams Center	1,530	1,230.98	708.00	710.85	816.58	\$ 290.50
First Alfred	5,890	3,335.61	3,876.42	4,121.00	2,957.00	447.69
Second Alfred	2,940	768.34	1,145.90	1,358.13	1,577.43	58.60
Albion	1,870	622.27	279.83	95.00	327.07	.....
Andover	620	148.49	201.25	63.35	206.87	17.00
Battle Creek	1,880	1,893.00	2,487.87	1,880.00	1,880.00	.....
Boulder	920	460.00	920.00	460.00	220.00	.....
Berlin	970	.....	308.37	541.01	436.86	5.00
First Brookfield	1,490	769.60	1,550.58	1,072.34	1,054.93	15.00
Second Brookfield	1,240	987.56	1,157.50	613.63	801.81	10.00
Cartwright	770	400.00	258.65	211.28	45.25	.....
Chicago	830	1,009.60	926.60	884.16	1,059.50	.....
Cosmos	220	46.00	88.00	40.00	77.00	.....
Carlton	960	352.97	247.39	182.88	129.28	.....
DeRuyter	910	910.00	677.00	814.50	708.00	30.00
Detroit	.....	(Joined Conference 1921)	.....	140.00	225.00	.....
Dodge Center	1,240	1,250.00	458.45	275.58	501.77	.....
Exeland	220	45.00	20.00	50.00	20.00	.....
Farina	1,650	1,650.00	1,019.95	1,161.64	1,336.02	122.15
Fouke	720	664.38	88.00	115.00	157.00	.....
Friendship	1,200	430.00	679.83	536.00	232.50	.....
First Genesee	1,970	985.00	1,895.79	1,197.17	1,211.00	.....
Gentry	650	480.50	355.66	167.50	37.50	.....
Grand Marsh	280	.....	98.01	25.00	16.00	.....
Greenbrier	340	.....	70.00	50.00	100.00	.....
Hammond	460	703.00	619.54	575.01	568.50	.....
First Hopkinton	2,860	114.53	1,178.68	1,351.29	1,255.11	.....
Second Hopkinton	880	132.15	75.00	184.23	153.63	51.66
First Hebron	520	.....	150.00	520.00	232.00	.....
Second Hebron	370	.....	67.00	22.00	56.00	.....
Hartsville	700	80.00	110.16	62.00	145.00	.....
Independence	1,070	1,360.00	1,100.00	565.00	855.00	.....
Jackson Center	1,180	200.00	95.00	160.00	96.59	.....
Lost Creek	910	910.00	910.00	910.04	409.73	199.98
Little Prairie	370	.....	150.00	66.60	46.00	.....
Los Angeles	240	275.00	240.00	240.00	345.00	.....
Middle Island	730	90.00	100.00	190.25	60.00	.....
Marlboro	990	1,030.00	1,004.51	443.77	455.00	.....
Milton	4,460	2,300.00	3,501.24	3,345.00	2,949.00	250.00
Milton Junction	1,990	1,138.74	2,240.00	1,202.00	1,562.75	100.00
Muskegon	.....	(Joined Conference 1921)	.....	25.00	20.00	.....
New York	660	1,075.00	948.06	1,077.41	1,167.41	55.50
Nortonville	2,240	2,240.00	1,440.00	749.00	1,250.00	.....
North Loup	4,180	4,180.00	4,180.00	2,350.00	3,190.00	.....
Piscataway	930	571.62	412.20	931.16	714.69	53.50
Plainfield	2,440	2,071.62	2,975.30	2,884.91	2,656.24	132.00
Pawcatuck	3,840	3,483.29	3,993.17	3,902.01	3,840.00	1,327.06
Portville	210	210.00	210.00	210.00	.....	.....
Roanoke	400	97.00	114.00	75.00	50.00	.....
Rockville	1,340	172.00	135.00	245.00	261.00	.....
Richburg	390	293.00	390.00	192.10	195.00	5.00
Riverside	1,030	925.00	820.05	1,216.61	1,158.34	.....
Ritche	900	650.00	69.50	271.52	173.00	.....
Rock Creek	.....	(Joined Conference 1921)	.....	13.00	10.00	.....
Salem	3,220	3,213.50	2,634.55	3,309.20	1,850.30	576.50
Salemville	580	80.46	290.00	142.50	.....	.....
Shiloh	3,550	1,344.04	3,674.30	1,637.01	1,873.26	.....
Scott	490	.....	1.00	33.00	24.00	.....
Syracuse	270	88.99	107.72	78.22	76.00	.....
Southampton	90	120.00	40.00	20.00	30.00	.....
Stonefort	350	107.00	100.00	159.00	.....	.....
Scio	180	7.71	.....	5.00	.....	.....
First Verona	320	800.00	827.12	820.00	665.86	148.75
Waterford	490	540.00	512.25	428.67	611.33	56.00
Second Westerly	220	275.00	230.00	230.00	235.00	.....
West Edmeston	550	550.00	345.00	300.00	360.00	.....
Walworth	880	248.60	499.56	248.50	294.75	50.00
Welton	700	610.00	700.00	700.00	700.00	.....
White Cloud	1,020	185.00	26.73	203.25	250.00	.....

(Continued from page 328)

that the welfare of the local church is the aim of denominational existence. Since we are convinced that the Kingdom of God needs not only the experience and broad outlook of leaders, but equally the vigor, vision and vital religious experience of every Seventh Day Baptist church, we wish to see the initiative and resources of every church among us developed to their utmost.

We believe also in correlation of our forces and in co-operation among our churches and boards. We are firmly persuaded that, to conserve the achievements of the last four years under the New Forward Movement, we should continue the plan of denominational co-operation, modifying our procedure in accord with our accumulated experience.

While we hold that churches and individuals have entire freedom in the designation of their gifts, we commend a cordial support of the budget plan.

In presenting below a denominational program to take the place of the New Forward Movement and to become effective July 1, 1924, the Commission has in mind the principles enunciated above which, it is convinced, are basic for Seventh Day Baptists in this present age. We offer, therefore, the following recommendations as a future program for the denomination:

1. That the New Forward Movement close June 30, 1924. It is understood that those churches which began giving with January 1, 1920, be released from the last half of their fifth year.

2. That the plan of a minimum contribution of ten dollars per member for denominational work be continued. In this connection we commend to each member of the denomination the consideration of the tithing plan.

3. That the present apportionment to the churches be thoroughly revised.

4. That the new budget provide ample funds for the ordinary expenses of the boards, but it shall be understood that, with the approval of the Commission, there shall be opportunity for special appeals for special causes.

5. That the plan of an annual budget be adopted, a budget which shall be drawn up by the Commission and shall be based upon the estimated budgets sent in by the several denominational interests.

6. That a Denominational Executive Secretary whose term of office shall be three years be appointed to take the place of the Forward Movement director.

SEVENTH DAY BAPTIST GENERAL CONFERENCE

Contributions for August, 1923

Forward Movement:		
Adams Center	\$ 25 00	
First Alfred	143 25	
Berlin	5 00	
Farina	79 00	
Second Hopkinton	13 33	
Minneapolis Sabbath School..	3 10	
Piscataway	53 50	
Plainfield	132 00	
Richburg	5 00	
Salem	576 50	
Walworth	50 00	
Waterford	56 00	
		\$1,141 68
Woman's Board:		
Adams Center Ladies' Aid ...	\$100 00	
Denominational Building:		
Lost Creek	98 96	
Collections:		
Sabbath Day at North Loup ..	141 03	
Sunday at North Loup	69 39	
		409 38
		\$1,551 06

WILLIAM C. WHITFORD,
Treasurer.

Alfred, N. Y.,
August 31, 1923.

DEAN TITSWORTH LEAVES ALFRED

Dean Paul E. Titsworth has been elected to the presidency of Washington College, located at Chestertown, Md., across the bay from Baltimore. This has necessitated his resignation from the position of dean and head of the department of English in Alfred University.

President Titsworth has done much to help bring Alfred up to its present standard, and we are sure he will make a success in his new position. To say that Alfred is loath to have President Titsworth and family leave us is putting it mildly. They are so closely interwoven in all that is for the betterment of the church, the schools and the town that they will be missed by us all.

They will be leaving for their new home next week, and will have the best wishes of every one in Alfred and hosts of the readers of the *Sun* outside.—*Alfred Sun*.

MISSIONS

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

ADVANTAGES AND DISADVANTAGES OF CARRYING ON MISSION WORK THROUGH MISSIONARY BOARDS

PROF. WILLIAM NEWTON CLARKE, D. D.

(Taken from "A Study of Christian Missions")

It is the common practice to conduct the work of missions through the agency of great societies, but this method does not escape criticism. Some think that it can be improved upon. The advantages and disadvantages of this method of operation may be stated and compared.

ADVANTAGES

In favor of working through the great societies it may be said that this method concentrates missionary interest and effort among Christians. So large a work seems to call for large groupings of force. With respect to the missionaries themselves, this method provides a way in which earnest men and women may enter fields of missionary service, which by themselves they might not be able to reach. It offers a ready channel for the missionary interest and gifts of Christians. It conducts the work more economically than it could be conducted by scattered efforts. It has the valuable effect of unifying the work of a particular group or company of Christians, so that the supporters of the work can see it for what it is, and the results can be brought tangibly before them so as to awaken their gratitude, confirm their confidence and deepen their interest. It gives a group of Christians a group of missions, and keeps the world from seeming too large. It fosters sense of unity between group and group, and renders communication easy.

It may be said also that the method of working through societies promotes efficiency on the field. As a rule, under all methods that have yet prevailed, missionaries must be supported from home. They can not generally do efficient work and earn their own living. If there are exceptions to this rule they are rare. If it ever becomes com-

mon for entire communities to be transported from Christian lands into heathen countries, there may be self-supporting missionaries in considerable numbers; but that is no part of the present method. At present, the society assures a proper support to the missionaries, and leaves them free for their work. Not often has the promised support failed. Again, missionaries work better for being in groups; and a society places and arranges them better than separate individuals would be likely to place themselves. Missionary work requires, as we have said, a steady and intelligent policy, a method of applying principles, under which the labor of many men through many years may be gathered into unity by wise counsel and directed to a common end. A great society is able to have a strong continuous policy, whereby strength is conserved and waste of energy is measurably prevented; but missionaries laboring separate would inherit no traditions of method, and be sustained by no organized experience, and find a strong policy almost beyond their reach. It should be added that the present method renders possible some intelligent planning for extension of the work, offers some security against disaster from unexpected misfortune, and provides some readiness for those occasional costly enlargements of operation which success in missions renders obligatory.

DISADVANTAGES

Against these advantages certain disadvantages must be offset. There are some serious risks of mistake and harm.

