

SPECIAL NOTICES

Contributions to the work of Miss Marie Jansz in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society. FRANK J. HUBBARD, Treasurer, Plainfield, N. J.

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

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

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

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

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

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

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

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

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

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

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

THE SABBATH RECORDER

Theodore L. Gardner, D. D., Editor
Lucius P. Burch, Business Manager
Entered as second-class matter at Plainfield, N. J.

Terms of Subscription
Per Year \$2.50
Six Months 1.25
Per Month .25
Per Copy .05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

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

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

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

Advertising rates furnished on request.

RESOLUTIONS OF RESPECT AND SYMPATHY

WHEREAS, We are called upon by kind Providence to part with our dear brother and fellow-member, George William Brissey; therefore, be it

Resolved, That we, the Bethel Bible class, of the Ritchie Seventh Day Baptist Church, of which he was a valuable, loyal and esteemed member, do deeply mourn our loss in his departure, realizing that we shall miss his presence, fellowship and fatherly counsel, we therefore bow ourselves to the will of Him, who "doeth all things well." saying. "Thy will be done."

Resolved, also, That we hereby express our sympathy, love and respect to his bereaved companion and sons and daughters, and point them to "the Lamb of God who taketh away the sin of the world."

Resolved, further, That a copy of these resolutions be spread upon the minutes of our Bible class, one given to the bereaved family, and published in the county paper and SABBATH RECORDER.

J. R. SULLIVAN, President.
MARTHA BATSON, Secretary.

Sabbath School. Lesson XIV.—Sept. 29, 1923

REVIEW: GREAT MEN AND WOMEN OF THE NEW TESTAMENT.

Golden Text.—"Therefore let us also, seeing that we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." Heb. 12: 1.

(For Lesson Notes, see Helping Hand)

"As life runs on, the road grows strange
With faces new, and near the end
The milestones into headstones change,
'Neath every one a friend."

[Written by James Russell Lowell on the sixty-eighth anniversary of his birthday.]

The Sabbath Recorder

TRAIL'S END

I used to think old age a desert land,
A place of broken dreams and faint desires,
Of vanished friendships and of lonely days—
The banked gray ashes of life's early fires.
But now, as lightly down my footsteps go
Into that valley which they say is drear,
I find the banks are blue with violets,
And all the Spring-time birds are singing here!

I used to think my heart would be so sad
'Twould spill its tears to see another smile,
But I am still a child of Laughter Town,
Gay as the friend who walks with me my mile!
I learn Soul is as ageless as the dawn,
That all love's messengers around me sing
So walk serenely in a pleasant path,
Fall is the gentle replica of Spring.

—Rose Willis Johnson in Christian Herald.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Milton, Wis., Aug. 19-26, 1924.

President—Rev. Alva L. Davis, Ashaway, R. I.
First Vice President—Benjamin F. Johanson, Battle Creek, Mich.

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

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

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

Terms Expire 1926—Rev. Alva L. Davis, Ashaway, R. I.; Rev. James L. Skaggs, Plainfield, N. J.; D. Nelson Inglis, Milton, Wis.

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

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

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

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

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

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General Field Secretary—G. M. Cottrell, Toneka, Kan.
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THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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

The Sabbath Recorder

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

VOL. 95, No. 13 PLAINFIELD, N. J., SEPTEMBER 24, 1923 WHOLE No. 4,099

The Tract Society At Conference After a business hour and the report of Angeline Abbey regarding her work in Minneapolis, Minn., the main part of Sunday was devoted to the American Sabbath Tract Society for its annual session.

President Corliss F. Randolph had charge and after his brief address Rev. Willard D. Burdick presented the annual report of the Tract Board. This report was read by topics only and important parts received special attention. It will all appear in the RECORDER, and we hope our readers will study it well. The report of the publishing house is also a part of this report.

The Sabbath sermon by the editor has already appeared in the RECORDER of August 28. There was a lively open parliament led by Rev. A. J. C. Bond, and an appeal for the SABBATH RECORDER by the editor in the afternoon. In the evening of this day Rev. George E. Fifield, of Battle Creek, preached a great sermon on the Sabbath question, and led a Sabbath-testimony meeting which was very interesting.

Brother Fifield said he had no set sermon, and those who have heard his masterly addresses will understand something of what a man is up against who tries to report one of them.

After reading a portion of Isaiah 58 and some verses from Ezekiel 21, the speaker assured the people that it was not his purpose to force his views upon any one. The Lord never forces religion upon men, and we should not do it. But we do like to have our friends of other faiths understand us. So we would help them, if we can, to see why "Christians keep the Jewish Sabbath."

"In the beginning," as used in Genesis and in John's gospel: "In the beginning was the Word," who created all things, even the Sabbath day which God commanded to keep holy. He showed that Christ the creative power of God made the Sabbath.

The Spirit of God brooding over chaos preparing the earth for man was wonderful and the teaching of both the Old and New

Testaments, that God was creating all things through Christ by the Spirit, makes God the source and Christ the means of creation. The job is not yet done. God through Christ is still creating.

The gospel is the power of God. Redemption is of God in Christ by the Spirit, and we are to have a part in this marvelous work of redemption. Creation is the image, if you please, of redemption: from darkness to light; from chaos to cosmos. So is redemption from darkness to light; from the chaos of sin to the Sabbath rest in God.

The Sabbath, created by Christ and observed by him, is not Jewish, but Christian. It is the Sabbath of Christ, and he made it, and never gave a hint of any change of day.

Here is a worldly sinful man. God is still brooding over the chaos sin has made in his soul. By and by he gets that man's ear and he says, "You are a sinner." The man tries to fix it up and make himself better. He is still in the old covenant. But when God gets his heart as well as his ear, he is converted, and in the new covenant. Sure enough, this is the Christian Sabbath and not the Jewish. It was made for man. The Sabbath is a sign of the everlasting covenant. It is a sign of Creation and of re-creation; a sign that I am willing to be re-created by our God and that I recognize my God. It is a personal matter between me and God.

I would fight a Sabbath law a little harder than I would a Sunday law. You can not enforce spiritual things by civil law. What we need now is a clear Sabbath conscience.

We keep the Sabbath as a sign of our submission to God. We have true liberty when we love to do the will of God by obeying his law. To such a soul there is no bondage.

After this remarkable sermon, there was held a Sabbath-testimony meeting in which those who took part related their experiences in Sabbath-keeping.

This meeting held rather late and closed with the song: "Nearer my God to thee."

The president of the Tract Society thanked every one who had contributed in any way toward making this day a great day.

The Last Day Of Conference On Monday morning the Conference business was put through in fine shape. The various committees were ready to report.

The Committee on Credentials reported 131 accredited delegates from the Northwestern Association; 22 from the Eastern; 9 from the Central; 7 from the Western; 4 from the Southeastern; 11 from the Southwestern; 12 from the Pacific Coast, and 1 from China.

The report of the committee to consider the Commission's recommendations will be found in the Commission's department, in the form of the Commission's report as published. Several committees having in hand the reports of the various denominational boards will also be given our readers in due time.

The treasurer of Conference offered a resolution authorizing the president of Conference to take charge of his books and the money in case of disability or death of the treasurer.

Dr. Branch found it necessary to start for home before the morning session closed, and, asking for the privilege of the floor a few moments, he spoke a few farewell words, tender and loving and hopeful, and bade us good-by and Godspeed.

The main address of the morning was by Rev. Clyde Ehret on: "The faith of our fathers a vital asset in rural churches today." He spoke of the attractions of our childhood home, and how we like to think of father and mother and the dear ones in the old home life. Yet we may not wish to go back to those days and live in the old way again, exactly as they lived.

While we may sometimes think that the former days were not as good as these, we must admit that the present is far better than it could be if we had not had the old faith life. The means of publicity today make the present times seem worse; but there are many modern improvements that reveal wonderful progress. The material forces have advanced greatly in the last century. So has progress come in matters be-

longing to faith and practical religion. Our methods of treating criminals, our advance in intellectual life, and in the religious world show in a way the outcome of the faith of our fathers. Christianity has improved much faster than population has increased. In the last hundred years Christianity has gone forward more than in the sixteen centuries that preceded us.

The faith of our fathers has done more to carry us forward than has anything else. It is still the hope of the rural church.

Near the close of this last work of Conference, a special time was devoted to a formal reception for the faithful workers who had been kept from many of the meetings by hard service in kitchen and dining room. This was indeed a good social hour. The workers from the church came filing in until seventy-five stood in line half way around the great tabernacle, and for more than an hour the people of the congregation passed along this line, shaking hands and enjoying a delightful visit with those who had been entertaining them for six days. It was a happy closing of the last afternoon meeting.

The next president is Rev. Alva L. Davis, of Ashaway, R. I. The vice president is Rev. Willard D. Burdick, of Dunellen, N. J. The recording secretary is Prof. J. Nelson Norwood, of Alfred, N. Y., and the corresponding secretary is Prof. Edwin Shaw, of Milton, Wis.; and Milton is the next place of meeting.

The Education Society At Conference After the annual reports of the colleges, and the brief address of Rev. William C. Whitford, president, upon the subject of an all sided education, with added diligence in Bible study and with greater effort for spiritual development, the main feature of the Education Society's program was the formal recognition of Prof. Alfred E. Whitford as president of Milton College.

Brief addresses were made by Rev. Clayton A. Burdick, Rev. T. J. Van Horn, Prof. J. Nelson Norwood, Rev. Clifford Beebe, Prof. "Ben" Crandall, Rev. Claude L. Hill, Pres. Boothe C. Davis, and Pres. S. Orestes Bond. These brethren represented their respective associations, and the colleges of the denomination. There were many congratu-

lations, reminiscences and good wishes expressed by these speakers.

After President Whitford had been congratulated and talked to for an hour, he delivered his address on "The Ideals of Milton College." This address will appear on our pages, so we make no attempt to report it here. This was indeed a good day in the Conference program, and we are glad for Milton College and bid its president Godspeed in his work.

We come now to the last evening of Conference. The congregation was large and an optimistic spirit prevailed.

The meeting was begun with special music by the North Loup choir. "Ben Hur" was sung by Wesley Hutchins, by special request. Rev. Mr. Hansen sang a solo entitled: "I want to be a Christian." Three persons who had volunteered to work in Fouke during the coming year were introduced to the audience: Mrs. Angeline Abbey to go as pastor; and Miss Beulah Bonwell, of Canon City, Colo., and Miss Isaphene Allen, of North Loup, Neb., were to go as teachers.

The closing sermon was by Prof. Edwin Shaw. He gathered up some of the good things of this Conference by way of review. He classified them under five words beginning with "C": Conviction, Co-operation, Courage, Consecration, and Christ-spirit. These qualities had characterized the workers all the way through. In the spirit indicated by them we have striven to attain unto the faith of our fathers in a practical way.

The closing testimony meeting was one of deep feeling. The hope was prominent that the dawning of a better day is at hand.

Some of the new ones in Conference expressed their thanks for the blessed days of communion with those of like precious faith. And some pleaded for the prayers of our people in behalf of all the boards, and for more substantial support of the work. All were urged to go home praying, and to labor to answer their own prayers.

We certainly look for excellent results in the coming year from the work of this blessed Conference.

The Historical Society At Conference The Historical Society had another great day at Conference. Last year its program had to do with our denominational history for two hundred and fifty years, with special programs in the First Hopkinton church, and in our old meeting house in Newport, R. I. This year the society celebrated the fiftieth anniversary of the North Loup Church, situated at the central point between the Atlantic and Pacific oceans.