In its relation to the people at home, a society may become too independent a corporation. Like any representative body, a missionary society may become narrow and dictatorial. It may largely forget that it represents the people. It may fall out of sympathy with the people, and become unresponsive to the best of their Christian thought and feeling; or it may be too far in advance of the people, and lead on, more bravely than wisely, where they are not prepared to follow. It may assume to possess all the wisdom that there is, and try to repress healthy criticism upon its proceedings. It may be weak or unwise in financial management, and thus alienate its indispensable friends by failing to command their confidence. All these mistakes are possible. It should be added, however, that such dangers

at home are greatly diminished by the constant dependence of a society upon the people whom it represents. A society that is seriously distrusted by its constituents will hear from them, in a manner that can not be disregarded.

In its relation to its missionaries abroad a society is not less beset with risks of error. It may not trust its missionaries sufficiently, and may thus alienate them. It may be overbearing toward them; or, on the contrary, it may yield to them too much, to the sacrificing of its own duty of general control. It may be rash or unwise or prejudiced, in the adjustment of such personal differences as are liable to arise on the field. It may grope its way, and not attain to a genuine missionary policy; or it may adopt one that is not wise. Even a good general policy it may apply too narrowly and rigidly, as if it were sure to suit all cases alike. It is very easy for a missionary society to become too conservative. Its own accepted ideas and traditional practices may obtain too strong a right of way in its proceedings. It may be too timid about trusting new impulses. A society is sure to become a large owner of real estate abroad, and of invested funds at home; and vested interests always incline in some way toward conservatism. The difficulty of introducing new things in Christian thought and teaching may easily postpone or forbid what is really a duty, and keep the mission fields far behind the church at home in Christian knowledge. Further, a society may persist in remaining too long in fields where it has invested much labor, and be too slow in striking out into new endeavors. Old necessities may prevent the call of new from being heard, when it ought to be attended to.

Both at home and abroad, the existence of a great society may have the effect of repressing individual initiative. This fault is often charged upon societies, and it is possible for the accusation to be true. A society may come to think itself the only agency, and its way the only way. It may have no welcome for suggestions of improvement in its methods. It may discourage fresh movements in new forms, even though they give good evidence of having sprung from the spirit of God. It may underestimate and practically disparage Christian independence, and boldness in

holy enterprise, preferring what is moderate and seems safe to what is courageous and seems too full of risk. This over-cautious tendency is inevitably increased by the independence of a great treasury upon popular contributions, which are always uncertain in amount and may at any time so disappoint expectations as to render debt unavoidable. It is a great work of faith in any case to administer the vast work of a missionary society in reliance upon church contributions for support, and it would be nothing strange if in such conditions the impulse of faith were sometimes lost in the over-cautiousness that comes of frequent disappointment.

These are perhaps the main advantages and disadvantages of conducting missions through the agency of great societies or boards. But it must not fail to be added that the history of missionary societies has on the whole been highly honorable and successful. Mistakes have of course been made, and no administration has been perfect; but there is a great reason to be thankful for the piety and wisdom that have generally been manifest in the management of our great missionary societies. They are often sharply criticised, and it is needless to admit that sometimes the criticism is just and the blame that is given is deserved. But in the current experience of the years, apart from special cases and occasions, it is the fact that the sharpest criticism usually comes from those who know the work only from the outside, and have no idea either of its real magnitude or of the immense complications that it involves. Large parts of the work of missionary boards imply matters that are private and confidential in their nature. A certain amount of reserve is absolutely required by justice and by the interests of the work. Matters that can be openly discussed are often fully intelligible only to those who know great classes of surrounding facts. When a society or board is blamed about such occurrence on the foreign field, there is almost sure to be involved some personal matter in which prejudice for or against some one may easily mislead an outside judgment, and even in the inner circle a just and wise judgment requires the utmost caution. All administrative work is of course justly open to candid and reasonable criticism, and no missionary society expects or asks to escape

it; but there are comparatively few persons who are thoroughly qualified to criticise the administration of the great missionary organization, except in a very general way. Even for those who have intimate knowledge enough to be capable of intelligent criticism, it often proves far easier to see faults in the policy of the great societies than to propose radical improvements upon their general method of administration. It is a case where correction even of acknowledged faults, though it be ever so much desired, is often beset with unsuspected difficulty. Hence the case is one that evidently calls for mutual confidence and loyal co-operation among those who are interested together in missions. Our great societies occasionally need reproof, and oftener need improvement, but they usually ought to have the hearty confidence and support of the people whom they represent.

FAITH IN THE BUSINESS WORLD

EDGAR P. MAXSON

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

Is faith an essential factor in the ordinary business world, or should it be associated merely with church pastors, deacons, societies of the churches and organizations identified with work of human up-lift? Somehow or other in the past there has been a distinct line drawn between affairs of the church and affairs of business, and the remark has ofttime been heard, "That is all right for church-goers, but this is business." You may call me an optimist, but I believe it just the same—the former distinction between church and business is disappearing, and that line above referred to is being slowly but surely blotted out.

Should there be doubt about this just glance at the pages of history, and let your mind travel back into the dark ages. Do you suppose business then could have been conducted on the same scale of credit as it is today? In the days of barter would a piece of paper with a man's name inscribed thereupon be honored as payment for a certain debt? I think not. A century ago business dealings were not transacted with the confidence they are today. Confidence has increased by leaps and bounds and, while dishonesty in business dealings has not been eliminated, yet there is a very distinct feel-

ing that business is on a much higher moral level than it was.

The house of worship is the place where we gather to get inspiration and vision to conduct the work of the Lord as it should be conducted. We go there to hear God's message that we may apply it to our own lives. If we say that a business house is different from a church in respect to its ideals, then we have to admit that the message we receive in the church is not carried much beyond the church yard. When we carry the vision to our work room the influence of the church is felt there in our attitude toward our fellow workers, in our attitude toward our trade, and toward every phase of human life with which we are brought into contact. In other words, it is putting God's business into ours.

To do this we must have faith, unfaltering faith. We must not think that we are following a blind leader; we must have supreme confidence in him.

In considering the topic of faith in the business world, there are three distinct thoughts that present themselves, faith in one's self, faith in one's job and faith in our Supreme Ruler. In the first place a business man to be successful must have faith in himself.

Picture if you will a business conducted by a merchant who lacks faith in his own ability, and I think you will agree that his possibilities in the business world are quite remote. A grocer establishes himself on a leading street in the business section of a town. Let us suppose the location is one of the best. He has surrounded himself with able clerks. His stock is the best obtainable. If he has not faith in his ability to sell, in his clerks, in his store, in his stock, is it to be supposed that he is to inculcate faith of the purchaser in him or in what he offers?

A traveling salesman, going the rounds of his trade, does not approach a possible customer with an, "I think or it ought to be." Quite the reverse. He emphatically says, "I know and it will be," and the customer, seeing his belief and earnestness, is quite inclined to lend an ear.

Once a traveling man said, after a very unsuccessful trip, "If I only had something to sell that I thoroughly believed in, how much easier it would be."

A manufacturer has a certain product to

put on the market. It has never been promoted. He decides to circularize the country. And what is the nature of the literature? Is it half-hearted in tone? No. If he thoroughly believes in what he has to sell he is going to use display type and possibly colors. He is going to put his heart and soul into that circular, for he feels he has something that is truly worth while. And if he doesn't, he might as well devote his time to other lines.

A lawyer can plead a case in court with far greater effect if he knows the case he is pleading is just, but he must have faith in his own ability as well as in his case.

A doctor, who may have had the best training that modern medical science offers, must have more than the actual knowledge which studious application has brought; he must have faith in himself and he also must establish faith in his patient. Imagine a physician in the sick room diagnosing a case with considerable doubt. That isn't the sort of a physician most of us would care to employ. The man who knows and shows that he knows, he is the type that is sought.

A farmer planting his crops would be very unwise if he thought of all the eventualities that might be hazardous. He must have faith in spite of these, else he will accomplish but little.

So in every business enterprise the man who succeeds is the man who has faith, who believes in his own ability to overcome the serious obstacles that are his to conquer.

While faith in one's self and faith in one's business are important to success, yet there is a faith that surmounts either of these. There is a time when human endeavor appears so futile, when human hands are so inadequate and human minds so limited. It is then that the true faith scales mountainous peaks of the impossible, and brings into the human soul a repose and confidence that is not self-imposed. It is put there by the great Creator, and what a blessing all feel who rest their burdens with him who knows always the best way to meet life's problems. There is always a need of this faith. Youth, with uncontrollable energy, with mastering strength, mental and physical, may feel supreme confidence in its ability to fight life's battles unassisted. We admire in youth that confidence which, however, may lead to reckless paths. Middle age, with its experience, though perhaps not the vigor of

youth, may feel that the training of life is sufficient to solve all human problems, and then comes old age with still more years of experience. But there is not a period in life, youth, middle age or old age when there is not a need and a real need to call on the God of us all for his help and guidance, and to do that we must have real confidence in him.

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

The man without faith might be likened to a person lost in pathless forests. If any one here has been in that predicament he will appreciate the significance of such a situation. It happened in the woods of northern New Hampshire. Pardon a personal reference. My companion and I left our automobile by the roadside to hunt nearby. We had not been in the woods long before a light snow began to fall, but so intent were we upon our mission that this failed to attract our notice until we were ready to retrace our steps. It was then that we noticed that there were no steps to retrace as the blanket of snow had completely covered them. We both paused, and together we said, "Which way?" Neither of us had a compass, and of a sudden the realization came that we were lost, with night rapidly closing upon us. There was a feeling of fear, and then an impulse to run. But where? It made no difference. Thoughts rushed thick and fast through our minds. Then there was a frantic desire to cry out. It was as one stumbling in darkness, seeking feverishly for a ray of light. This did not come to us until several hours, when, passing through two rises of land, the road lay at our feet. What a relief it was!

Many people in life are lost in the woods. They stumble on and on, grasping at limbs which break even when they think the goal is won, reaching out for others which also part, disregarding that branch which never breaks and which will lead them to the real joy of life, joy in knowing that whatever the time, whatever the circumstance, there is always a helping hand.

And you may ask what this has to do with the modern business man. It has as much to do with him as any class. Faith is not that which is for one class alone. It

is for all in whatever walk of life. The business man, though he may be materially successful through unbounded faith in his own human endeavor, though he may amass millions, though he may be a power in the world of finance and lack faith in his Creator, the success that he has achieved is not the success which brings true happiness. It is the feeling within that counts more than the dollars invested in gilt-edged securities.

So while faith in one's self, and faith in one's job are decided factors toward success, yet the greatest factor is faith in Almighty God, which can tide us over the rough places, turn darkening clouds to those with silver linings, transform troubled souls to those of supreme contentment.

The business world, better than in the past, needs just this faith and guidance. Inject more religion into business, and labor troubles will be the unusual; employer and employee will meet on a different footing, and grievances will be considered and dealt with in all fairness to conflicting parties; business dealings will be such that the heretofore victimized public will be victim no more to unscrupulous dealings of money-mad fanatics, and the application of the Golden Rule in business will become general rather than occasional.

A few days ago this country was plunged into uncontrollable grief as the news was flashed from San Francisco that our President, after fighting the inroads of disease, apparently to conquer them, was suddenly claimed by his Master. Party lines disappeared and it was Harding, the man, that was mourned in this country and abroad. Shortly after his death an editorial in an eastern paper came out with the caption, "Mr. Harding's Faith." It said that

"President Harding was upborne in the manifold difficulties of his burdensome office by a genuine religious faith. He took his problems to a higher Power; he believed in a future life.

"At Hoboken, on May 24, 1921, after placing a wreath on a soldier's coffin, he said:

"Every funeral, every memorial, every tribute is for the living an offering in compensation of sorrow. When the light of life goes out there is a new radiance in eternity and somehow the glory of it relieves the darkness which is left behind."

"Responsibilities such as a President must assume are well calculated to increase a man's religious convictions. It is no empty phraseology that sounds in the proclamations, messages and public addresses of high officials who are op-

pressed with a sense of their human incompetence in the face of tremendous duties.

"Mr. Harding's minister at Marion has testified to the President's real Christianity. It was a Christianity based not on kindness and unselfishness alone; it was not simply a creed of humanity; it had its roots in an honest religious belief—faith in God and immortality."

Mr. Harding needed this faith, and so does every individual. Whatever the job, be it big or small, this faith is a determining factor.

As one poet says:

Courage brother! do not stumble,
Though thy path be dark as night
There's a star to guide the humble,
Trust in God, and do the right.
Though the road be long and dreary,
And its ending out of sight,
Foot it bravely, strong or weary,
Trust in God and do the right.

ONE GOSPEL PORTION

One of our Italian visitors said that in an Italian home the woman would not at first accept a Gospel portion, because her child was sick and she said, "If God were good my child would not be sick." The visitor, however, after a little conversation left the little Book and her husband when he came home began reading it aloud evenings. The woman after a few days called for an Italian neighbor and together they went to an Italian church, where another of our workers is the pastor. Later the two women took another, a third, to the church. Now ten children from these three homes are attending the Bible school and the mothers are in the church. One Gospel portion left in the home was the beginning. Perhaps your gift provided the Book.—*New York Bible Society.*

ANNUAL MEETING

The annual meeting of the members of the American Sabbath Tract Society of New Jersey, for the election of officers and trustees, and the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, September 16, 1923, at 2.30 o'clock p. m.

CORLISS F. RANDOLPH,
President.

ARTHUR L. TITSWORTH,
Recording Secretary.

Next Board meeting, September 16, 1923.

WOMAN'S WORK

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

The little cares that fretted me,
I lost them yesterday,
Among the fields above the sea,
Among the winds at play;
Among the lowing herds,
The rustling of the trees,
Among the singing birds,
The humming of the bees.

The fears of what may come to pass
I cast them all away,
Among the clover-scented grass,
Among the new-mown hay;
Among the husking of the corn
Where drowsy poppies nod,
Where ill thoughts die and good are born,
Out in the fields with God.
—Louise Imogen Guiney.

BUSY LIFE IN SHANGHAI

DEAR FRIENDS AND READERS OF THE SABBATH RECORDER:

It has been my purpose to write you of the little day school that is usually spoken of as the Zia Jau Day School. I will begin my letter by telling about that and then go to other things.

For some time a day school has been conducted in connection with our mission work at St. Catherine's Bridge, Shanghai. I believe it was held years ago in a building on what is now a part of the Boys' School play ground. For the last few years it has been across the bridge to the south of us but supervised and financed by the Girls' Boarding School as is the day school in the city. The appropriation sent by the Missionary Society to the Girls' School is used for this purpose.

One of the members of our church who before becoming a Christian was a painter of portraits of the dead to be worshiped by the remaining members of the family, was for years the teacher of the Zia Jau Day School. He took up teaching as he felt he could not continue his portrait painting after joining the church, as it seemed to sanction the heathen practice in which he no longer believed. He was an old-fashioned scholar so was only able to teach Chinese and the Bible. One of the teachers

in the Boys' School was hired to go over each day to give some instruction in arithmetic. For this and the other teaching they received, the pupils paid the magnificent sum of one dime a month, less than ten cents of Chinese money. There were anywhere from ten to twenty-five or thirty pupils, always more at Christmas time.

As this teacher was so old-fashioned and did not seem to be able to improve, it had been a problem the mission was discussing and praying over before I came to China. It seemed hard to put the man out without any way of earning his livelihood for his family and yet the school was no credit to the mission. I have heard Anna say that those little folks did learn Bible, though. Well, the Missionary Board was looking for ways of cutting down in the work because of the lack of funds, we thought here was our chance. We would get along without the sum sent for the day schools and try to find some other way of meeting the expense. The teacher was given notice that he would not be needed after the close of the semester of this last year. About that time the people of the church began to be interested in the matter. They felt sorry for the teacher but where the funds were to come from neither they nor we knew. A committee was appointed to consider the matter with the result that pupils in our Boarding schools volunteered to teach, each one to give at least a half hour a day. The tuition was raised to three dollars a semester, this money to be used to pay the rent of the building and buy a few necessary supplies. A modern course of study was recommended which was most gratifying to our mission. A young man who graduated from the Boys' School and who is now a student at the Baptist College was appointed as principal and I was asked to supervise the teaching as he could not be present.

Mr. Sung, the principal, submitted a course of study which the committee immediately accepted and printed. This was posted in prominent places near the school and pupils began to come to register. This course included the usual Chinese, reading, composition, writing and literature, arithmetic, geography, Bible, music, English, nature and hygiene lessons, drawing and handwork. I was particularly

pleased with this because it represented their own ideas in the matter.

The difficulty came in working out schedules that would allow pupils to have the necessary free time for their teaching. At last we fixed it so that the girls had most of the morning classes and the boys taught in the afternoon. Sunday morning they had the special subjects. The girls took the drawing and handwork and the boys the Chinese composition. I tried to keep an eye on things, though with my teaching both at our school and at Bridgman, I had little time. Then to make it even worse there was a whole month when I was not able to get over there, due to mumps. But with all the difficulties we felt that the young people grew, that it was an excellent thing for them to give back to others some of what they had received. The children learned a great deal, among other things to be orderly in school. They especially enjoyed their English and music. Perhaps I noticed their enjoyment of these subjects because I saw them more at this time.

As I can not have the time to supervise the work this year, it was thought best to discontinue the plan. Where the money would come from to pay a teacher we did not know for the church committee had planned that the tuition would be used for the rent and repairs. Just before school closed one of our teachers said she knew of some money we could use toward the salary of a teacher. We could not find a teacher but before I came up here the Bible woman who lives upstairs over the school and who has had oversight of the children when they come in the morning, came and offered to teach the first of this year. She will not be able to go out doing work among the women as has been her custom but here she can teach and keep an eye on her home at the same time. They say Mrs. Zung is an excellent teacher. It was her younger sister, Waung Pau tsung who taught in our Boarding School so long.

I am sorry that I have no picture to send you of the cunning children who were in this school this year. We could not take all who applied because the room was too small. One little fellow had to have his father, his mother or a servant with him all the time the first few weeks but, no wonder, he was not much more than a baby. He was bright and stood at the head of his

class in one or two things. Some children go to school at three and four years of age. While we tried to keep out those under six we did not succeed because they deceived us as to their correct ages (just as some folks do in America).

At present mother and I are in the north on the sea. This place is almost directly east of Peking, a large community of summer visitors, many of whom are missionaries. One benevolent gentleman has put up several cottages for the use of missionaries. These he rents at a nominal sum. The Bridgman teachers had an opportunity to get one of these and asked us to join them. Mother came up with them by boat the first week in July and I by train about the twentieth. Anna comes next week. We will meet her and see Peking since we are so near. It is too good an opportunity to miss.

Peitaiho is a delightfully cool place to spend the summer. It is not as pretty as Mokanshan but so far has proved much cooler and more invigorating. The mountains are wonderful off to the northwest. We never tire of watching the clouds playing around them or the wonderful colors at sunset. As we are at East Cliff, we have the water on three sides of us. Sea bathing is a rather new experience to us but lots of fun just the same. Mother and I like the early morning before the sun gets too hot. Donkey riding is another pastime as well as a means of transportation. We have not indulged but once or twice so far, but the sample was good fun.

At the Conference Grounds at Rocky Point or really Peitaiho proper, there is held each year a series of meetings, instructive and inspirational, for the benefit of those missionaries who spend the summer here. We have attended some of the Bible study meetings conducted by Miss Rouzee, of Los Angeles. Miss Rouzee was in Shanghai at Easter time when we first heard her. Friday evening mother and I walked down to the evening service. We felt well repaid for our long walk because Miss Ruth Paxton, of the Y. W. C. A., led. She gave a very inspiring address. Doubtless many of you know of her and others have had the pleasure of hearing this wonderful woman.

Some have been asking about the bandit troubles in China so I might mention that

the train on which I came was well guarded all through the province of Shangtung. We passed through Lincheng, the city near which the foreigners were taken captive last May, but it was before we were up though after daylight. They have changed the time of the train so now it does not go through the bandit area during the night as before. The soldiers at each station where we stopped marched up and down the platform, perhaps to show us they were on duty and we need not fear. Since then we have read of another big hold-up, this time of Chinese in a funeral procession in an inland town when many of the leading citizens were taken captive. Some terrible stories can be told of the outrages committed in Shangtung Province. The foreigners got off comparatively easy with their lives. They will receive money from the Chinese government, we are told, though not as much as some hoped. They had fairly good treatment during their captivity. They were allowed to receive food and letters from their friends and medical attention was granted those in need of it. Of course it was not a happy experience, not exactly a pleasure trip. The suffering they saw of children and others who had been there a year or more was awful. These were all Chinese.

As most of you know I came to China through the kindness of Mr. and Mrs. George Trainer, of Salem, who offered to send me for three years. As Miss Burdick's furlough was due then, it seemed most opportune because I could teach in the Girls' School during her absence. This I have done. In addition I have taught a class in elementary psychology at Bridgman School for Girls this last year, and after Miss Burdick's return I helped with a class in beginning English. Miss Holway, the principal, has been in poor health this last year and this spring Anna Crofoot who had also been teaching there gave up her work on account of her health so I was glad to help out a little. Mr. Trainer had not stipulated where I was to teach but was willing for me to decide that. Now the three years' term is up and my plans must change. I have enjoyed my work in our school more than I can say. We are all so glad to have Miss Burdick back and no less glad are the pupils who so dearly love her.