RECORDER readers have enjoyed the historical sketches and reminiscences of pioneer days in the Loup valley, as they have appeared in the RECORDER from the pens of Mr. Rood and Mr. Babcock, during several weeks previous to the gathering of delegates in General Conference.

The session of the society was in charge of President Corliss F. Randolph, whose address will appear in the RECORDER in due time. Our readers will enjoy the main historical address of the day, given by Mr. Edwin J. Babcock, son of the pioneer preacher and leader of the colony that settled North Loup.

At the close of this address the choir sang the following original song, composed by Mrs. Jessie Babcock, the speaker's wife. The music was composed by Mrs. Esther Babcock, leader of the North Loup choir:

God of our Fathers, who led them through
The trials of the pioneers,
Who kept them ever brave and true
And loyal through their doubts and fears,
Teach now their children to do Thy will,
Be with us still, be with us still.

God of our fathers, who led the throng
That followed far thy holy light,
And kept it shining pure and strong
Through all the years by day and night,
Lead us their children the self-same way,
Let us not stray, let us not stray.

God of our fathers, 'tis our task now
To keep the light that thou hast made
Beaconing from the hillside's brow,
Brightening the valley's shade.
But if we truly keep thy commands
Uphold our hands, uphold our hands.

Rev. Claude Hill paid a loving tribute to the beloved first pastor and pioneer leader and organizer in the North Loup valley, Rev. Oscar Babcock, of blessed memory.

Then followed Brother Walter Rood, editor of the *Loyalist*, with some interesting reminiscences of his journey, as a boy, from Wisconsin to Nebraska, and of his early days in his father's home.

His story of the memorial pulpit belonging to the church, which was serving in the tent during Conference, attracted much attention. This pulpit was saved when the church of a few years ago was destroyed by fire. It was presented to the church in 1913 by the family of the late Charles P. Rood—the pioneer whose strong faith in the future of this country, and whose persistent efforts to turn the steps of the homestead seekers to that beautiful valley were crowned with success.

The body of this pulpit is made of red cedar taken from logs that supported the roof of the first Rood home—a dugout in Mira Valley near North Loup. The round columns are of white oak from the old Rood farm in Dakota, Wis. The bases and capitals of these pillars are from oak timbers which for many years supported the bell of Milton College. The top of the pulpit is made of lumber taken from the ceiling of the old schoolhouse in Dakota where for many years the church worshiped and where Charles P. Rood and other workers supplied the preaching. Mr. Rood was not a learned minister, but he was ready to take turn in conducting services when needed.

The pulpit was given by all the families that sprung from Charles P. Rood. The idea was conceived by Hosea Rood—our "Uncle Oliver"—of Madison, Wis., and the work was done by his son Louis P. H. Rood, of Milton, Wis.

This gift was gladly received by the church as a memorial of one whose activities were so helpful in locating the church in that beautiful and rich valley.

In 1871 Mr. Rood made two journeys overland from Wisconsin to North Loup, urged to do so by his enthusiasm for the colony plan of settling the new country, and by his confidence in the future of Valley County.

At the close of this session, the choir sang with pleasing effect: "Out Where the West Begins":

OUT WHERE THE WEST BEGINS

Out where the handclasp's a little stronger,
Out where the smile dwells a little longer,
That's where the West begins;
Out where the sun is a little brighter,
Where the snows that fall are a trifle whiter,
Where the bonds of home are a wee bit tighter,
That's where the West begins.

Out where the skys are a trifle bluer,
Out where friendship's a little truer,
That's where the West begins,
Out where a fresher breeze is blowing,
Where there's laughter, in every streamlet flowing,

Where there's more of reaping and less of sowing,
That's where the West begins.

Out where the world is in the making,
Where fewer hearts in despair are aching,
That's where the West begins.
Where there's more of singing than of sighing,
Where there's more of giving and less of buying,
And a man makes friends without half trying,
That's where the West begins.

The historical address referred to above has not yet come to hand, and our readers must wait for that and for several cuts prepared to go with it.

More Churches Might Support Missionaries One thing that impressed us at the General Conference was the report of the friends from the Pacific Coast Association regarding the spirit of missions that prompted the Riverside Church to assume the support of a missionary and his wife in a foreign field. We understand that the Riverside Church met its full quota on the Forward Movement budget and in addition to that is practically supporting a missionary and his wife in South America. Riverside and Los Angeles churches are the only ones of our faith in the Pacific Coast Association, and Riverside bears the principal burden of this mission work. The spirit of missions manifested by our California friends is in keeping with the evangelical spirit of Christ and his apostles, and we can but wish that a similar spirit of consecration would take possession of more of our churches.

We can think of several Seventh Day Baptist churches any one of whom we believe, would gain much in spirituality and in working power by becoming responsible, under the general Missionary Board, for the support of some missionary.

No church can freely take upon itself such a work and loyally and lovingly bear the burdens belonging to it, without receiving a great spiritual uplift. It is a great thing for any church when its members can look upon some needy mission field and say: "The consecrated workers in that field are sent there by us. They are *our* missionaries. In them we are gladly fulfilling the great commission to send or go into all the

world with the gospel of salvation to lost men."

Look again at the subject of this editorial and see what it really means. Do you not think that more single Seventh Day Baptist churches might support missionaries and be all the better and stronger for doing so?

"Who Can Help?" A brief letter regarding an eighteen-year-old girl in Canada, makes a pathetic plea as "a Seventh Day Baptist" for a place to live and work for board and room rent where she can take studies in a college. Her father is a Hebrew but she is a Christian, and her friends want her to renounce her faith in Christ. This she says she will never do. She would be glad to find a home in Alfred or Milton, for she is homeless now, and she wishes that any one desiring to know more about her case would write to Rev. H. D. Clarke, Albion, Wis.

THE TEN COMMANDMENTS

WILLIAM M. STILLMAN

The following commentary taken from Peloubet's notes may be of interest to SABBATH RECORDER readers:

"The Ten Commandments or Decalogue differ from all the other legislation of Moses.

"(1) They were proclaimed by God himself in a most public and solemn manner.

"(2) They were given under circumstances of most appalling majesty and sublimity.

"(3) They were written by the finger of God, on two tables of stone. (Deut. 5: 22.)

"(4) They differ from all other laws given to Israel in that they were general and universal to all man-kind.

"(5) They were a complete and finished whole, to which nothing was to be added or taken away.

"(6) They were honored by Jesus as embodying the substance of the law of God enjoined upon man.

"(7) In Matt. 5: 18 Jesus spoke of them as never to be repealed and from which not one jot or tittle should ever pass away.

"(8) They are noted for their simplicity and brevity and yet they cover every point of human conduct."

We now have definite knowledge that these commandments were given to the

world ages before the time of Moses, as shown by cuneiform tablets found under ancient Babylon and in Egypt, and the world's people were destroyed at the time of the Flood for their disobedience in spite of the many years' warning given by Noah, as Sodom and Gomorrah were destroyed in spite of the warning given by Abraham.

As Seventh Day Baptists we should join in all good works with our Christian brethren but should try to tell them that they lack the one thing, the "Sabbath," which would add much to their happiness. If you love God you will love your fellow-men and your hearts will go out in sympathy and good works to them, but Christ said, "If you love me you will keep my commandments."

THE YEAR BOOK

Today, September 16, I personally took to the publishing house all other material in my hands for the *Year Book*, not previously so delivered. This includes all the remaining reports incident to the minutes of the General Conference that have come to hand in the last four days, as well as the reports of the incorporated bodies.

One report belonging to the General Conference, that of the Vocational Committee, Paul E. Titsworth, Chairman, is still missing. The certificates of the Auditors of the reports of the Treasurer of the General Conference and of the New Forward Movement are also lacking, as are two half-tone cuts.

The report of the Treasurer of Salem College is at hand; but the report that usually accompanies it has not yet been received.

The foreman of the printing office (in the absence of the business manager); and, subsequently, the business manager, and the chairman of the Supervisory Committee, have all been instructed that we shall make no further delay for material except for a reasonable delay for the minutes of the annual corporate meetings, and for the index. The latter, of course, can not be completed until the page proof is all made up. Any missing reports that arrive before the final correction of the galley proofs will be inserted in the proper place.

CORLISS F. RANDOLPH,
Chairman, Committee on
Engrossing Minutes.

THE NEW FORWARD MOVEMENT
AND
SABBATH STUDY AND PROMOTION

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

**TWELFTH MEETING OF THE COMMISSION
OF THE SEVENTH DAY BAPTIST
GENERAL CONFERENCE**

Nortonville, Kan., August 16-19, 1923

The regular pre-Conference meeting of the Commission was held, at the invitation of the Nortonville Seventh Day Baptist Church, at Nortonville, Kan., August 16-19, 1923, (Thursday-Sunday), and pursuant to a call made by correspondence by the President of the General Conference, Esle F. Randolph.

Six members of the Commission attended the meeting as follows: Esle F. Randolph, Great Kills, S. I., N. Y.; Paul E. Titsworth, Alfred, N. Y.; Rev. Theodore J. Van Horn, Verona, N. Y.; Edgar P. Maxson, Westerly, R. I.; George W. Post, Jr., Chicago, Ill.; Henry Ring, Nortonville, Kan.

Three members were absent, as follows: Lucian D. Lowther, Salem, W. Va.; M. Wardner Davis, Salem, W. Va.; Benjamin F. Johanson, Battle Creek, Mich.

The Director of the New Forward Movement, Rev. Ahva J. C. Bond, and the Secretary of the Commission, Rev. Edwin Shaw, also attended the meeting, making a total of eight people. Entertainment, without any expense to the members of the Commission or to the General Conference, was provided by the people of Nortonville. The meetings were held in the Sabbath school room of the church building.

The first session began promptly at 10.00 a. m., with prayer by Brother Van Horn.

The President gave a few words of general explanation in reference to the meeting and expressed regret, which was shared by all, because of the absence of the three members, from whom word was received of greetings and well-wishes for the work in hand.

The Secretary presented a list of matters which should come before the Commission for consideration, as follows:

MATTERS TO COME BEFORE THE COMMISSION

1. Special request from the Mill Yard Church.
2. Letter from Dr. Palmborg re Dr. George Thorngate.
3. Re Huguenot-Walloon Tercentenary, from the Federal Council.
4. Re Faith and Order Movement, from our own Committee.
5. Re work among colored people, from Rev. J. L. Skaggs, et al.
6. Consideration of the budgets of the boards and societies.
7. Report of the Director of the New Forward Movement.
8. Reports of committees:
 - Auditing Committee
 - Finance Committee
 - Supplementing Pastors' Salaries Committee
 - Scholarships and Fellowships Committee
 - Committee to Finance and Distribute the *Manual*
 - Committee to Prepare a Future Program
 - Other committees
9. Report of the Treasurer of the New Forward Movement Budget Fund.
10. Report of the Treasurer of the General Conference.
11. Re Affiliation with the Church of God (Seventh Day).
12. Re Rev. Dr. J. H. Wallfisch.
13. Communication from Rev. James L. Skaggs, re the General Conference Committee on Industry and Social Service.
14. Communication from Corliss F. Randolph, re communication from Bonpland, Misiones, Argentina.
15. Preparation of the Annual Report to the General Conference.

This list was adopted as the docket, with such additions and changes in order of topics as may seem needed from session to session.

By vote the budgets of the boards and societies as compiled by the Secretary were referred to the Finance Committee for consideration.