Next year I shall spend ten hours or so in a Boys' School about a mile south of us and become a regular half time teacher at Bridgman. At the latter school they are reorganizing their Normal department, a good opening for me because I so thoroughly enjoy that kind of work. I believe there is great need for it in high schools. Until there is a greater number who can afford to go to higher schools or feel the need of a higher education, we must give in high schools what will best fit them for life. Many teachers have had even less than that of high school grade so we feel much encouraged that so many are willing to finish the twelve years. The course at Bridgman is so arranged that those who are to teach upon their graduation will have the normal course and those who can go on to college will have college preparatory subjects.

Before I close I must mention the other members of the mission. Dr. Crandall is at Lieu-oo. She prefers home in hot weather, I think. She says they have good breezes there and lots of melons. Miss Burdick spent the month of July with her and helped with the Vacation Bible School there. Now she is in Shanghai as Anna is coming away. Dr. Palmberg and Eling have been taking their vacation in the Crofoot house. They have also had some little trips to Hangchow and to an island near Ningpo. The Crofoots are at Mokanshan but come down soon and then Dr. Palmberg will return to Lieu-oo. By the way, you will be interested to know that Anna Crofoot seems to be improving remarkably well, so fast in fact, that she plans to take up her teaching at Bridgman again in September.

Just before coming up here we enjoyed a short visit from Lester Hull, who has been teaching in Tsing hwa, the Indemnity College near Peking this last year. Both he and his wife called on us last fall but she went directly to Japan so we did not see her this summer. He is on his way home by the way of Europe and hopes to call on the Dutch Seventh Day Baptists when on the continent.

Best wishes to you all from the Wests in China,

Yours sincerely,

MABEL L. WEST.

Peitaiho, China, July 31, 1923.

YOUNG PEOPLE'S WORK

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

TRIUMPHS OF MISSIONS

FUCIA F. RANDOLPH

Christian Endeavor Topic for Sabbath Day,
September 29, 1923

DAILY READINGS

Sunday—Triumphs of salvation (1 Tim. 1: 12-16)
Monday—Of regeneration (Eph. 2: 1-10)
Tuesday—Of new life (Eph. 4: 17-24)
Wednesday—Of love (Acts 7: 54-60)
Thursday—Of endurance (Dan. 6: 1-23)
Friday—A scene in heaven (Rev. 7: 9-17)
Sabbath Day—Topic, Recent triumphs of missions at home and abroad (Acts 14: 19-27)

The heroes of the faith are a constant inspiration to all to go forth and bring others to Jesus Christ. Would you be true were you, like Daniel, to be put in a lion's den? Could you say with Stephen as he was being stoned to death, "Lord, lay not this to their charge"? Yet missionaries are today facing just as trying circumstances and still are pressing on with the story of salvation and new life in Christ, which is constantly transforming the lives of all who truly accept Jesus as a personal Savior.

The appeal which such work holds out seems to grow stronger day by day, and many are answering the call. Even now more are willing to go than can be sent, for lack of funds. They think not of the hardships but only of the joys of service. The very willingness on the part of so many to go seems one of the triumphs of mission work. It matters not if the call be to the foreign field or to work near at hand, consecrated hearts are ready to heed their Master's bidding. On the other hand people everywhere are hungering and thirsting for the Word of God. Schools, conferences and study courses are being organized to satisfy this longing and to increase the efficiency of every Christian worker. Religious day schools are training the boys and girls in a knowledge of the Bible and of Christian work, and as the years pass we can look for still greater consecration and devotion to the cause of our Savior.

Perhaps that which means most in all mission work is the Bible in the language of those among whom a worker labors. Years have been spent in making these various translations, and the American Bible Society is continually extending the power of the Holy Book. The Bible in one hundred different languages and dialects is being circulated among those in our own United States who do not read English. Over four and a half million volumes of Scripture have been distributed during the past year alone, at home and abroad.

Due largely to a "Know the Bible" Campaign which is being enthusiastically pushed, Mexico is becoming interested in the Bible and is breaking the bonds of superstition and ignorance that have bound it for years.

China with her four hundred million people, half of whom have never yet heard the name of Christ, is being given the message through one hundred and thirty different denominations. Although in China there is only one Chinese out of every eight hundred a Christian, in the voting upon the twelve greatest living Chinese conducted by a journal in China three of the first five and seven of the twelve so chosen were Christians. China is passing through a very difficult time in its history but Christian men hold many responsible positions and the hope of China may even now be in its Christian General Feng (fifth among the greatest living Chinese) and his army, nine thousand of whom he has won to Christ. Some years ago a missionary approached Acting President Wu Ting Fang, now dead, about establishing a leper colony on an island near China. President Fang not only approved of the plan but himself inspected the island. This colony has continued to grow, and minister to the needs of these sufferers under government sanction.

Another present day movement, one that has been greatly helped by Christian Endeavor fellowship, is particularly evident among Christians won by foreign mission work. The people of Japan, for instance, say, "We will accept your Christ, but do not care about your creeds." They can not understand the reasons for such varied beliefs. We, too, are growing tired of endless emphasis upon unimportant differences. Christians are tending to minimize these and emphasize the great truths that we hold in common, unworked fields are being assigned

to different groups to avoid competition, churches are being united and made stronger, all tending to bring more into active and helpful participation in Christian work. Co-operation has been brought about in the mission work in Alaska and among the Indians. In Japan a union of churches has been worked out. The Japanese Christians, two hundred thousand in number, one out of every three hundred, are especially non-sectarian in their beliefs. A union of different churches has just been effected in Canada. So the movement develops and the end thereof we know not.

As we think of the conditions of unrest and unhappiness everywhere we sometimes wonder about what can be the outcome. Think of unsettled Russians, think of the Armenians and of the other Christians who are being driven from the boundaries of the Turks, but the relief work that has been made possible in the Near East is only one more incident in the onward march of Christianity. One hundred fifteen thousand orphans are being provided with homes in Greece, Syria and Palestine. They are being fed and clothed and educated for future usefulness. Had such a calamity befallen so many a hundred years ago, the present wonderful task of rescue could never have been accomplished. Many, many more would have suffered and starved than have, and the numbers of those who have died for their faith, even as it is, are untold.

"Let not your heart be troubled, ye believe in God, believe also in me. . . . And whatsoever ye shall ask in my name, that will I do."

Fouke, Ark.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

What is the reason for the triumphs of missions? Last Sunday evening I heard a missionary lecture given by a young man who is a medical missionary in Korea. He is very enthusiastic over his work, and told some interesting experiences. But one thing he said made a deeper impression on my mind than anything else. Some of his friends have tried to discourage him about returning to his work this winter because of his poor health. But he said, "I would rather return then, even if I live only a

year, than to stay in this country. I would rather give my life in service for those people than spend it here." He said the five years he has spent there have been the happiest years of his life. We need to have such a burden for souls as this young man has. This, I think, is the secret for the triumph of missions.

BOARD FOLKS

Dr. and Mrs. B. F. Johanson are rejoicing over the birth on August 27, of a daughter, who has been named Marilyn Martha.

Mrs. Frances F. Babcock, corresponding secretary, and Miss Marjorie Willis, recording secretary, were the Battle Creek representatives of the board at Conference.

A GREATER NEED OF LIFE-OBEDIENCE IN THE LIVES OF CHRISTIANS

RUSSELL BURDICK

(Given in the Young People's Hour of the Quarterly Meeting, Milton, Wis., July 21, 1923)

The United States of America has been invaded by three enemies' armies which threaten our national existence:

First, an army of five and one half million illiterate above ten years of age.

Second, an army of fifty-eight million people who are not connected with the Jewish, Catholic or Protestant churches.

Third, an army of twenty-seven million Protestant children and youth under twenty-five not enrolled in any institution for religious training.

If these armies form a double column three feet apart, the column would reach one and one half times around the globe at the equator. If they should march in review before the president of the United States starting on the day of his inauguration moving double column at twenty-five miles a day, it would take three years and eight months for them to pass the president. These statistics show the need of Christian workers in our own land. I will also give some figures to show the conditions in the foreign lands. In China there are over four hundred million people, and only five thousand effective missionaries, or about one missionary to sixty-six thousand people. However, there is only one

minister or ordained missionary to every 321,287 people. The population of this country is over four hundred thousand now, but it is estimated that a billion people will live in China by the year 2000. Why not Christianize the four hundred thousand now and have them to help with the other six hundred million? Africa has one minister or ordained missionary to every 73,782 people.

Siam and French-Indo China have only one minister or ordained missionary to every 797,428 people. How can the world be Christianized when the ratios run this high? This is only a part of the world but enough to show you the dire need of men and money. Some statistician has made the statement that there are 1,116,000,000 people in the world. Of these only 116,000,000 are Christians. In other words there are a billion non-Christians in the world or almost nine times as many non-Christians as Christians. One-half of the world is without doctors. One-half of the doctors in Brooklyn alone can be duplicated by all the doctors in three-fourths of the world.

Robert E. Speer, just back from a trip to the countries of Asia, spoke to us at the Lake Geneva Y. M. C. A. conference in June. He said that he never had seen the world when it was as discouraged as it is today. The great nations of the East are tired, and are hunting for a new and better day. There is a deep hunger for brotherhood and good-will, and a great hope for Jesus Christ is alive and working in all countries. The people of the world are not asking for a hand-out, but for love. How can Germany get back her life unless we help by being her friend? Is there a better time to give help to these countries than when they want it?

Soon after the United States entered the World War, recruiting stations were opened in all large cities, and our young men hurried to them to offer their services to their country. Why is there not such a rush to enlist in God's army? The answer seems to be that danger is not so apparent or the need for action so immediate. But the danger is as great or greater, and the sooner that Christianity is carried to every home in every land, the sooner the wars will cease. If the cause is removed, how can there be any war? Every true Christian is a lover of his fellow-men, and if all his

fellow-men are Christians there can be no hatred between them. Dr. Paul Harrison, a medical missionary to Arabia, home on his third furlough from active service there says, "If you could only bring Christ into other lands, chaos could be settled. The only hope of abolishing all warfare lies in the task of Christianizing the whole world, to make every person a brother to every other person. We all want to see warfare abolished. We must help in this way to accomplish our task." As Bishop MacDowell, of the M. E. Church, says, "The world is broken down because it has not had Jesus." It takes men and money to bring Christ to the people though.