The Director of the New Forward Movement gave quite an extended unwritten report. He told of his visit to the Pacific Coast and of the conditions and situations on that field. He explained his promotion of the simultaneous every-member canvass and the follow-up work connected with that campaign. He set forth the present financial situation, showing that a little more had been contributed to denominational work this year than last year. The report was under general discussion at the noon hour, when after prayer by Brother Bond the Commission adjourned and all the members were entertained for dinner at the home of Mr. and Mrs. Henry Ring.

The afternoon session began at two

o'clock with prayer by the Secretary. The minutes of the forenoon session were read, corrected and adopted. Continuing the discussion of the morning the Director suggested that a plan be arranged for a special effort to raise funds during the coming year to complete the school building funds for the China Mission, the Georgetown Chapel, the present deficit on the Denominational Building, and the present deficits of the Tract and Missionary societies, the Sabbath School Board, and the General Conference.

Brother Titsworth, as chairman of the Scholarships and Fellowships Committee, gave a report with verbal explanations, which after general discussion was adopted as follows as the report for the past year and as recommendations for the ensuing year, with authority to the committee to administer the work till the next meeting of the Commission.

REPORT OF THE COMMITTEE ON SCHOLARSHIPS
AND FELLOWSHIPS

According to the report of the Treasurer of the General Conference for 1922 there was a balance in the fund which he holds for this Committee of \$593.55.

During this year he has received from the New Forward Movement Budget Funds for this same purpose \$538.32, making a total of \$1,131.87.

The table below shows the names of the persons who have received help from this committee, the sums given them, and also the amounts which the Missionary Board and the Memorial Board have contributed.

Name	Given by the Commission	Given by other Agencies	Total
Duane Ogden	\$350.00	Memorial Fund. \$350.00	\$700.00
Lester G. Osborn	338.28	Memorial Fund. 275.00 Missionary Board 200.00	813.28
Russ' W. Burdick	200.00	Memorial Fund. 200.00 Missionary Board 100.00	500.00

In addition to the above sums paid out, your committee has promised Hurley S. Warren, who in September, 1923, is to enter the Seminary, the amount of \$100.00, the Memorial Board and the Missionary Board each promising him \$200.00, making in all \$500.00.

We recommend that the committee be authorized to pledge \$200.00 to Duane Ogden for next year, \$300.00 to Lester G. Osborn, and \$200.00 to Russell W. Burdick. It is expected that other agencies will assist in the support of these men so that the total sum received by Duane Ogden will be \$500.00, by Lester G. Osborn \$700.00, and by Russell W. Burdick and Hurley S. Warren each \$500.00.

We further recommend that your committee be authorized to use its discretion in granting help to other candidates for the ministry, or in in-

creasing the amounts already pledged to the beneficiaries mentioned above.

PAUL E. TITSWORTH,
BENJAMIN F. JOHANSON,
Committee.

The letter from the Mill Yard Church was read, and after an interesting discussion a committee was appointed to give the matter further consideration and study, and to report at a later session of the meeting, said committee to consist of Brothers Post and Van Horn.

After careful and extended discussion of the letter from Dr. Rosa W. Palmborg the following resolution was adopted:

Resolved, That we, as the Commission, recommend to the General Conference that our people give their loyal support to the Missionary Society in an enlargement of our work in China if Dr. George Thorngate should be sent to Liuho (Lieu-oo) as a medical missionary.

After considering the communication from the General Conference Committee on Faith and Order it was voted to approve of the Memorial which that committee had prepared to send to the World Conference on Faith and Order which is to convene in the summer of 1924, at Washington, D. C., and to recommend the approval of the same by the General Conference. It was further voted to recommend to the General Conference that an appropriation be made of twenty-five dollars (\$25.00) for 1923 and fifty dollars (\$50.00) for 1924 towards the expenses of this World Conference on Faith and Order.

After discussion it was voted that the President and the Director be a special sub-committee to report later concerning the communication in reference to work by and among colored people.

At 4.35 p. m. the Commission adjourned for the afternoon session, and the members were entertained for supper at the home of Mr. and Mrs. Henry Ring.

Promptly at half past seven o'clock the evening session opened with prayer by Brother Titsworth, and the minutes of the afternoon were read, corrected and adopted.

Brother Titsworth as chairman of the committee to prepare a future denominational program made a report. He presented data which he had gathered from a questionnaire which had been sent out and put into the hands of about 150 people. Fifty-one replies had been received, and a

summary of these was given as a report of progress. A general discussion followed which occupied the remainder of the session, and the committee was given further time for study and discussion before the report was submitted for final consideration. Adjournment was made at 9.45 p. m., to meet in the morning, Friday, at nine o'clock.

For lodgings and breakfasts the men were entertained as follows: Mr. Post and Mr. Maxson at the home of Mr. and Mrs. Henry Ring; Mr. Randolph and Mr. Titsworth at the home of Mr. and Mrs. E. M. Glaspey; Mr. Bond and Mr. Shaw at the home of Mr. and Mrs. Charles D. Stillman; and Mr. Van Horn at the home of Mr. and Mrs. Colfax Babcock.

The session on Friday morning was called to order at 9.15 by the President and prayer was offered by Brother Van Horn.

The minutes of the previous session were read, corrected and adopted.

By vote Brother Post was made a member *pro tem* of the committee to prepare a future denominational program, in place of the regular member who was absent from the meeting, Brother M. Wardner Davis.

By vote Brother Van Horn was made a member *pro tem* of the Auditing Committee in place of Brother Davis, and Brother Post a member *pro tem* of the Finance Committee in place of Brother Lowther.

The President reported in reference to the program for the General Conference at North Loup, Neb., reading from the copy as prepared for the printer in issuing the booklet program. On motion the program was approved, with the privilege on the part of the President of making such changes as may be needed from time to time during the meeting of the Conference.

The following was voted: *Resolved*, that, looking forward to the time when a revised edition of the Seventh Day Baptist *Manual* may be desirable, we commend such revision and publication to the American Sabbath Tract Society.

The communication from Corliss F. Randolph enclosing other correspondence was received and duly considered, but no action was taken, the Secretary being expected to acknowledge the receipt of the letter with a statement to that effect.

On motion the following were appointed as a committee to prepare the annual report

of the Commission to the General Conference: Brothers Titsworth, Maxson and Bond.

The correspondence concerning Rev. Dr. J. H. Wallfisch, which was referred by the General Conference to the Commission for action, was taken up; but owing to the death of Brother Wallfisch, news of which came to America soon after the arrival of his letters making request for membership in some Seventh Day Baptist Church, the Commission felt that no action was needed and it was voted thus to report to the General Conference.

In a discussion of the report to be made to the General Conference it was voted that the committee that was appointed to prepare that report be asked to incorporate in it a series of pronouncements concerning great questions of the day, for the consideration of the Conference and the people.

The following was after explanation and discussion adopted: 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 directly on such activity.

It was voted to recommend to the General Conference that the General Conference Committee on Industry and Social Service consist of one member, and that Rev. James L. Skaggs be that Committee, and that by virtue of such position he be our representative on the Commission of the Federal Council on Church and Social Service.

At twelve o'clock the Commission adjourned and the members were taken in the automobiles of Mr. Henry Ring and Mr. Jesse Maris to the home of the latter for dinner, about four miles into the country on what is known as Seventh Day Lane.

At 2.15 the afternoon session began with prayer by Brother Titsworth. The minutes of the morning were read, corrected and adopted.

Brother Maxson as chairman of the Committee on Supplementing Pastors' Salaries presented a report which was considered and adopted as follows, the committee being requested, in its study to determine conditions upon which the distribution of

funds is made, to include the matter of pastors' attendance at Conference, and how such expenses are met:

Your committee appointed to have charge of the distribution of the Fund for Supplementing Pastors' Salaries would submit the following report:

Nineteen hundred dollars (\$1,900.00) have been distributed to twenty-one of our pastors. Attached to this report are first, a schedule indicating who were the beneficiaries of the fund for this year as well as the year 1922; second, a blank questionnaire which furnished us facts upon which to make an equitable distribution of the funds; and third, a copy of the letter which was sent out to each pastor notifying him that he would receive a check from the Treasurer of the General Conference.

B. F. JOHANSON,
EDGAR P. MAXSON,
Committee.

SCHEDULE			
Name	1922	1923	
Beebe, Clifford A., Fouke, Ark.		\$100 00	
Crofoot, Mrs. Lena G., West Edmeston, N. Y.	\$ 25 00	50 00	
Hurley, James H., Bridgeton, N. J., R. F. D. No. 1	25 00	100 00	
Peterson, Frank E., Leonardsville, N. Y.	100 00	100 00	
Randolph, Miss Elizabeth F., Wells-ville, N. Y., R. F. D. No. 1	50 00	100 00	
Burdick, Paul S., Rockville, R. I.	100 00	100 00	
Greene, Walter R., Independence, N.Y.	75 00	100 00	
Lewis, Ellis L., Stonefort, Ill.	25 00	100 00	
Witter, E. Adelbert, Berlin, N. Y.	100 00	100 00	
Seager, Lely D., Albion, Wis.	100 00	100 00	
St. Clair, Robert B., 3446 Mack Avenue, Detroit, Mich.		50 00	
Powell, Sylvester S., Hammond, La.	50 00	100 00	
Thorngate, Royal R., Salemville, Pa.	25 00	100 00	
Tickner, William D., Jackson Center, Ohio	25 00	50 00	
Thorngate, Charles W., Exeland, Wis.	25 00	100 00	
Clayton, William, 1427 Colvin Street, Syracuse, N. Y.	50 00	100 00	
Randolph, John F., DeRuyter, N. Y.	75 00	100 00	
Van Horn, Theodore J., Verona, N.Y.	100 00	100 00	
Van Horn, Herbert C., Lost Creek, W. Va.		100 00	
Hills, George W., 264 W. Forty-second Street, Los Angeles, Cal.		100 00	
Klotzbach, John P., Brookfield, N. Y.		50 00	
	\$950 00	\$1,900 00	

SAMPLE LETTER

DEAR PASTOR: I am happy to announce that the Commission of the General Conference has authorized the undersigned to present to you from the Fund for Supplementing Pastors' Salaries the sum of \$..... We have asked the Treasurer of the General Conference, William C. Whitford, of Alfred, N. Y., to send the check direct to you. Should you not receive it within a few days please notify the chairman. We hope this little sum may assist you to attend the Conference, or in some other way which your good judgment may dictate.

Sincerely,
B. F. JOHANSON,
EDGAR P. MAXSON,
Committee.

July 31, 1923.

SEVENTH DAY BAPTIST FUND FOR SUPPLEMENTING PASTORS' SALARIES

DEAR FRIEND:

There is a Fund in the Forward Movement Budget which is intended to supplement the salaries of our pastors who are receiving the smaller incomes. The following list of questions is sent to you, hoping that you will answer them to the best of your ability and thus assist the committee with information, with which to make an equitable distribution of the fund.

We thank you in advance for a ready and frank response to this questionnaire.

B. F. JOHANSON, Battle Creek, Mich.,
EDGAR P. MAXSON, Westerly, R. I.,
Committee of Commission.

Name of church
Name of pastor
Salary
Other means of support as:
Garden (approximate size)
Farm (approximate size)
Cow Chickens
Free use of parsonage
Approximate value of parsonage rent for year..

Has local church made a donation of funds or supplies during the year.....If so, approximate value

Number of persons wholly or largely dependent upon income of pastor.