Francis E. Clark in his biennial message at the International C. E. convention at Des Moines launched the great "Friends of Christ campaign in which we are to endeavor to be friends of, for and in Christ." The plan of this program to be carried out during the next two years is to bring into it a knowledge of Jesus Christ, and into his church a number equal to 50 per cent of the interested active membership of our societies. If this campaign is carried out, it will mean hundreds, yes millions of new friends of Christ, new members and workers of the church. Our churches that are now without pastors will need one even more than they do now. The majority of these must come from the young people.

You remember that when we were a little younger, we played baseball a good share of the time. We all wanted to be the pitcher. We all wanted the most responsible position on the team. We wanted to be leaders. The world needs pitchers that will pitch right into the work of Christianizing the world, and see the task through. She needs Christian leaders. Everybody wants to be a leader. Is there a better way to lead than Christ's way. A minister or missionary may receive a low salary, and it may be necessary for him to go without some of the comforts of life, but the joy that comes from working with your many friends for the cause of Christ far outweighs any so-called joy which money buys. You may not think you are fitted for such a life-work, but there is an invitation and a place for every one.

'Tis with our judgments as our watches: none
Are just alike, yet each believes his own.—Pope.

GEORGE WASHINGTON'S ADOPTED DAUGHTER, NELLIE CUSTIS

Perhaps in all our nation's history it would be impossible to find a lovelier girl than Nellie Custis. She was Martha Washington's granddaughter and the adopted daughter of the Father of our Country. If she had not been a beautiful baby, a delightful child, an adorable girl, and a noble woman, we should have reason to be disappointed in Nellie Custis, because from the beginning of her life until her funeral at Mount Vernon more than seventy years later, she had unusual advantages.

We all know that her father, John Parke Custis, was Martha Washington's son, and that she called him Jackie when he was a little boy. This young man was married to Eleanor Calvert, and was the father of four children when he died of camp fever after the siege of Yorktown. Nellie Custis, his baby daughter, was three years old at this time, and her infant brother George was six months old.

These babies were both adopted by General George Washington and grew up at Mount Vernon. The mother of Nellie Custis was a direct descendant of Lord Baltimore, and many another ancestor of this fortunate girl had honorable names written in England's history. Of course it was sad for Nellie Custis to be left fatherless at the age of three, but she certainly had no chance to realize her loss.

You remember, of course, that Martha Washington was Mrs. Martha Custis, a beautiful widow, when she married Col. George Washington and went to live at Mount Vernon. She had two children, Martha, called Patty, and her little Jackie. They attended the wedding when their mother wore a gown of silk and satin brocade, and their new father, the Colonel, wore a costume of blue and silver trimmed with scarlet, with gold buckles on his shoes. Those two, Patty and Jackie, were for a while the children of Mount Vernon. Patty died young and so did her brother Jackie, leaving their mother almost heart-broken.

However, those two babies, Nellie and George, with their merry voices, soon made Mount Vernon a cheery place once more. Of Mount Vernon, Edward Everett has written:

"No gilded dome swells from the lowly roof to catch the morning or evening beams,

but the love and gratitude of united America settle upon it in one eternal sunshine. From beneath that humble roof went forth the intrepid, unselfish warrior, the magistrate who knew no glory but his country's good; so that he returned happier when his work was done. There he lived in noble simplicity; there he died in glory and peace. While it stands, the latest generation of the grateful children of America will make their pilgrimage to it as to a shrine; and when it shall fall, if fall it must, the memory and the name of Washington shall shed an eternal glory on the spot."

Nellie Custis naturally shares a bit of this glory. Her name brightens the tales of Mount Vernon. You may stand now at the doorway of her room, look in and see it almost exactly as it was when she was a girl stepping lightly over its threshold. What fun she must have had sometimes over the ceremony of going to bed. Nellie Custis didn't sit on the edge of her bed with her feet on the floor before cuddling down under the clothes; for the good reason that hers was a high, high bed. She walked up carpeted steps to get in, and here is hoping she never fell out!

Across the hall is a tiny room now known as the green room. That was where Nellie's little brother slept. It was on one of the window-panes in the little brother's room that the older sister, Eliza Custis, wrote her name, with the date, "Aug. 2, 1792," as you may see for yourself. Nellie was fourteen years old when that happened and sister Eliza was much older.

The old clock that now stands on the landing of the entrance hall at Mount Vernon, still solemnly keeping time, was there long before Nellie Custis was born, and ticked away the happy hours of her childhood. They tell us that the old clock was on duty in the same place when George Washington himself was a boy. If that be true, Lafayette must have gazed most respectfully upon this clock many a time when he passed it on his way to his room at the head of the stairs when he was a guest at Mount Vernon.

Nellie Custis and her brother George had a teacher of their own at Mount Vernon, and we are told that they studied their lessons in a tiny, tiny schoolroom which is still standing in Martha Washington's flower garden at Mount Vernon. There is a well-

known picture in Philadelphia of this little schoolhouse in the end of the old-fashioned garden. It is one of the famous Ferry paintings in Independence Hall. It is a wee, round building, so tiny it seems as if Mr. Tobias Lear, the children's tutor, might have moved it about had he chosen to do so, as easily as babies move their toy houses. It would be so interesting if we might know more about that schoolroom. If only Nellie Custis had kept a diary when she was a little girl we might know whether Tobias Lear sat on the doorstep when he taught her how to read and write, or how they did manage with so little space.

Besides her regular school lessons, Nellie Custis was taught drawing, water-color painting, and music. Her harpsichord is still to be seen at Mount Vernon. She was also taught sewing and embroidery as were all well-bred little girls of her day. No wonder Nellie Custis used to tell her children and her grandchildren wonderful tales of her childhood at Mount Vernon, as they say she did.

On Sunday morning little Nellie Custis used to drive to Alexandria to attend services in Christ Church, and to sit in the Washington pew, just as you may do today if you go visiting in the vicinity.

In those days girls married young. When Nellie Custis was seventeen, there was a beautiful wedding at Mount Vernon. She was the bride and her husband was Major Lawrence Lewis, who was George Washington's favorite nephew.

As you doubtless know, the celebration of George Washington's birthday was always more than a family affair after the close of the American Revolution. Alexandria was the first town in the United States to honor General Washington's birthday by celebrating the occasion; they called their annual festivity the birthnight ball. General Washington always attended, and Nellie Custis, you may be sure, had joyful times at these parties.

The lovely girl chose Washington's birthday, February 22, 1799, for her wedding day, and this was doubtless the happiest as well as the last of all birthday celebrations for George Washington while he lived on earth. They tell us that Mount Vernon never again witnessed such a brilliant scene. The rooms were decorated with evergreens and flowers. The gentlefolk of Virginia

were present, dressed as befitted the occasion, in the picturesque costumes of Colonial days. Washington's diary says that the ceremony was performed in the banqueting room at "early candle lighting." The mansion was illuminated with wax candles from top to bottom, and there were great doings in the big kitchen while the guests danced the minuet and the Virginia Reel.

They tell us that for years afterward Nellie Custis' wedding was the talk of the countryside. Perhaps one of the best known pictures of Mount Vernon is the one where the lovely bride, Nellie Custis, is seen coming down the stairs in her beautiful gown.

This wedding party was General Washington's last birthday celebration. Ten months later he was lying dead in the banqueting room where he had passed so many happy hours, and where until that sad time, Nellie Custis had never known a sorrow.

After the death of Martha Washington two years later, Mrs. Lawrence Lewis, who was the young and lovely Nellie Custis Lewis, went to live in her own new home, which was named Woodlawn and was a few miles away from Mount Vernon on the Potomac.

Fifty-two years after her wedding, Nellie Custis was brought back to lie in the banqueting room at Mount Vernon, awaiting her burial.

It is no wonder that George Washington and his wife loved Nellie Custis, the beautiful girl who stayed at home and lived contentedly with them at Mount Vernon when she might have passed merry winters with her friends at Philadelphia. They tell us that the girl was a continual joy to her grandmother and to her adopted father, and that she never caused either of them a moment's worry.

Even so, it is the memory of the lovely American girl she used to be, Nellie Custis, that seems to linger at Mount Vernon, and because of her beautiful years lived there, to give an added charm in these days to the home of Washington.—*The Girls' Weekly*.

Notable Remarks: President Harding at Salt Lake City: "A nation of inconsiderate spenders is never secure." And again: "The coming of extravagance and profligacy in private life and wastefulness and excesses in public life ever proclaim the failures which history has recorded."

CHILDREN'S PAGE

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

LESSONS FROM RUTH

ELISABETH KENYON

Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
September 15, 1923

DAILY READINGS

Sunday—Decide (Ruth 1: 15)
Monday—True friendship (Ruth 1: 16, 17)
Tuesday—Blessing in work (Ruth 2: 2, 3)
Wednesday—Kindness (Ruth 2: 8, 9)
Thursday—Recognize God's goodness (Ruth 2: 20)
Friday—A happy home (Ruth 4: 14-17)
Sabbath Day—Topic, Lessons from the Book of Ruth (Ruth 1: 16, 17)

Again we are glad to hear from one of our superintendents and this time from Nile, N. Y. We look forward eagerly to these fine articles from those in the same work as ourselves.

Many, many years ago there lived in Bethlehem a happy family. Elimelech, his wife Naomi, and their two sons Mahlon and Chilion. There was a famine in Bethlehem so the family went to the land of Moab to live. While living here the sons married two Moabitish young women, Ruth and Orpha.

Soon after this the father and two sons died leaving the three women alone. Naomi decided to return to her old home in Bethlehem and her two daughters thought they would like to go with her but Naomi told them that they would not be kindly received there as the people were so different in the land to which they were going. Orpha decided to go back to her own people but Ruth would not turn back and in her reply to Naomi shows her deep love for her mother. "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go: and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God."

They arrived in Bethlehem at the time of barley harvest and Ruth went immedi-

ately to the fields to gather barley after the reapers. By gathering the grain Ruth was able to provide something for her mother's comfort. So the lessons we learn from Ruth are love for God and our parents and that it is our duty to help those who need our help.

NAOMI AND RUTH

"Entreat me not to leave thee, but convert me to the truth";
So spake in sorrow and in tears the gently chiding Ruth.
"Entreat me not to leave thee, nor unclasp thy loosening hand:
I'll follow thee, my mother, to the far Judaeon land."
But, turning still in grief away from her young, pleading face,
And sadly putting back the arms so fondly that embrace,
"My daughter," thus Naomi said in measured tones and deep,
"We have our Sabbaths in that land, and holy days to keep:
And there's a bond we can not pass upon that day, you know."
But Ruth said, "Only where thou goest, mother, will I go."
Still spake Naomi, "Turn again: thy home is not with me:
For Judah's children must not with the outcast Gentile be."
Ruth answered, "In that strange land with thee, O let me stay
And where thou lodgest I will lodge, I can not go away."
And then again Naomi, "We have precepts to observe,
And from our father's worship are commanded not to swerve."
Ruth answered with religious zeal, "I bow to Judah's Lord:
Thy people shall my people be: thy God shall be my God."—*Selected.*

MABEL E. JORDAN.