Parents Children

Age of children

Have there been large hospital or medical bills during the year? i. e. since July 1, 1922

Other information which you may wish to give

This is made out and forwarded to Benjamin F. Johanson, 516 Post Building, Battle Creek, Mich., through the kindness of

Date.....

It was voted that the Commission suggest to the General Conference that recommendation be made that pastors be asked to keep annual diaries of their work and of church activities, such diaries to be given to the clerks of the churches as part of their permanent records.

It was voted that the President be asked to promote the interests of the foregoing recommendation throughout the denomination.

At 3.30 o'clock, in order that the various sub-committees might have time to consider the matters committed to them, the minutes were read, corrected and adopted, and adjournment was made till the evening after the Sabbath at half past seven.

Supper was served to the members at

the home of Mr. and Mrs. Charles D. Stillman. Rev. Theodore J. Van Horn preached at the Sabbath eve service of the Nortonville Church. Sabbath morning Rev. Ahva J. C. Bond preached, and the members of the Commission took part in a male chorus, and gave talks at the Sabbath school in place of the regular lesson study, and in the afternoon spoke before the Junior, Intermediate and Senior Christian Endeavor societies, all uniting in one meeting. Dinner was served to the Commission in the church basement by the families of Mr. and Mrs. Fred Maris, Mr. and Mrs. William Vincent, Mr. and Mrs. Henry Ring, and Pastor and Mrs. Herbert L. Cottrell.

The evening after the Sabbath the session was opened with prayer by Brother Bond at 7.50 o'clock.

Correspondence from Rev. W. D. Burdick enclosing other correspondence was received and considered.

Correspondence from Benjamin F. Johanson enclosing other correspondence was received and considered.

Growing out of the discussion the following was voted:

We recommend that the plan of a joint field representative for the Sabbath School Board and the Young People's Board be continued.

The following report from Benjamin F. Johanson concerning old hymn books was received and by vote was adopted:

Your committee which was instructed to dispose of the old Conference song books would report that the supply of "Great Revival Hymns," numbering sixty or seventy books, was sent to the Detroit Seventh Day Baptist Church, and the books entitled "Favorite Hymns or Tunes," about one hundred and fifty copies, were sent to the Verona Seventh Day Baptist Church.

Respectfully submitted,
B. F. JOHANSON,
Committee.

The committee that was appointed at the Pittsburgh meeting "to have charge, with power, of the publication and distribution of the *Manual*, and to make plans for the financing of the same," presented the following report which was adopted:

REPORT OF THE COMMITTEE ON DISTRIBUTION OF MANUAL

Two hundred copies of the *Manual* have been bound in cloth, and a price of one dollar twenty-five cents per volume was decided upon to help pay for the publication.

Sixteen copies have been sold to individuals at that price. Two volumes have been sent to each of forty-five churches, one for the pastor of the church, and one for the church clerk. Eleven copies were sent to churches not having pastors, one to the clerk of each such church.

A free copy has been sent to each of the colleges, and one to the Theological Seminary.

It was suggested to the churches that where they were willing to do so the price per volume fixed upon would be gladly received by the committee, which amount would lessen the bill for the General Conference. Following this suggestion twenty-six churches have made remittance.

There is in the hands of the committee eighty-two dollars and seventy-five cents to be turned over to the Treasurer of the General Conference.

It is our plan to send one more communication to the churches not having made remittance before making our final report. We feel quite sure there are other churches that desire to pay the nominal sum asked for the book.

ESLE F. RANDOLPH,
EDGAR P. MAXSON,
A. J. C. BOND,
Committee.

On motion the President was authorized to appoint alternate members for the Joint Committee with the Church of God (Seventh Day) people. He named as such alternates, to act in the absence of the regular members, Corliss F. Randolph, Ahva J. C. Bond and Theodore J. Van Horn.

On motion it was voted to ask the General Conference to make the same appropriation as last year (\$200.00) to the work of the Federal Council of Churches of Christ in America.

On motion it was voted to ask the General Conference to make the usual annual appropriation (\$100.00) for the Secretary of the Lone Sabbath Keepers' Auxiliary.

On motion it was voted to recommend to the churches of the denomination that they conduct a "stewardship campaign" during the month of October, and then hold the simultaneous every-member canvass the first week in November.

By vote the following was adopted:

Your committee appointed to consider the appeal of the Mill Yard Church respectfully recommends that we ask the General Conference to appoint a special committee to investigate fully the conditions and merits of the case; and further that the letter from the Mill Yard Church be read in open Conference, and a vote as to the sentiment of the denomination be obtained.

Signed by,
GEORGE W. POST,
T. J. VAN HORN,
Committee.

The President explained the financial and other considerations which were the deciding factors in his choice of Pittsburgh and of Nortonville as the places where the Commission has held its two meetings of the year.

It was arranged that Sunday forenoon be given to the work of the several sub-committees, and at 10.30 p. m., the Commission adjourned to meet on Sunday afternoon at one o'clock.

The members were entertained for dinner at the home of Mr. and Mrs. E. M. Glaspey.

Brother Ring led in prayer at the opening of the session on Sunday afternoon at one o'clock. The minutes of the previous session were read, corrected and adopted.

The report of the Treasurer of the General Conference and the report of the Treasurer of the New Forward Movement Budget Fund were presented by the Auditing Committee with approval, and they were by vote recommended to the General Conference for adoption. These reports are as follows:

WILLIAM C. WHITFORD, Treasurer,
In account with
THE SEVENTH DAY BAPTIST GENERAL CONFERENCE,
July 1, 1922, to June 30, 1923.

GENERAL FUND	
Dr.	
To William C. Whitford, Treasurer of the New Forward Movement Budget Fund as follows:	
July, 1922	\$ 44 73
August, 1922	121 15
September, 1922	174 23
October, 1922	221 64
November, 1922	330 68
December, 1922	540 17
January, 1923	559 22
February, 1923	294 31
March, 1923	168 52
April, 1923	222 50
May, 1923	453 11
June, 1923	1,007 01
	\$4,137 27
To contribution from A. J. C. Bond	\$ 50 00
Sale of Historical Papers, one	3 50
Ritchie Church, for 1918	14 00
Cash	15 00
	82 50
Total Receipts	\$4,219 77

Cr.	
By disbursements,	
Ahva J. C. Bond,	
Salary July-September, 1922	\$ 550 00
October, 1922-June, 1923	825 00
Expenses, June, 1922	\$ 54 08
July, 1922	50 00
August, 1922	53 39
September, 1922	29 05
October, 1922	65 42
November, 1922	13 13
December, 1922	92 13
January, 1923	16 57
March, 1923	200 00
June, 1923	9 45
	583 22

American Sabbath Tract Society:	
Printing	\$ 29 31
Programs	42 52
Printing	3 75

Letterheads	6 50	
Printing	6 49	
Manual	1 58	
Manual	249 86	
Manual	5 50	
Year Book	794 49	
Letterheads, etc.	9 45	
	1,149 25	

The Utter Printing Co.:		
Printing Commission's Report	38 59	
Sun Publishing Company	2 25	

Commission Meeting, Westerly, 1922:		
M. Wardner Davis	\$ 71 53	
Edgar P. Maxson	2 60	
Frank J. Hubbard	20 07	
Alfred E. Whitford	95 62	
Allen B. West	91 20	
Theodore J. Van Horn	10 66	
Edwin Shaw	10 00	
Benjamin F. Johanson	66 28	
Paul E. Titsworth	40 60	
Lucian D. Lowther	155 13	
	563 89	

Clifford A. Beebe	3 50	
Prize Essays:		
Cortez R. Clawson	\$ 50 00	
Clifford A. Beebe	25 00	
Mazzini G. Stillman	10 00	
	85 00	

Conference expense at Ashaway, 1922:		
Corliss F. Randolph	\$ 22 98	
Hurley S. Warren	40 23	
Zilpha W. Seward	17 69	
J. Nelson Norwood	58 85	
Frank Hill	290 21	
	429 96	

Angeline P. Abbey, Secretary L. S. K.	100 00	
Federal Council of Churches of Christ	200 00	

Commission Meeting, Pittsburgh, Dec., 1922:		
William L. Burdick	\$ 17 87	
Henry Ring	86 50	
Paul E. Titsworth	38 06	
Theodore J. Van Horn	31 30	
Lucian D. Lowther	25 89	
Benjamin F. Johanson	37 00	
Esle F. Randolph	51 30	
George W. Post, Jr.	50 26	
Edgar P. Maxson	66 37	
M. Wardner Davis	25 39	
Edwin Shaw	37 22	
	467 16	

Manual expense:		
Corliss F. Randolph	\$ 17 98	
William L. Burdick	7 00	
	24 98	

Interest on loans	84 03	
Total expenses	\$5,116 83	
Total receipts	4,219 77	

Deficit for the year	\$ 897 06
Deficit July 1, 1922	1,420 08
Total deficit, June 30, 1923	\$2,317 14

SCHOLARSHIPS AND FELLOWSHIPS FUND	
Dr.	
To balance on hand July 1, 1922	\$ 593 55
To William C. Whitford, Treasurer of the New Forward Movement Budget Fund, July 1, 1922, to June 30, 1923, 12 months	536 32
Total	\$1,131 87

Cr.	
By disbursements:	
Clifford A. Beebe	\$ 25 42
Lester G. Osborn	100 00
Russell W. Burdick	200 00
	\$ 325 42
Balance on hand July 1, 1923	806 45
	\$1,131 87

FUND TO SUPPLEMENT PASTORS' SALARIES	
Dr.	
To William C. Whitford, Treasurer of the New Forward Movement Budget Fund, July 1, 1922, to June 30, 1923, 12 months	\$1,332 94

By disbursements:		Cr.	
John P. Klotzbach	\$ 50 00		
Balance, June 30, 1923	1,282 94		
		\$1,332 94	
SPECIAL FUNDS			
To collections at Conference, 1922..		Dr.	
To contributions to Near East Relief:	\$ 436 50		
Milton Junction	7 00		
Fouke Sabbath School	2 30		
Mrs. Willis J. Fiske	5 00		
Mrs. George Crow	1 00		
To contribution for Miss Fucia F. Randolph	10 00		
		\$ 461 80	
By disbursements:		Cr.	
Seventh Day Baptist Missionary Society	\$ 118 00		
American Sabbath Tract Society	118 00		
Seventh Day Baptist Education Society	118 00		
Woman's Board of the Seventh Day Baptist General Conference	27 50		
Sabbath School Board, Seventh Day Baptist General Conference	27 50		
Young People's Board, Seventh Day Baptist General Conference	27 50		
Near East Relief	15 30		
Miss Fucia F. Randolph	10 00		
		\$ 461 80	
BILLS PAYABLE ACCOUNT			
Bills payable July 1, 1922		Dr.	
Borrowed at various times during the year, \$300.00, \$1,000.00, \$500.00, \$500.00, \$600.00, \$400.00, and \$1,000.00, total	\$1,563 00		
		4,300 00	
		\$5,863 00	
Paid at various times during the year, \$778.00, \$300.00, \$1,000.00, \$250.00, \$600.00, \$500.00, \$400.00, total		Cr.	
	\$3,828 00		
Balance outstanding June 30, 1923..	2,035 00		
		\$5,863 00	
WILLIAM C. WHITFORD, Treasurer, In account with THE NEW FORWARD MOVEMENT BUDGET FUND July 1, 1922, to June 30, 1923			
To contributions from churches:		Dr.	
	Regular Budget	Designated	
Adams Center	\$ 547 33	\$ 269 25	
Albion	121 00	131 66	
Alfred, First	2,940 00	25 00	
Alfred, Second	1,571 43	5 00	
Andover	206 87		
Attalla	5 00		
Battle Creek	1,780 00	100 00	
Berlin	436 86		
Boulder	220 00		
Brookfield, First	883 93	171 00	
Brookfield, Second	696 81	105 00	
Carlton	129 28		
Cartwright	45 25		
Chicago	1,059 50		
Cosmos	57 00		
DeRuyter	708 00		
Detroit		225 00	
Dodge Center	475 64	26 50	
Exeland	20 00		
Farina	1,306 02	30 00	
Fouke	98 00	26 00	
Friendship	232 50		
Genesee, First	951 00	260 00	
Gentry	37 50		
Grand Marsh		10 00	
Greenbrier	100 00		
Hammond	568 54		
Hebron, First	232 00		