WHEN SEPTEMBER COMES

When September comes, the farmers
All begin to think of sheaves,
For it's then the time of harvest,
It's the time of falling leaves.

When September comes, the songsters
All begin to think of "trips"
For they know the hour approaches
When "Jack Frost" gets in his "nips."

When September comes, the children
All begin to think of books,
For they hear the school bell calling,
And no loitering it brooks.
—*Ethel Jones, in Primary Plans—Normal Instructor.*

DEAREST LITTLEST FOLKS OF THE CHILDREN'S PAGE:

For six months you have been watching with interest the three children, Jack, Ethel and Rose with their Sabbath afternoon work. This week you are to become acquainted with another family. In this family there are four little children, Jimmie, aged seven, Hilda five, Esther three, and Baby John, not yet a year old.

Our new family, of course, are good Seventh Day Baptists, because their papa and mamma are very good Sabbath-keepers. But, unlike the most of you, they do not live near other people who keep the Seventh Day, so they have to do it all alone. They are, therefore, called lone Sabbath-keepers.

On an adjoining farm is another Sabbath-keeping family with two small children, Helen and Richard. Both families live so far from a town that they can not go to church and Bible school even on Sunday. The fathers and mothers do not want their little children to grow up and not know about the Sabbath and its worship and Bible school, so they have worship themselves—just the two families. Every Sabbath afternoon they get together; one week the service is for the grown-ups, including the hired help on the two farms. The six little folks are taught to sit still and listen even if they can not understand all that the older ones are talking about. The next Sabbath the service is for the children entirely and the older people are expected to keep still and listen, even if sometimes the lesson is very childish for them.

Now, my dearest littlest folks, two weeks from today, when the SABBATH RECORDER comes, you can read the first Bible school lesson as taught to our new friends and their neighbors by Miss Alice, the district school teacher who lives in the family with Jimmie and Hilda. Miss Alice is going to give the children several lessons on the Boyhood of Jesus and every other RECORDER will have one lesson in it. Watch for them! See how many interesting things there are about Jesus when he was a little boy, no bigger than you.

Your friend,
RUTH MARION CARPENTER.

Alfred, N. Y.

THE WINNER

"How annoying!" drawled a soft, sweet, high young voice; too soft and sweet to be quite natural. It came from the car ahead of the one driven by Howard Carby.

"I'll say so," drawled Howard, under his breath, in good natured mockery. He whistled as he drew his car up in the already busy line waiting to cross the ferry. It was a holiday; and he and Nan, with Bob Pearson and Grace, were going to spend it at the shore. That is, they would spend what was left of it after they succeeded in getting across the congested ferry and then down the forty miles of traffic filled road that lay between the ferry and their goal.

"Looks as if everybody else has decided to spend the day down here with us," Bob commented dryly, with a look at the many waiting cars ahead and a backward glance at the others getting in line.

"We shall be too frazzled out to have a good time when we get down there—if we ever do get there," the sweet voice ahead complained. Evidently the owner's sweetness and patience were not equal to much of a strain. "Let's turn back, Don, and go out to one of those delightful roadhouses we found when we drove out in the country last week." There was just a hint of peevishness in the voice now.

"We'll do nothing of the kind," an emphatic youthful tenor replied.

"Brother has a mind of his own, it seems," Howard laughed to the girl beside him.

The tenor went on, "You've talked of nothing else for a week. Wouldn't hear of anything else. Now we'd waste more time working our way back through the city than we will waiting here to get over the river. Just you sit tight, Natalie—We'll get there some time. Anyway you have the pleasure of my company while you wait," and his laugh brought an echo from the girl beside him and the two others in the rear seat.

"Sometimes, Don, you're almost funny, do you know?" Natalie said, half scornfully. "If you weren't so entertaining, I'd insist. As it is—" the soft voice left the sentence in the air as if it were too indifferent to finish it.

The amused young people in the car just behind could catch an occasional part profile view of Natalie past the two behind

her. But it gave them pretty good guessing material. Fluffy bobbed hair of a sunny shade that contrasted strikingly with her dark eyes, sporty jade ear bobs; a big floppy hat; a dress that looked the last word in cut and coloring. Then she twisted half round in the seat beside Don, who sat behind the wheel, to speak to the girls in the rear seat; and those in the next car saw a childish young, pretty face with its foolish pink and white make-up and vivid lips.

"How silly!" murmured Nan to Grace over her shoulder.

"A typical flapper," laughed Howard with careless tolerance. But in spite of his tolerance, his glance went approvingly to the two girls in his car. Bob saw and understood and nodded agreement to his unspoken thought. Then he spoke it for him, half jokingly, half seriously.

"No flapper in this nice little bunch," he boasted proudly. "I should hope not," Nan said spiritedly.

"If Grace or I should try getting ourselves up like that, I imagine our mothers would have something to say—eh, Grace?" she smiled confidently at her friend.

"Grace tried it once—she knows, but won't tell," teased Bob with brotherly frankness. Grace flushed with momentary annoyance; then laughed and gave him a withering look.

"That was ages ago when I was young and foolish," she protested merrily. "I see how silly all the girls look who try it now; and I'm glad mother caught me before I got out of the house, that one time," she laughed frankly.

"Sweet little Natalie looks as if she hadn't sense enough to know how silly she looks, even if some one did tell her," Howard said contemptuously. "I wouldn't want to be the one to try it, though. She purrs all right—but I wouldn't care to test her claws," with a gesture of mock fear.

"Don't be unkind," said Grace, more seriously. "She may have more brains and sense than she shows in that get-up. She's not a bit over our age though. It's a pity—"

There was a movement in the line ahead. The cars were beginning to run onto a ferryboat. Howard's car was the last one on. Those back of him must wait more or less patiently for the next boat.

A few minutes later the ones who were

fortunate enough to get the boat were across the river and on their way through the town on that side; a few minutes more and they had left the city streets and sights behind them and were out in the country, a part of the miles long line of cars on their way to the big shore resort for which most of them were bound.

At first the small suburban towns and villages lay close together. Then, as the road led farther and farther from the city, the country grew more open. Stretches of farm land, of woods, of barren pine scrub followed mile after mile.

"It's a beautiful road," Howard admitted with a motorist's enthusiastic admiration for the perfect concrete way; "But about as interesting scenery right along here as a duck pond without even ducks."

The words were scarcely uttered before interesting things began to happen. The cars were not running so closely down here. The fast drivers were gone on ahead, by a series of dodgings out of line and in again as the chance offered. The drivers who were not in such a hurry or who were unwilling to take chances on the dodging game were strung out at greater intervals. Howard was one of these. Though little over the lawful age for getting a license, he was a very careful and moderate driver. That was one of the conditions under which he was allowed the driving privilege. He had sense enough and consideration enough for himself and those in his care to prefer the pace that was safe if not swift.

Evidently "Don," in his car ahead, was of the same mind. In spite of Natalie's occasional complaint he was driving carefully. So when a big touring car just ahead of him suddenly swerved from the road and came to a stop before it was out of his way entirely, he didn't run into it. He had his car under such good control that he stopped with a good margin of safety.

Howard did the same. Several others following did the same. Some, most of them, didn't stop. There were always accidents on a road so much used. If you stopped for every one you never got anywhere, their drivers reasoned. So they went on. But when Howard and his companions piled out promptly to find out what was the matter, there were half a dozen cars standing near by.

Don and Natalie were beside the big tour-

ing car first. Huddled over the wheel was the sole occupant—a little old man. His face was colorless. He was breathing in short, painful gasps. One hand clutched at his heart.

"Get him out and lay him down," said some one.

"No, it's his heart. He mustn't lie down," a sweet voice said. It was, surprisingly, Natalie.

"Any doctor here?" asked a loud-spoken man nervously.

"Some one better get in and drive him on to the nearest place where there is a doctor or hospital," came another suggestion. Several who had not spoken nodded assent. It seemed a good idea. Wouldn't let the old fellow die there on the road anyway.

Nobody was really doing anything but talk. The sick man sank lower over the wheel. Then there was a sudden movement, a flash of vivid color; and Natalie had the car door open, was in the seat beside him—was talking to him in her soft, clear voice with no hint of a drawl in it now.

"It's your heart, isn't it? You've been this way before? You have something for it with you? Where—"

"Yes—tablets—pocket—" gasped the sufferer.

"Don, get out that drinking cup. Run for some water out of that stream just back there—quick now!" The crisp orders sent Don flying. Swiftly the girl's fingers slipped through the man's pockets—one—two—ah, the third yielded the precious vial of tablets, as Don came sprinting back.

The label gave the needed directions. Somehow the girl got the tablet down him, held the water and saw that he got a sip or two of that.

The relief came so quickly it seemed like magic.

The man stopped gasping and drew a long, cautious breath of relief. Speech soon followed.

"Thank you, little lady," he said gratefully. "I guess you saved my life that time. I've had spells like that before—but never when I was alone or out among strangers. You are a smart little girl to guess the trouble and find the tablets."

"No, I wasn't just guessing," Natalie said quite simply.

Her affected tone and manner were for-

gotten under the stress of the moment's excitement. In spite of her absurd dress and make-up she looked all at once really sweet and sensible and womanly. "I have an old grandmother who has just such attacks. She always keeps some tablets handy. So I—"

"You used your head fortunately for me," the old gentleman finished for her. You showed a good heart, sound sense and quick wit." His keen, kindly old eyes met hers smilingly. "I thank you very much, child. The Lord who looks upon the heart will bless you for your kindness to a stranger." He hesitated, but added so low that only she heard:

"You'll forgive me if I remind you of the first part of that verse: that man looks upon the outward appearance, and judges by that? Will you, when you go home, wash off that ugly stuff that hides your real beauty of face? Take off those ugly things that are cheapening your ears. Put on a nice, neat dress; and look to the Lord and men alike, as good and sensible as you have proved yourself this morning." The old eyes held the young ones against their will. He did not tell her how many big audiences and congregations he had held spellbound in his long and brilliantly useful life.

His sincere praise and admiration took much of the sting out of the frank words. For a moment Natalie hesitated between angry defiance and shamed submission. The latter won. She bent her fluffy head and answered gently:

"I will. Don, father, mother want me to do those things, too. I'll do it—if the girls laugh at me," she stopped and glanced at the two beside the car. "You will find other, truer friends," he said gently. Then:

"Good," he praised and their hands met over the contract. The others thought it just a good-by and Natalie and the old gentleman let it go at that. She returned to her own car. In another minute they were all on the way again. The old gentleman insisted that he was quite able to drive the few remaining miles to his own home, whither he had been bound when illness overtook him. The little interested group of motorists had waved him a friendly farewell.