Hebron Center	56 00		
Hartsville	90 00	25 00	
Hopkinton, First	924 25	305 86	
Hopkinton, Second	153 63		
Independence	850 00		
Jackson Center	96 50		
Little Prairie	43 00		
Los Angeles	80 00	265 00	
Lost Creek		409 73	
Lieu-oc	27 86		
Marlboro	425 00	30 00	
Middle Island	60 00		
Milton	2,813 50	135 50	
Milton Junction	1,519 00	43 75	
Minneapolis Sabbath School	52 87		
Muskegon	20 00		
New York City	899 16	168 05	
North Loup	3,155 00	5 00	
Nortonville	1,250 00		
Pawcatuck	3,840 00		
Piscataway	689 69	25 00	
Plainfield	2,656 24		
Richburg	190 00	5 00	
Ritchie	86 00	17 00	
Riverside	1,112 21	46 13	
Roanoke	40 00	10 00	
Rock Creek	10 00		
Rockville	233 00	28 00	
Salem	1,830 00		
Scott	20 00		
Shiloh		1,983 54	
Southampton	30 00		
Syracuse	76 00		
Verona, First	663 86		
Waterford	611 33		
Walworth	288 15	60 60	
West Edmeston	344 00	16 00	
Welton	700 00		
Westerly, Second	225 00		
White Cloud	250 00		
Contributions from individuals:			
D. C. L. and L. M. Waldo	50 00		
Mr. and Mrs. D. W. Boss	20 00		
An L. S. K.	25 00		
Mr. and Mrs. M. D. Greene		6 60	
Mary A. Stillman	50 00		
Rosa W. Palmberg	10 00		
W. H. Tassell	20 00		
Grace I. Crandall	40 00		
Elene Crandall		5 00	
G. W. Brissee	70 00		
Mrs. Ruth Tarekeld and family		75 00	
Mrs. A. A. Almy		10 00	
Cash contribution		15 00	
Interest on bank balance	15 18		
Totals	\$42,111 19	\$ 5,074 57	42,111 19
			\$47,185 76

By disbursements:		Cr.	
Fund to Supplement Pastors' Salaries	\$ 1,332 94		
General Fund of the General Conference	4,152 27		
Scholarships and Fellowships Fund	538 32		
Seventh Day Baptist Historical Society	269 18		
Alfred Theological Seminary	582 03		
Alfred College	1,913 34		
Milton College	2,042 69		
Salem College	2,090 55		
Ministerial Relief Fund	2,296 09		
Woman's Board of the General Conference	3,102 70		
Young People's Board, General Conference	1,225 10		
Sabbath School Board, General Conference	1,640 18		
Denominational Building Fund	7,171 83		
American Sabbath Tract Society	5,183 79		
Georgetown Chapel Fund	573 55		
Boys' School Building Fund	1,152 55		
Girls' School Building Fund	1,162 60		
Seventh Day Baptist Missionary Society	10,670 05		
Miss Marie Jansz and work in Java	75 00		
Fouke School	10 00		

Seventh Day Baptist Education Society	1 00	\$47,185 76
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This is to certify that the accounts of William C. Whitford as Treasurer of the Seventh Day Baptist General Conference, and as Treasurer of the Seventh Day Baptist New Forward Movement Budget Fund, have been examined and declared correct by the Auditing Committee.

EDGAR P. MAXSON,
Chairman of the Auditing Committee.
Nortonville, Kan.,
Sunday, August 19, 1923.

The Finance Committee made its report which was adopted as follows:

REPORT OF THE FINANCE COMMITTEE
To the Commission of the Seventh Day Baptist General Conference:

The following is a brief digest of the reports of the Treasurer of the New Forward Movement Budget Fund and Treasurer of the General Conference.

The total receipts for the Budget Fund were, \$47,165.76, and the disbursements were the same, \$47,165.76. (For the items see the reports.)

The foregoing shows that approximately 57 1/2 per cent of the budget, \$81,500.00, was contributed as against 60 per cent in 1922 and 73 per cent in 1921, being exactly \$2,296.38 less than was contributed in 1922.

As to the General Fund of the General Conference, the report shows receipts from the New Forward Movement Fund of \$4,137.27, and specials of \$82.50, a total of \$4,219.77, while the disbursements of the year total \$5,116.83, or a deficit of \$897.06 in this fund. (For the items see the report.) But at the beginning of the Conference year there was a deficit in this fund of \$1,420.08, or a total deficit at the present time, July 1, 1923, of \$2,317.14. There are two funds in the hands of the Treasurer which show balances on the debtor side, the Scholarships and Fellowships Fund with a balance of \$806.45, and the Fund to Supplement Pastors' Salaries with a balance of \$1,282.94, a total of \$2,089.39. This would make a net deficit in these three funds of \$227.75. Other special funds pass through the hands of the Treasurer, as will be seen from his report, and he finances the deficits by making short-time notes, when his checking account is low, and paying them off as soon as funds come in. This is shown in his Bills Payable Account. This account on July 1, 1923, shows bills payable to the amount of \$2,035.00. Subtracting from this the net deficit of the various accounts we have as his cash on hand balance in bank \$1,807.25.

By consulting the report of the Commission of last year, page 1, and the Year Book for 1922, page 90, under the revised budget plan, it will appear that there was placed in the Budget for the General Fund of the General Conference the item of \$7,500.00 with the expectation that it would raise, at 60 per cent \$4,500.00. It was thought that when one half of the salary of the Director of the New Forward Movement was paid by the Tract Society then the Conference expenses would be materially reduced, so that the \$4,500.00 would not only meet the expenses of the year but would also largely take care of the \$1,420.08 already on hand. As shown above this

has not been the case, although the expenses are less than they were the year before. The following table shows how the budget for the Conference which was adopted last year has actually worked out.

Budget Items	As planned	Actual	Gain	Loss
General expense	\$ 600.00	\$ 429.96	\$170.04	
Printing	850.00	1,190.09		\$330.09
Federal Council	200.00	200.00		
L. S. K. Auxiliary (Mrs. Abbey)	100.00	100.00		
Expenses of the President	100.00		100.00	
Expenses of the Commission	650.00	1,034.55		384.55
Salary of the Director	1,100.00	1,375.00		275.00
Expenses of Director	700.00	583.23	116.78	
Incidental	100.00	109.98		9.98
Interest	100.00	84.03	15.97	
	\$4,500.00	\$5,116.83	\$402.79	\$999.62

Upon consulting the budgets of the various boards and societies that have been sent to the Commission, and finding that in no case do any of them exceed the estimates of last year, we recommend the adoption of the New Revised Budget for the coming year, being the same as that of last year.

Since it appears that, owing to the lack of funds as anticipated from the New Forward Movement, there are deficits in the general funds of the Missionary and Tract Societies, of the Sabbath School Board, of the General Conference, in the special funds for the Boys' and Girls' School Buildings, in the Georgetown Chapel Fund, and on the Denominational Building as now partly completed,—aggregating in all approximately \$35,000.00,—we recommend that the General Conference request the Commission and the Director of the New Forward Movement 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.

HENRY RING,
GEORGE W. POST, JR.,
Finance Committee.

Nortonville, Kan.,
Sunday, August 19, 1923.

The committee appointed to consider certain correspondence made the following report, which was adopted:

Your committee would report that we recommend that the Board of Trustees of the American Sabbath Tract Society be asked to continue its investigation into the matter of possible openings for Sabbath reform work among colored people, making any report needed to the Commission.

A. J. C. BOND,
ESLE F. RANDOLPH,
Committee.

The committee appointed to prepare a future denominational program to follow the present five-year period of the New Forward Movement presented its report which was finally adopted, to be recommended to the General Conference as fol-

lows: (See SABBATH RECORDER, September 10, 1923, page 327.)

The committee appointed to prepare the annual report of the Commission to the General Conference presented it in outline, which was adopted with instructions to the chairman and the secretary of the Commission to rearrange and put into form, and to have it printed in suitable quantity for distribution at the time of the General Conference, and then printed with such changes as Conference may make for use during the coming year.

It was voted to authorize the President to call a special meeting of the Commission at North Loup at some time during the General Conference should such a meeting be desired.

The following resolution was introduced by Brother Van Horn and was most sincerely and heartily adopted:

The members of the Commission of the Seventh Day Baptist General Conference have been very happy in their experience as guests of the Nortonville Church during their four-day session here. We wish to convey to the church and its pastor, and especially to the ladies, our deep appreciation of their most generous and efficient hospitality in ministering to our needs.

Brother Ring was appointed as an additional member of the Auditing Committee to act at the time of the General Conference at North Loup. The minutes were read, corrected and adopted.

The meeting adjourned after prayer by Brother Van Horn at 3.30 o'clock.

ESLE F. RANDOLPH,
President.

EDWIN SHAW,
Secretary.

SPECIAL MEETING

The President of the General Conference, Esle F. Randolph, called a special meeting of the Commission on Monday, August 27, 1923, at the close of the morning session of the Conference, at North Loup, Neb. Members present, including the new members just elected, were as follows: Esle F. Randolph, retiring President, Alva L. Davis, President-elect, Theodore J. Van Horn, Henry Ring, D. Nelson Inglis, and James L. Skaggs. In the absence of the Secretary, Brother Skaggs was appointed secretary *pro tem.* The new President acted as chairman of the meeting. Brother

Van Horn was appointed as a temporary member of the Auditing Committee in place of Brother Maxson.

President Davis made the following appointments for the ensuing year:

Auditing Committee: M. Wardner Davis and Henry Ring.

Finance Committee: George W. Post and D. Nelson Inglis.

Scholarships and Fellowships Committee: Paul E. Titsworth and James L. Skaggs.

Committee to Administer the Fund for Supplementing Pastors' Salaries: (Not named.)

Voted that we request Lester G. Osborn to accept the invitation of the Young People's Board to meet with it in Battle Creek while on his way from Conference to Alfred, N. Y.

Voted that President be instructed to work out with the Director of the New Forward Movement the supplemental program for raising funds to pay the deficits.

Voted to adjourn to the call of the President at such place and time as he shall select.

ALVA L. DAVIS,
President.

JAMES L. SKAGGS,
Secretary pro tem.

IMPORTANT ANNOUNCEMENT

For financial and other reasons the publication of the Fourth Year Intermediate Graded Lessons has been postponed temporarily. Classes completing the Third Year Intermediate this October first may continue the course with the use of the Fourth Year helps from other publishers. The Baptist, Methodist or Presbyterian may be ordered through our publishing house.

Though this work is suspended for the present, it seems to the Sabbath School Board very desirable that two years more of the Graded Lessons (ages 16 and 17) be written by our own editors and published soon. This may be done next year if conditions are favorable.