"Pretty good sort after all—that little flapper," commented Howard after a short

silence during which a little road had been covered.

"I'll never, never again judge anybody by their looks or clothes," vowed Nan fervently.

"No, I suppose we really shouldn't," agreed Grace.

"Just the same," Bob put in mildly, "If the young lady had looked more like a really sensible girl, we wouldn't have been so completely fooled," nor did they dream that Natalië reviewing the incident mentally, was thinking:

"I'll get some dresses like those pretty girls who were in the car just back of ours. They looked awfully nice—even if I did know something they didn't," and the joy of her victory soothed the smart of the lesson she had needed.—*The Girls' Circle.*

PUT-OFF TOWN

Did you ever go to Put-off Town,
Where the houses are old and tumbled down,
And everything tarries and everything drags,
With dirty streets and people in rags?

On the street of Slow lives Old Man Wait,
And his two little boys, named Linger and Late,
With unclean hands and tousled hair,
And a naughty little sister named Don't Care.

Grandmother Growl lives in this town,
With her two little daughters called Fret and Frown;

And Old Man Lazy lives all alone,
Around the corner in street Postpone.

Did you ever go to Put-off Town,
To play with the little girls, Fret and Frown?
Or go to the home of Old Man Wait,
And whistle for his boys to come to the gate?

To play all day in Tarry Street,
Leaving your errands for other feet?
To stop, or shirk, or linger, or frown,
Is the nearest way to this old town.

—Selected.

FUN WITH POTATOES

Some rainy day when you are wondering what to do, go down into the cellar and bring up some potatoes and see what a lot of fun you can have with them. Spread down a paper where you work so you can easily clean up your scraps. Provide yourself with a kitchen knife and try your skill with potato sculpturing.

You need not know much about sculpturing, just whittle out a head and face the very best you can, then set it on a plate or board and try something else. A pig is

always a good figure to try among the first.

Maybe you will wish to make a vase or an ink well. Find a bottle that will make a good ink well. A pill bottle with straight sides will be best. Make a hole in the potato just right to take the bottle so the neck will not show and push the bottle in tight. Then just pare the potato, leaving the surface as rough as you like. Set it away on the plate with the rest. For a vase use a small bottle, too, pushing it down into the potato far enough to hide all the glass. For a pin tray cut a large potato in half and take the thick slice from the skin side of the half. Pare away the skin and hollow out the rest, leaving a little ridge all around about a half inch high. Set it on the plate too. For a pin-cushion pare a large round potato as roughly as you can and hollow out the inside, leaving a shell a half inch thick. Put a small cup or glass tumbler into the hole when you set it away. If it sticks up above the edge it does not matter as the cup will be removed later.

You will have about all you can do in one afternoon when you have done all these. Set the collection away in a dry place and leave them for a week or more. Of course, they will shrivel up till they are only about half as big as when you made them. They will be greyish white and hard as a stone. You can paint them with water colors any color you want. The things that had glass inside will not shrink so much as the others. You can remove the cup from the pin-cushion shell and make a little satin cushion to slip inside. Provide stoppers for the ink bottles. Not all of them will turn out well but some of them will be good enough to repay you for all your work.—*Jennie E. Stewart, in The Little Ones.*

To convey the size of the new *Majestic*, the largest ship in the world, the following statistics are given. Its tonnage equals that of the entire Spanish Armada which attempted to conquer England in 1588: the interior space equals that of 400 eight-room houses.—*Dearborn Independent.*

If you want your friends to like you,
Remember what wise folks say:
"You can catch more flies with sugar
Than with vinegar, any day!"

—Dew Drops.

HE LIKED APPLES

Mamma was teaching Tommy to be generous. "Now, Tommy," she said, "mamma has a nice red-cheeked apple for you, but she wants you to be generous." But the word wasn't in Tommy's memory yet. So he asked, "Mamma, what is it to be generous?" "O," said mamma, "that means that you are to give your sister the larger half." Tommy's face darkened, but in a second lighted again as he said, "Mamma, give the apple to sister and tell her to be generous."

The flashy townsman was swaggering round the farmyard imparting gratuitous advice to the old farmer. Having criticized the poultry, the hayricks, and the rest of the old fellow's possessions, the townsman visited the stables. "Say, do you know how to make a slow horse fast?" he asked.

"Yes," said the farmer. "Don't feed him."

Why is the letter A like twelve o'clock? Because it comes in the middle of day.

What is that which occurs twice in a moment and not once in a thousand years? The letter m.

What is that which is seen twice in "every day" and four times in "every week," yet only once in a year? The letter e.

What words may be pronounced quicker and shorter by adding another syllable to them? Quick and short.

What word composed of five letters can you take the first two letters from and have one remain? Stone.

"And a good time was had by all as they watched the fish bowling contest."

"What's that? You never saw a fish bowl?"—*Pitt Panther.*

A thief went up to Pat and said, "Your money or your life." Pat replied, "Take me life; I'm saving me money for me old age."

An old colored man was burning dead grass when a smart young chap stopped and said:

"You're foolish to do that, Uncle Eb; it will make the meadow as black as you are."

"Don't worry 'bout dat, sah," replied Uncle Eb. "Dat grass will grow out and be as green as you is."

CONFERENCE RESOLUTIONS OF APPRECIATION

WHEREAS, This annual session of the General Conference has been marked by ability of administration, and a general, cordial co-operation on the part of all those in a position to contribute to its success, therefore,

Resolved, That the hearty thanks of the General Conference be extended to the following:

1. The president, for his promptness and fairness in presiding over its sessions and for his zeal manifested in making every effort to present an acceptable and profitable program.

2. The recording secretary for his faithful and untiring efforts, not only to make the records of the session accurate and complete, but to make them show something of the spirit of these meetings.

3. The chairman of the Local Committee, with his efficient corps of assistants; the North Loup church and community; the Friends church and all others who have contributed to the entertainment and convenience, and comfort of the delegates and other visitors in attendance.

4. Those who have provided music and flowers.

5. The railroads and their courteous officials, and all others who have co-operated in the transportation of the delegates and their friends.

Just so soon and so far as we put into all our schools more humane education and foster the spirit of justice and kindness toward the lower creatures, just so soon and so far shall we reach the roots not only of cruelty, but of crime.—*Our Dumb Animals.*

ANNUAL MEETING

The annual meeting of the members of the American Sabbath Tract Society of New York, for the election of officers and directors, and the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, September 16, 1923, at 2 o'clock p. m.

CORLISS F. RANDOLPH,
President.

ARTHUR L. TITSWORTH,
Recording Secretary.

OUR WEEKLY SERMON

THE LORD'S RETURN

REV. E. S. BALLENGER

The Pharisees and Sadducees came to Jesus and asked Him for a sign from Heaven. Jesus answered them by saying, "When it is evening, ye say, it will be fair weather: for the sky is red. And in the morning, it will be foul weather to-day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" Matt. 16: 2, 3.

There is a strong inference in this scripture that the "signs of the times" are more easily read and understood than the signs that we see in the sky foretelling a change of weather. Christ classifies religious leaders, who pretend to be teaching the Word of God, as hypocrites, if they are unable to read the signs of the times. This being true, the Word of God must be so plain that anyone desiring to know the signs of the times, can unmistakably find them in his Word.

In Amos 3: 7 we have an important statement from the Lord along this same line. It reads as follows: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."

The greatest event of all history, and especially of all the prophetic nights, is the second return of Jesus Christ at the end of the world. And surely such an important point as this will not be passed by in God's Word without abundance of evidence by which we may know when such an event is near at hand. The dealings of God with his people in the past will give us some idea of what we may expect regarding future events.

When it became necessary for God to destroy Sodom for its accumulated wickedness, he came to the camp of Abraham and told him what he was intending to do. Abraham knew that Lot and his family were living in the wicked city, so he began by a definite series of reasons to dissuade the Lord from destroying the wicked city.

He asked the Lord if he would destroy the righteous with the wicked. The Lord assured him that if fifty righteous people could be found in Sodom he would spare the city for their sake.

Abraham began to plead with the Lord to reduce this number. First, he reduced it to forty-five and the Lord assented to forty-five, next to forty. In a very diplomatic way Abraham asked that the number might be reduced to thirty, and the Lord agreed to this number also. The number was next reduced to twenty, and finally after a last request, Abraham asked if he would not spare the city, if ten righteous people could be found therein.

With this Abraham was satisfied, and why? Evidently because he thought he had reduced the number so low that it was less than the members of Lot's family. He thought the city would be preserved because of the righteousness of Lot and his family, but he was doomed to sad disappointment.

Before Sodom was destroyed, the angels, who came to the house of Lot, told him of their purpose; not only that, but they wrought a mighty miracle in the face of the people of Sodom for the purpose of turning them from their wicked way.

Lot was sent out to warn those of his family of the impending doom, but they had so far departed from the Lord that they thought the poor old man was crazy. The account in Genesis 19: 14 says, "But he seemed as one that mocked unto his sons-in-law." To put this in modern language, especially in the language of the street, it would simply read, "Why, old man, you have gone crazy." They had lived so in sin that they could not understand the warning that God had sent them. God gave everyone living in Sodom a chance to escape its doom, but they refused to accept his proffered mercy.

Another example we find in God's dealings with his people during the time of the flood. For one hundred and twenty years Noah was giving the warning while the ark was being constructed. It has an important bearing on this event to know that Methusaleh died just a year before the flood. Methusaleh had lived two hundred and forty-three years contempo-

aneous with Adam. The story of the Garden of Eden, the fall and their early experience was carried down to this generation only second-hand.

There is no question but that the death of our first father Adam was an important event. If a public funeral had been held the pall-bearers might have been selected entirely from the patriarchs. Seth was one hundred twelve years old when his father, Adam, died. The next in order were Enoch, Canaan, Mahalaleel, Jered. All of these had lived from one hundred twelve years to four hundred seventy years. Enoch, the righteous man "whom God took," could have been present at Adam's funeral, as well as the old man Methusaleh, and Lamech. Lamech died but five years before the flood. Enoch was born fifty-six years before Adam's death.

With these two patriarchs who lived so long with Adam, and were living during almost the entire time of the construction of the ark, the generation that God saw fit to destroy by the flood, had abundant opportunity to know God's will almost first hand. God gave them warning after warning, but they had lived in vice and sin so long that they could not or would not believe the testimony of these patriarchs, nor the warnings which God sent to them. God has told us as it was in the days of Sodom and in the days before the flood, so shall it be before the coming of the Son of Man.

Another very marked example is the destruction of Jerusalem by Titus in A. D. 70. Before Christ ascended, he quoted from the Book of Daniel, and told his followers that they would receive a sign just before the destruction of Jerusalem, and when that sign appeared they were to make all haste in getting out of the doomed city.