In behalf of the Sabbath School Board,
EDWARD M. HOLSTON.
September 20, 1923.

"Many modern parents are apt to be more anxious about their children's physical health, education, or even their place in society, than about their religious training."

MISSIONS

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

A LETTER FROM CHINA

DEAR RECORDER READERS:

Something internal has been prompting me to write to you, for some time past, and having awakened early this bright August morning, and feeling a little in the spirit of it, I will send a few lines in your direction. Yesterday was a powerfully hot day, so much so that it took power away from us poor mortals who endured it. The latter part of the night grew cool enough for sleep and this morning seems quite comfortable. I hope the day will remain so to some degree, for Eling and I are breaking up housekeeping and going to Lieu-oo today. I have had the month of July with her in Shanghai, keeping house together as we did in America. And it has been very pleasant. We have occupied the Crofoot house while they were at the hills. They are coming down soon and I am sorry it is necessary, for the month of July, excepting the last few days, has been quite comfortably cool and I am afraid that August may be planning to make up for it, on top of its own quite sufficient heat.

Shanghai is not an especially good place to spend a summer vacation, but as we did not seem to need a change of climate so much as change of occupation, it has served very well indeed. Eling was at the end of her endurance nervously, from too heavy work with teaching and music during the spring term, and I was certainly glad to get away from the noise of the insane people we had on the place. I don't know whether to be glad or sorry that our reputation for the treatment of the insane is so good! I am glad for their own people, who have no facilities for taking care of them, and neither Dr. Crandall nor I seem to have the heart to refuse to take them, ever, so for months now we have not been without two or three on the place. There were three when I left, on the first of July, but I knew the worst one was leaving in a few days. Miss Burdick, who has been out with Dr. Crandall since I came away, says

the others are also gone but that two others not so noisy have come in.

We have patients of all varieties of course, and many that cause no more anxiety than the insane, but the latter mean more care for the doctors personally, as there are very few Chinese who seem to have the power to control them except by force. And that is not best for the patient, though at times it has to be resorted to.

Dr. Crandall says she does not want to take a vacation this year. I hope her health will not suffer for it. We used to plan to take our vacations in the spring and fall alternately, but now that we have started our Nurses Training School the teaching involved makes that rather inconvenient. That plan was better when we were together to help each other out in the most unbearable heat. This year Miss Burdick has been with Dr. Crandall most of the time I have been away, which must have been a help. She has been superintending the Daily Vacation Bible School there and now will have oversight of the one here, though they have a very efficient superintendent in a young man who was formerly in our Boys' School here. I have no doubt Miss Burdick will write you about the work of these.

Our month in Shanghai has been broken with two little trips to interesting places. One was to Hangchow, where we could at least see some hills and had a boat ride on the beautiful West-lake, which is surrounded by interesting spots. We were there for only twenty-four hours, staying at night in a Christian orphanage, where one of our Girls' School teachers was spending a few weeks with the superintendent. They went with us on the boat ride and the visits to the places around the lake. The rain poured a perfect deluge part of the time, but it was warm and no harm was done except to clothes that were washable. It is a pity that interesting places in China are usually Buddhist temples, but so it is. It is not the temples themselves that are so interesting, but they have been built in the most beautiful spots. A mile ride in rickshas to the farthest one made us feel as if we were in the mountains, as the road wound through such wild uncultivated territory. Around Shanghai there is no uncultivated land, except paupers' graveyards. That is because the land is so good and productive. With the masses who have to be fed, it would

really be wrong for such land to be left idle. But there the ground is rocky, and trees and bamboos are most valuable product, and they certainly are a product beautiful to the eye and other senses. One great temple had an idol about forty feet high, with over five hundred others of usual size, which is a good deal larger than a large man. They were all resplendent in new gilt, and the whole temple had been newly repaired, all at an enormous sum. Pilgrims come from far and near and bring plenty of money to the temples and priests and monks. I met one of the latter, an intelligent young fellow who told me that they had a "foreign" idol also. I told him we foreigners had no idols but believed in the true God. He said he knew that. I asked him if he really believed in the idols, and he answered, "We make a living by deceit." Many Buddhist priests have given me the same frank answer. I suppose they justify themselves by the fact that most of the Chinese people seem really to want to be deceived.

Our other little trip occupied three days and four nights. We went to visit an old friend of mine, once a missionary, who married a business man of Ningko. They are spending the summer on an island called Poo-too. It is a sacred Buddhist island and there are no houses on it except temples and monasteries and hermitages, and a few little shops full of rosaries and other such stuff. There are thousands of monks and priests, and I don't know how many idols. In just passing through the main road of the island twice I became so full of loathing for idols and the dirty monks with their characterless faces, begging along the way, that I had a great desire to throw them all into the sea! I felt a real anger against it all. The island itself is delightful, far enough out at sea so that the water is blue and the breezes cool. My friends are located in a temple (the monks rent out their bedrooms in the summer) amongst and on some high rocks at the end of a wonderful smooth white beach. It is at the head of a bay surrounded by rocky hills, most beautiful to the sight, and the beach is so fine and large that it might accommodate a thousand or more bathers, and my friends have it entirely to themselves. We went in twice to our great enjoyment.

It is such an exquisite and such a cool

place I would love to go there for a summer some time, but the fact that it is completely given up to idolatry is so abhorrent to me that it almost counteracts the attractions. Thousands of pilgrims visit the place every year and enrich the lazy monks and priests, parasites on the body politic! The boat on which we went and came was loaded with them. We went second class Chinese cabin. The possibility of going that way made the trip possible for us. On most steamers Europeans are not allowed to go Chinese passage, and European travel is much too expensive for our pocketbooks. It would of course be much pleasanter.

I took with us one of Dr. Sinclair's adopted girls as she seemed to need a little change. Coming back we had a four-berth cabin and another Chinese woman was put in with us. She proved to be a very pleasant lady and one acquainted with old friends of mine. She told me that one of her daughters had attended the Baptist school and had joined the Baptist church. She herself had just been on a pilgrimage to the island and seemed proud of the fact that she had spent over a hundred dollars, worshiping in every temple and at every shrine. She did the same last year. I asked her why she did not give it up and worship the true God along with her daughter, but her faith in the idols seemed fixed, though her face began to look perplexed and a little troubled after I talked with her awhile about it. I hope I did plant some seeds of doubt in her heart, but according to Isaiah the idols "have eyes but they see not, and ears but they hear not, and they that worship them are like them." Isaiah knew what he was talking about!

I planned to get all my letters answered up during this month of vacation, but have not accomplished it, and in writing this have had in mind those friends to whom I still owe letters, as well as many others.

And now for another year of work! May it mean more for the kingdom than the work of the last year.

Sincerely yours,

ROSA PALMBORG.

Shanghai, China,
August 1, 1923.

Life and religion are one thing, or neither is anything.—George Macdonald.

A GOOD ANNUAL MEETING

Editor Sabbath Recorder,

DEAR FRIEND: The Seventh Day Baptist churches of Iowa and the Church of God of Marion, Iowa, met this year for their annual session with the church at Marion, September 7-9, 1923. Rev. C. B. Loofbourrow was the delegate from the northern Wisconsin and Minnesota churches. He had with him five members of his family. Rev. H. Eugene Davis, of Shanghai, China, was also present as a representative of our denomination. The above mentioned, together with seven from Garwin and twenty from Welton, made a large delegation for the little group at Marion to provide for. They were equal to the occasion, however, and beds and meals were provided for all.

Brother Loofbourrow preached the introductory sermon and coming directly to Marion from Conference, it is no wonder that his theme should have been "Go Forward." This was taken as the theme of the meetings. Sunday morning Brother Loofbourrow spoke again, from the text, "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." He made a strong plea for the individual lifting up of the Man of Galilee. Brother Davis upon two occasions made very clear the need of Christian service in China, and Sunday afternoon with the help of his educational exhibit gave all a better and more sympathetic understanding of China, her people and their customs. It was a matter of great edification and interest to have present with us Brother Davis. At the close of the sessions a vote of thanks was extended him for his help and cooperation. The writer spoke Sabbath morning from the theme, "We go forward through honest, consecrated endeavor," and in the last session from the theme, "Faithing our hope by trust, love and service in God." Conference meetings of splendid interest were conducted Friday and Sunday nights.

Sabbath morning Mr. Will Carver, superintendent of the Marion Sabbath School, had charge of the lesson period, and during the meetings essays were read on the following subjects: "What freedom of worship under the Constitution means to me," by Mildred Severance, of Garwin; "Student Life at Milton College," by Merritt Van Horn, of Welton; "What is your mission in life?" by Ava Van Horn, of Garwin;

"Let Us Smile," by Mrs. C. A. Nelson, of Marion; "The Vacation Bible School," by Ila Hurley, of Welton; "Faith," by Mrs. Marie Carver, of Marion.

The young people's hour was in charge of Miss Vivian Hill and was enjoyed by all. Some twenty-five young people were present this year and had a large part in the way of special music and in leading opening praise services.

At the close of the sessions one sister presented herself for membership with the Marion Church. Brother Carver extended the right hand of fellowship, and asked all present to come forward and welcome her in her new relationship. This was an impressive ceremony. There were others in the meeting who were thinking about a change of relationship and no doubt if the effort is followed up others will be added to the church.

The writer of this article is of the opinion that the work of Christ's kingdom in Iowa needs pastors in the churches at Marion and Garwin; in four or five other meetings of this nature that he has been privileged to attend this summer, the same interest, spirit of fellowship and consecration has been manifested. God is calling us to a forward movement all along the line, doors are open on every hand, the fields are white unto the harvest. We should be much in prayer to the Lord of the harvest for the leading of his spirit.

The place of meeting next year will be Welton, Iowa. Brother L. A. Van Horn was elected moderator.

CLAUDE L. HILL.

Welton, Iowa.

IN THE HOSPITALS

In one hospital the worker said one of the nurses called her attention to a patient who had been there about a week and was very lonely because she could not speak or understand English. The nurse said, "Can you not do something for her as no one has been able to make her understand a word since she has been here." Our worker went to the woman and handed her a Gospel in Hungarian. She took it, looked at it for a moment, and then with tears threw her arms about the worker. Her words were not understandable but her gratitude was evident.—New York Bible Society.

WOMAN'S WORK

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

BOOKS! BOOKS! BOOKS!

Books! Books! Books!
And we thank thee, God,
For the gift of them;
For the glorious reach
And the lift of them;
For the gleam in them
And the dream in them;
For the things they teach
And the souls they reach!
For the maze of them,
And the blaze of them,
For the ways they open to us,
And the rays that they shoot through us!

Books! Books! Books!
And we thank thee, God,
For the light in them;
For the might in them;
For the urge in them
And the surge in them;
For the souls they wake
And the paths they break;
For the gong in them
And the song in them;
For the throngs of folks they bring to us,
And the songs of hope they sing to us!

Books! Books! Books!
And we thank thee, God,
For the deep in them;
For the rhythmic swing
And sweep of them;
For the croon in them,
And the boon in them;
For the prayers they pray
And the doubts they slay;
For the do in them
And the true in them;
For the blue skies they shew us
And the new stars that they strew us.
—William L. Stidger.

A NEW COMMITTEE WITH A GREAT TASK

The approaching college season with thousands of students flocking to educational centers is a time of great inspiration and promise for the future.

If this is true of our American future, how much more significant is it in those lands of the Orient and nearer countries with their millions bound by ignorance and superstition from which the few have been awakened and are coming in larger and increasing numbers to American colleges and universities. These numbers are few in

comparison with the populations from which they come but 10,000 students from foreign lands form a no mean part of our student body.

The Committee on Friendly Relations among Foreign Students in America, in a leaflet entitled "Master Keys to the Doors of Nations," asserts that these 10,000 students from other lands can open or close the doors to the Christian enterprise.

A letter written last year from a man of thought and influence in Peking asserts that "more Chinese students give up their faith in Christ and Christianity while studying in the United States than become Christians during that time."

The fact that these foreign students in America will have an influence in their homelands in the realms of social, educational, political, moral and religious life out of all proportion to their numbers and experience because they will have the best equipment for leadership along these lines, puts a great privilege and an urgent duty upon every Christian man and woman in America who has any contact with student life to capture these in our midst for God and his Kingdom.

The new Committee on Foreign Students, in connection with the Federation of Women's Boards of Foreign Missions, interprets these facts into terms of Board and Church responsibility.

There are more foreign women students in our various American institutions of learning each year than there are missionaries sent out yearly by all the Women's Boards together.

What a tremendous loss to the Christian enterprise, if these students return home with the prestige of foreign learning and use this prestige to belittle and oppose Christian teaching and education! Every one of these students should be sent back home as an ally, enthusing the people in those lands with the Christian spirit felt in America.

Is there any greater missionary work to be done than this?

The Federation Committee does not propose to duplicate the many accomplishments of other similar organizations but desires to become the channel for the exercise of board responsibility, through which individual churches in strategic educational centers, and qualified individuals within these churches, may work out efficient methods

for accomplishing our ideals and translate these methods from theories into results and facts. Our aim is to emphasize the church as the home of the universal Christian family, to give personal friendship to the individual and to open the hearts and homes of the women who constitute the church in a large measure to these young women in a strange land, in such a way as to meet real needs of life and to exalt the Christ.

College dormitories and young student companions do not speak loudly of the Christ life in terms of love, home and true friendship to these girls coming into a new environment with their new freedom. The work must, therefore, become much more personal than can be accomplished by social functions, by occasional visits or by lectures, clubs and talks. The real work will be by the silent influence of a personal life and friendship, individual consecration such as a mother gives to her daughter.

A few illustrations of this individual friendship may emphasize more concretely what the Federation Committee believes essential to far-reaching success in bringing family and church life into the consciousness of these future women leaders.

A Chinese girl, of exceptional ability, received her B. A. degree in a Western denominational college. She expressed to one of the board women her great desire to study in a larger institution and take her master's degree in science as an aid to the higher education and standing of women of her country.

Both were attending a missionary convention at the time and it chanced to be the twentieth wedding anniversary of the board member. A letter from her young daughter at home reads thus:

"We've wondered what would give you the most pleasure on this anniversary day. You seem well supplied with china so in a family council this morning, it was suggested that possibly you would like a gift of *living China* best of all, therefore we agreed to write that if you wish to do something for this young Chinese girl in whom you are so interested, we will all join in making your efforts a genuine success."

How much greater this gift of sympathetic helpfulness to do a desired work than the costliest gift of material value!

The Chinese student became a member or really a daughter of the family, since the home was in a university city. She took

her M. A. degree in physics with highest honors and stayed on a second year to do some public work for the board which she represented. Returning to China to hold a responsible position at the head of a high school she wrote back to her "American Mother" thus: "Of course I value the opportunity I had to study and take my master's degree, but the greatest things I learned in America, the things which will serve me best in China, I learned by living with parents and children in a Christian home. These are invaluable to me. How often now do I long to go up into your room, where by counsel and prayer my difficulties were banished. What a privilege to really know the Christian American home influence in this lovely and loving way. I pray God to make me a real mother to many needy girls of my own land."

A young Japanese girl crossed the Pacific on one of the great steamers. As she neared San Francisco she confided to a woman who had been friendly with all the student girls on board, that she had to go to New York and was afraid to go alone. She knew a Japanese family in San Francisco who could buy her ticket and put her on the train but she had heard that it took a week to go to New York. This church woman had been traveling in the Orient with her family and naturally enjoyed privacy of drawing room and meals. But the need of "one of these little ones" made a louder call than comfort. Miora was attached to the family party and during the week learned much of American life and custom. Later, while at school she spent many week-ends in this home and in trying to express the impression received she said: "I love America, in Japan our homes are all walled and everything faces in, here homes all face out and seem to send out their welcome like the Christ saying, 'Come unto me and find rest.'"

Two sisters, bereft of their parents, but left with a comfortable home and sufficient means, nearing middle life and unmarried, found life lacking in zest and real interest. They wearied of social functions and even of missionary meetings, they really couldn't read or travel all the time.

They became interested in a Chinese girl in New York who had more ambition than money for her education. Their fine family home was in the village of one of the large

women's colleges. Leaving their New York apartment with its ennui, they opened their real home and undertook the college education of Su Ling.

By the time she was graduated and returned to China another charming girl was found to take her place. Su Ling was married and when little Su was expected they found almost a mother's joy in sending the mother the latest scientific information and with their own hands made the little layette which was Chinese in appearance but American in all its standards of health and comfort. That same old family home has interpreted Christian living and standards already to three splendid foreign students.

—*The Missionary Review of the World.*

SABBATH INSTRUCTION VERSUS DOGMATIC COMMANDS

Copy of a letter sent to the People's Forum of the Worcester (Mass.) *Gazette* in answer to a letter advocating Sunday observance.

To the Editor of the Gazette:

SIR: The writer has read with interest in the Forum Column of your paper the letter of C. C. Mann in answer to one of Mr. Maynard relative to the Seventh Day Sabbath. The contention of Mr. Mann is that "Christ never commanded men to keep the Sabbath holy," and "there is no command in the New Testament by either Christ nor any of his disciples to keep any day holy."

Mr. Mann is regarding conduct as defined and perpetuated by arbitrary commands, whereas the truth of right living lies in interpreting law as instruction and not as arbitrary commands. Men can not live wisely and happily by narrowly interpreting the New Testament or any other religious instruction in this dogmatic manner, for law in its original Hebrew significance meant instruction. Christ himself referred to the Psalms as law several times, thereby correcting the arbitrary impression one is apt to attach to the instructions expressed in the so-called law of Moses. The New Testament teaches grand truths, and not arbitrary commands regarding Sabbath observance.

For successful living one should not be dependent so much upon arbitrary com-

mands as upon edifying and constructive teaching. I keep the Seventh Day, not merely because it is arbitrarily commanded, but because the expressed command showed me that I and my fellow-creatures needed that day of rest and refreshment. Because the New Testament does not command it, is no excuse for my neglecting it.

The New Testament does not command a man to wash his face, nor perform other hygienic practices, very desirable but too numerous to mention here. This omission of arbitrary law is no excuse for any one's neglect, and people who live wisely and happily make these edifying practices a part of their daily life.

Similarly people who live wisely and happily recognize that the observance of a day of rest is not merely an arbitrary command; but more necessary and edifying than many other customs. The Old Testament law exists as a verbal expression of the divine method for enlightening the human conscience, out of the degeneracy of heathenism into the regenerative power of Christ. In Paul's own words that law was a schoolmaster. It is a schoolmaster to bring us to Christ when we incline toward heathenish practices, just as a modern school-teacher brings his or her pupils back to daily face washing and other hygienic practices, if they incline into degenerate ways.

After Christendom has struggled a little longer in the vain attempt to attach original Sabbath sacredness to the first day of the week, there is coming a great reform, calling mankind to the observance of the day Christ observed but made no arbitrary command to regulate. Increasing numbers of people are recognizing the value of that Sabbath, not merely because Moses commanded it while Christ did not, but because in their hearts they believe "the Sabbath was made for man and not man for the Sabbath."

LOIS R. FAY.

"If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal souls, if we imbue them with principles, with the just fear of God and love of fellow-men, we engrave on those tablets something which brightens all eternity."—*Daniel Webster.*

YOUNG PEOPLE'S WORK

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

MY DENOMINATION'S FUTURE

Christian Endeavor Topic for Sabbath Day,
October 13, 1923

DAILY READINGS

Sunday—More consecration (2 Cor. 6: 1-10)
Monday—Preaching (2 Cor. 4: 1-7)
Tuesday—Neighborly service (Isa. 42: 5-9)
Wednesday—Co-operation with all (John 17: 20-26)
Thursday—Missionary zeal (1 Cor. 9: 1-5; 11: 1)
Friday—Larger benevolence (1 Cor. 16: 1-3)
Sabbath Day—Topic, What my denomination is planning for the future (Luke 4: 16-21)

In planning for this week's topic each board was asked to present briefly its plans for the coming year. We hope that statements from the other boards will be ready for publication next week.

R. C. B.

WHAT THE BOARDS ARE PLANNING

MESSAGE FROM THE CONFERENCE PRESIDENT

Two historic Conferences have passed into history—the one at Ashaway, Rhode Island, and the other at North Loup, Nebraska. The atmosphere of both these Conferences was charged with the spirit of loyalty—loyalty to God, to Christ, to the Bible. That grand old hymn, "Faith of our Fathers," rang out in song in almost every session.

The prayer of my heart is that that spirit of loyalty may grow among us; that we may be unified in spirit and purpose, and our sympathies broadened, deepened and sensitized; that the great fundamentals of our faith may grip us as a people; that we may be set free from our slavery to trifles, and give ourselves in joyful surrender to the blessed Christ; and that a wave of evangelism may sweep over us, and multitudes be led to Christ, his Church, and his Sabbath.

Let us lay our plans large and wide. Let us ask and expect great things from God. Nothing can prevent this year from being

the richest in our lives—nothing but unbelief.

"According to your faith be it unto you."
REV. A. L. DAVIS.

THE WOMAN'S BOARD

The Woman's Board for the coming year will work along the same lines as in the past helping the other denominational boards put across the Forward Movement program.

For the China Mission we will pay the salaries of Susie Burdick and Anna West and \$100 for each of the projected school buildings. For South America we will raise \$200 for the chapel at Georgetown; for evangelistic work in the Southwest \$250, and for Fouke \$200. For the Twentieth Century Endowment Fund for our schools we will give \$300 and for Retired Ministers' Fund \$250. For the Tract Society we hope to receive at least \$900.

We would like every society that has fifteen women and girls available to put on the pageant "The Light Hath Shined," and each one having a lantern to use the China slides.

We want a Woman's society in every church and every woman a member, and each society studying missions.

MRS. HATTIE E. WEST.

Milton Junction, Wis.

THE YOUNG PEOPLE'S BOARD

This year the Life Work Recruit movement will be emphasized more strongly than last year. Already we feel that the results have fully justified the existence of the movement. A comprehensive study course is laid out for the future under the direction of an able superintendent. Social Fellowship will not be overlooked and you will not be allowed to forget the Quiet Hour, Tenth Legion, Expert Endeavor and Efficiency work. The new project for the year that will be given the strongest emphasis is the RECORDER reading and subscription contest. Watch for later details of this and may I ask that you give the matter the attention that it deserves. Our young people have considerable time for reading. Let us devote a part of it to reading our own denominational paper.

Bulletins will be sent out soon to your corresponding secretary outlining the work of the board. If you want the board to be

of maximum service to you and your society please read these bulletins at your regular prayer meetings and give them careful consideration at your Executive Committee meetings.

BENJAMIN F. JOHANSON.

Battle Creek, Mich.