Some months before the city was destroyed, the Jews sallied forth to meet the Roman army, leaving the gates of Jerusalem open, but not a single Christian left the city. They had been instructed that their flight be not on the Sabbath day. And this sally of the Jews was on the Sabbath. They had been praying for more than thirty-five years that their flight should not be on the sacred day.

Soon after this, the sign that God had given them (see Luke 21: 20) appeared. The Christians made haste to leave Jerusalem. Christ told them that not a hair of their heads should perish in the destruction of Jerusalem. It is a notable fact in history that not a single Christian lost his life in the awful siege, when nearly a million and a half Jews perished.

God gave them a sign when they should leave. They were living in such close touch with him, that they were enabled to read his sign-board and to act accordingly. Surely if God will not do anything without revealing his secret to his prophets, we must expect that he will give us unmistakable signs of his second return. As it was in the days before the flood, as it was in the days of Sodom and Gomorrah, as it was in the days of the destruction of Jerusalem, so will it be in the day of our Lord's return.

The wicked will not recall the signs and will only mock at those that try to sound the warning, and, as a result will be lost. But the people of God will be able to read and understand the signs. "But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thes. 5: 4.

Whether you agree with me in regard to the nearness of the event, or whether you agree with my interpretation of the Scripture, if you believe the Word of God you must admit that God will give an abundance of signs, which he expects his people to understand and to pass on to others.

God does not expect us to follow any man's interpretation of the Word. His signs are written in a universal language that everyone may read. If we close our eyes and refuse to read the signs of God, how can he do otherwise than class us as he did the religious leaders of his day as hypocrites?

The second coming of Christ is a very live subject these days. One of the secrets of Moody's great success was the fact that he dwelt so largely on the nearness of the Lord's return.

There is a class of people whom the Lord tells us will be saying: "My Lord delayeth his coming." God calls on his people to come out from their midst.

The greatest event of all history is just

before us. It is the event that all Christians should be looking forward to with greatest rejoicing. When he does come, he is going to find a company who will meet him with these words, "Lo, this is our God; we have waited for him; we will rejoice and be glad in his salvation."

This is present truth, God has confirmed by many infallible signs. Are you looking for the sign-boards as you journey toward the Kingdom?

THE BIBLE WILL WIN

Voltaire believed that he had dealt a deathblow to Christianity. He had a young disciple named La Harpe, whose genius and gifted pen he expected would complete the demolition. He regarded the young aristocrat and litterateur as his successor in the work. The time came when France reaped the harvest which Voltaire had sown. The French revolution broke out, and La Harpe was cast, with a host of others, in to prison. He and the rest awaiting death, did what they could "to drive dull care away." But time hung heavy on the young man's hands.

No literature found its way into prison; but one old gentleman had a book which was his constant companion, and of which he never seemed to tire. It was a Bible. La Harpe begged a loan of it. Its perusal startled him. "Here," he said, "is everything to excite curiosity; and here is also everything to satisfy it!" His life was saved and he himself converted to God. He came out of prison to build the faith which his master had hoped he would utterly destroy.—*Our Hope.*

The worst thing about a fanatical reformer is that he makes the world think all reformers are fanatics.—*Elizabeth Journal.*

THE SABBATH RECORDER

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Sabbath School. Lesson XIII.—Sept. 22, 1923

TIMOTHY, A GOOD MINISTER OF CHRIST JESUS
Acts 16: 1-3; Phil. 2: 19-22; 2 Tim. 1: 1-6; 3: 14, 15.

Golden Text.—"Be thou an example to them that believe, in word, in manner of life, in love, in faith, in purity." 1 Tim. 4: 12.

DAILY READINGS

Sept. 16—2 Tim. 1: 1-8. Timothy's Early Training.

Sept. 17—2 Tim. 3: 10-17. Doing Good from Childhood.

Sept. 18—Acts 16: 1-6. Timothy Called to Service.

Sept. 19—2 Tim. 4: 1-5. Paul's Charge to Timothy.

Sept. 20—1 Tim. 4: 6-16. A Good Minister of Christ Jesus.

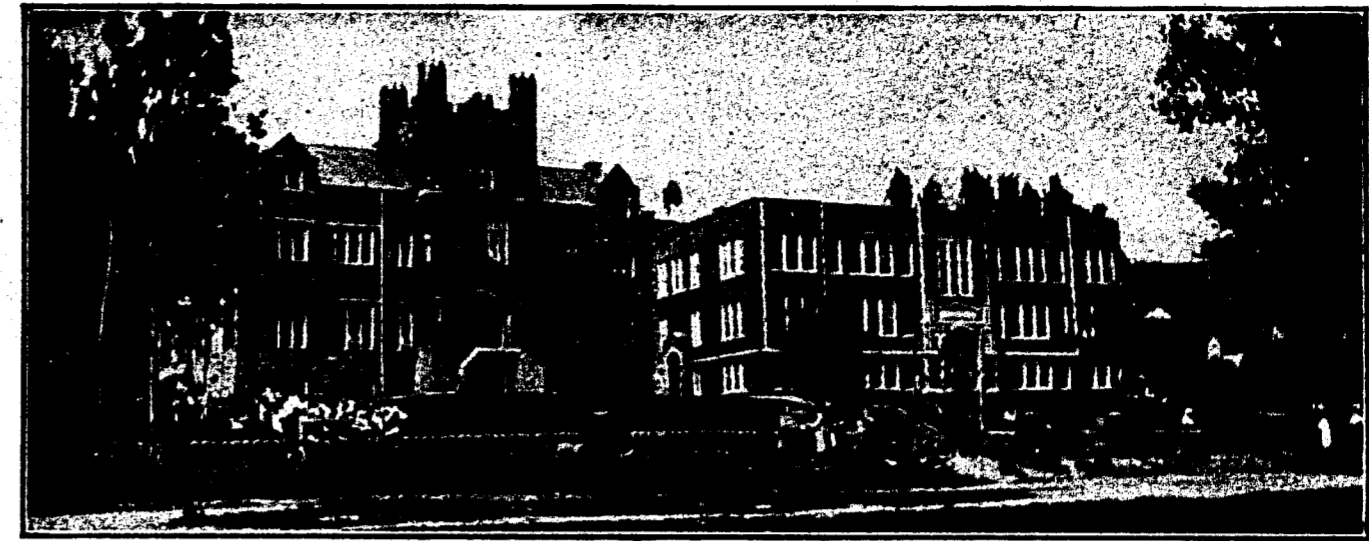
Sept. 21—2 Tim. 2: 1-15. A Good Soldier of Jesus Christ.

Sept. 22—Psalm 119: 9-16. A Young Man's Guide.
(For Lesson Notes, see *Helping Hand*)

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



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OUR PLATFORM

1. We rejoice in the fact that so many of our capable and conscientious young men are entering the ministry, and we again urge our people by their prayers and their words, to continue their interest and support in ministerial recruiting.
2. We call upon our people everywhere to be faithful in their personal and family devotions, to support the regular church services, and to co-operate in special and sustained efforts for spiritual awakening and for the deepening of our devotional life. We also urge the organization of special efforts among our churches through their pastors for the awakening of religious interest among our young people.
3. We call attention to our Future Program and urge upon Seventh Day Baptists a carrying-over into the new plans of denominational co-operation, which may be adopted, an even larger measure of enthusiasm, fidelity and vision, than has characterized the New Forward Movement.
4. We confidently expect that the denominational budget, which is the same as last year, will be fully met.
5. We suggest a special effort in behalf of deficits as indicated among our recommendations.
6. We point out the fact that growth and development in the life of the individual and in the life of each church constitute the highest measure of success of our New Forward Movement.

The Sabbath Recorder

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WHOLE No. 4,098

Woman's Work At Conference The Woman's Board gave the General Conference another of its inspiring and uplifting programs. It came on Thursday evening. The large tent was filled to its capacity and many were standing outside. Mrs. Allen B. West presided.

After devotional services by Rev. E. Adelbert Witter, and a solo entitled: "Be Strong," by Mrs. Clayton A. Burdick, brief reports were given which will appear in Woman's Work in due time.

The main feature of this excellent service was the wonderful pageant given last year in Ashaway at Conference, entitled: "The Light Hath Shined." Mrs. T. J. Van Horn had spent several days in drilling a large company of women and children for their parts in the pageant. The large tabernacle proved to be an excellent place for such an exhibition, and everything went off fine. Many people were deeply impressed by the way the truth, "The Light Hath Shined," was illustrated by the lighting of many candles from one.

This pageant was described in the RECORDER after last year's Conference, and was printed almost in full, after the Central Association in June this year; so we will not repeat the description here.

The friends who were fortunate enough to see and hear it at Ashaway and at Verona, will understand well what a treat it was for the people of North Loup and the great West. The women of Conference succeeded in preaching the gospel of evangelism, and in demonstrating the real spirit of missions in a most effective and impressive manner.

Missionary Day At Conference Friday morning of Conference until 10 o'clock was devoted to business. From 10 a. m. to the end of the evening conference meeting the Seventh Day Baptist Missionary Society filled the day full of good things. President Clayton A. Burdick presided through the day, and preached a stirring sermon before the conference meeting. His opening address was brief, the keynote of

which was, "Obey." It is not enough to believe or have faith; but there must be obedience in whole-hearted service.

Brother S. S. Powell had led in prayer and the congregation had sung: "Jesus shall reign where'er the Sun does his successive journeys run," just before Brother Burdick's remarks; after which he introduced Rev. H. Eugene Davis, our China missionary.

North Loup was Eugene's old home, and his friends gave him a hearty greeting.

He first referred to the pageant of the evening before, and expressed the wish that it might be given in every church in the denomination. Our churches need to catch the spirit of it.

Brother Davis' address was written, and will appear in the RECORDER when he finds it convenient to furnish it for us. We hope many of our churches will have the privilege of hearing it during the months that are to follow.

The audience was all too small when his hour came for speaking. But this is likely to be the case at certain hours in any Conference, where so many have to retire for the work of entertainment in kitchen and dining hall. The local church people are obliged to carry the burdens of providing for the physical wants of their guests, and it is impossible to arrange programs so that every great subject shall have a large hearing.

We are glad that the address of H. Eugene Davis and many other good things of Conference can reach the people at large through the columns of the SABBATH RECORDER. Even then the readers lose the uplift of the personal element of the speakers. Nevertheless our readers may secure, if they will, all the good thoughts that are uttered, and that too with no distracting influences to divide attention, such as are likely to occur in the great tent gatherings.

At the close of Eugene Davis' remarks twenty-eight men came forward and sang: "Make Jesus King."

The annual report of the Missionary Board has already appeared in the last two