WHAT THE SABBATH SCHOOL BOARD IS PLANNING FOR THE FUTURE

The Sabbath School Board was organized by the General Conference fifty years ago. The object of the board is to promote religious education in the denomination. During the past year the members of the board have directed their attention toward three principal lines of work,—the improvement of the methods used in the weekly Sabbath schools, the editing of three Sabbath school periodicals, and the promotion of the Vacation Religious Day schools. The last mentioned line of work was especially successful during the past summer, for vacation schools gave instruction in eighteen of the larger churches for three weeks to about half of the children in the denomination.

For the future the Sabbath School Board plans to redouble its efforts in these three lines. The field secretary, Rev. Edward M. Holston, will visit the Sabbath schools and help them to do more effective work. The members of the board hope that the schools will use more largely the *Helping Hand* and the graded lessons provided by the board. And they propose to help every church to hold a Vacation Religious Day School next summer.

ALFRED E. WHITFORD.

Milton, Wis.

THE AMERICAN SABBATH TRACT SOCIETY

The purposes of the American Sabbath Tract Society is set forth in its charter as follows:

"To promote the observance of the Bible Sabbath and the interest of vital Godliness and sound morality, and to print and circulate the religious literature of the Seventh Day Baptist Denomination of Christians."

Or, to put it in another form, the real issue which the Tract Society represents is that which distinguishes Seventh Day Baptists from the great evangelical body of Baptists, namely the observance of the Bible Sabbath, the Sabbath of Jesus, the Christ, and its restoration to the Christian world.

We do not seek to proselyte, but we do seek to induce all Christians of whatever denomination to keep the Sabbath. This, then, is the particular mission of Seventh Day Baptists, and the more liberally it is supported, the more rapidly can that mission be accomplished.

CORLISS F. RANDOLPH.

THE SEVENTH DAY BAPTIST HISTORICAL SOCIETY

The main purposes of the Seventh Day Baptist Historical Society, which is incorporated under the laws of the State of New Jersey, are

"To establish and maintain an historical library and museum . . . ; to investigate the history of . . . Seventh Day Baptists: [and] to acquire and preserve records and other objects of interest and data relating to their history," etc.

The society has already acquired a remarkable collection of books and other objects of interest, of great value. It solicits not only gifts of money for endowment and current expenses, but likewise old church records, diaries, printed books relating to Seventh Day Baptists, and any other objects of historical interest suitable for a library or museum.

CORLISS F. RANDOLPH

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

How can we co-operate in our denominational program for this new Conference year? A few nights ago I had the great pleasure of meeting an old friend whom I had not seen for fourteen years, since we were boys. He is planning to enter Alfred Theological Seminary this year, to prepare for the gospel ministry. Other young men are also starting this year to prepare for the ministry. This friend stated that his decision to enter his chosen field of work was the result of our Life Work Recruit campaign, and no doubt some of the others made their decision at that time. How wonderful it is that we have such consecrated young people, and yet we need more of them if the future plans of our denomination are carried out. Let us have more decisions of this kind, in other words, more full time-life work recruits, who will consecrate their lives to some special work.

And besides this, let us also consecrate our pocketbooks to the Master's service, and have more Tenth Legioners. Come on! Let's go!

FORWARD WITH FAITH

HURLEY S. WARREN

(Conference Paper)

It is difficult to attempt this subject so that it will fit into the order of things without first feeling the pervading spirit of General Conference. But one can speak briefly as best he knows.

FORWARD WITH FAITH

1. An optimistic viewpoint.

Some one has said that "optimism is the most forceful element in American thinking, and growing more so." Then, since we are Americans and contributors to American thought, we are developing in this "most forceful element," optimism.

Now we begin to ask for a definition of this term. Mr. O. S. Hoffman, of Battle Creek, Mich., says, "Optimism may be defined as the firm belief that there is a good time coming; that the best things are yet ahead of us; that there is a steady progress in this world from bad to better, issuing in ultimate attainment of the best. It is that attitude of mind which is always expecting the good to happen, rather than the evil. It is the hopeful, cheerful, joyful disposition that is constantly endeavoring to banish worry and fret and anxiety and fear; cultivating in their stead calmness, repose, confidence, complete trustfulness in an infinitely wise and loving Providence, which is making all things work together unerringly for man's final good."

Do we believe that the best things are yet ahead of us? Are we expecting the good to happen, rather than the evil? Do we have hopeful, cheerful, joyful dispositions? Do we endeavor to banish worry, fret, anxiety and fear, and cultivate in their stead calmness, repose, confidence, complete trustfulness in an infinitely wise and loving Providence, which is making all things work together unerringly for man's final good?

"Optimism, therefore, is power; power to dare, to do, to suffer, to endure; power which can turn weakness into strength, disease into health, fear into courage, defeat into victory."

Let us think a moment, do we have this power?

"Optimism is undeniably an indispensable element for the attainment of the highest success and happiness in life. Optimism is contagious; its manifestation in ourselves tends to produce it also in those about us."

Are we helping those about us to experience the higher and better things of life?

The optimist makes the world brighter and better and happier as a result of his being in it. The world, therefore, has need of him. If we are striving to cultivate optimistic viewpoints (and the most of us are) the world has need of us.

The highest and best example of an optimistic life is that of Christ. In every utterance and act of the Master there was the evidence of the brighter and better. It is only through following his example that we may realize genuine optimism.

2. Faith in God.

According to the Greek word for faith there are three elements that enter into its full and true meaning. First, belief, an act of the intellect; second, consecration or committal, an act of the will; and third, trust, an act of the affections. So we readily see that one who has true faith expresses it with his entire being. When we have this faith in God we are unreservedly enlisted in his service.

Dr. George W. Truett, of Texas, says, "Only by service can we vindicate our faith. 'Why call ye me, Lord, Lord, and do not the things which I say?' Faith is more than a dogma. Faith is a passion. Faith lives; faith achieves; faith arrives; faith is valuable in proportion as it arrives in service. 'Faith without works is dead, being alone.' Great believers have always been great doers. It is true in every realm. When Garibaldi was thrust into prison by his enemies he managed to scribble upon a piece of paper and to send back to his men this sentence: 'If fifty Garibaldis are imprisoned, let Rome be free.' Not follow such a man! You might as well talk of reversing the motions of the stars as to keep the world from following such a one. Faith is more than a dogma; it is a passion. Great believers have always been great doers. Witness Moses and Paul and Wesley and Spurgeon and Livingstone and Moody and a host which no man can number."

Remember the simple yet sublime words that first flashed across the American continent from the man who completed, after years of toil and sacrifice, one of the most remarkable inventions. It was Morse and his message was, "What hath God wrought?"

Are we believing in the power and working of God?

How many times has our faith been tried in the last year? in the last month? in the last week? Have we not each time found ourselves stronger and more firmly fixed in the faith of our fathers? Our faith is as strong as we make it, by the help of God, and by none other. May our faith in God be increased.

3. Faith in our fellow-men.

Let us call to mind who have striven and suffered in the past; their brave words, their heroic deeds. Let us review the past in relation to our existence as a denomination. How great faith is manifest in connection with our schools and colleges, for example. The other day a professor in one of our colleges received a telegram to this effect: "Offer physics and chemistry and assistant principal at two hundred fifty per month for nine months. Wire reply." We can not say how great a temptation this offer was to the professor who is married and has a child, but we can say that this man's faith in our cause was stronger than the call to what the world would esteem a better position. And were the services of the heads of our institutions and of many of our faculties placed on the market we wouldn't stand the ghost of a chance. This is the spirit that is carrying our educational work forward.

Have we faith in our fellow-men? Does our belief in one of them fail when he makes a mistake? Even though from outward appearances he is black with sin, is there not a spark of hope? Are we not all human?

May our faith in our fellow-men be increased, and may we become more optimistic, by having more faith in God.

From us as young people what has the church a right to expect? The church, through Christ, has given us life; then the church as embodying Christ has a right to expect our lives.

With one accord may we be inspired to say:

"Have thine own way, Lord,
Have thine own way;
Thou are the potter,
We are the clay."

In the spirit of this verse and in that spirit alone shall we go forward with faith.

The Son of God goes forth to reign in peace; do eight thousand Seventh Day Baptists follow in his train? And may the command ring throughout this good, great, broad, beautiful world, "Keep rank! Keep rank! Make Jesus King!"

HOME NEWS

LEONARDVILLE, N. Y.—An audience which filled the Seventh Day Baptist church of Leonardville showed its appreciation of the unusual opportunity offered when Mr. Leland Coon and others talented in music and elocution gave a concert, Thursday evening, under the auspices of the Women's Benevolent society.

The organ and piano solos, exquisitely rendered by Mr. Coon, who has just returned from a year's study abroad, were such as are seldom heard except in cities and at considerable cost. His numbers, together with the whistling solos by Mrs. Newton Sheldon, of Dormont, Pa., readings by Mrs. Allan Babcock, and vocal solos by Mrs. Charles Cumberson and Mrs. Christy Schrag, constituted a program of unusual excellence. The fact that all the artists gave their talent without charge was much appreciated by the society, which, through their generosity, was able to clear for its work \$44.

The committee in charge of the program consisted of the following: Misses Helen Brown, chairman, Myra S. Brown, Ruth and Beth Peterson, Flora Washburn, Bernice Rogers and Mrs. G. Taylor Brown. The program:

Organ, Prelude and Priere a Notre Dame, from Gothic Suite (Boellman)Leland Coon
Soprano soloMrs. Charles Cumberson
Reading from Tennyson's Launcelot and Elaine
.....Mrs. Allan Babcock
Piano, Polonaise in E flat Major (Chopin) ...
.....Mr. Coon
Whistling soloMrs. Sheldon
Soprano soloMrs. Christy Schrag
Vocal duet, 'Lassie o' Mine
.....Mrs. Sheldon, Mrs. Cumberson
ReadingMrs. Babcock
Piano, Claire de Lune (Debussy) Impromptu in F Minor (Faure)Mr. Coon

—Brookfield Courier.

WHITE CLOUD, MICH.—Sometimes people are so busy doing things that they have no time to tell others the story. That accounts for the fact that White Cloud has not reported for some time. The new pastor and family feel very much at home and are busy along with the church and its auxiliaries. Our week-end services begin with the orchestra practice on Thursday evening; on Friday evening the vesper service is conducted by the young people at 7.30 o'clock. This meeting takes the place of the Christian Endeavor meeting in other churches. Gospel songs are sung, short passages of Scripture are repeated, followed by silent meditation and prayer. Special numbers of music, and short stories by the pastor's wife are other features of this opening half hour. At eight o'clock the regular Sabbath evening prayer meeting is conducted by the pastor. Some of the young people remain to this real spiritual feast. Sabbath school opens at ten o'clock Sabbath morning. It is an interesting fact that the attendance at the Bible school and the Sabbath morning service at 11.00 o'clock is nearly identical. There are four classes of children, the young people's class, a class of young married people and the older Bible class. Graded lessons are used for the children's classes. Pastor and Mrs. Van Horn conduct a children's hour at 2.30 Sabbath afternoon. Prayer, music and stories fill the hour and the little folks seem to enjoy and profit by the training. The choir meets at 3.30 to practice music for the Sunday night service. The orchestra under the leadership of Mr. Ray Branch leads in the musical program for this community service. The younger people of the church and some who are associated with our young people are organized for social good times, and for practical service for the church. They meet every second week on the evening after the Sabbath, have a business meeting, a short program, games, etc., finishing with light refreshments. A year ago last February a new piano was purchased for the church. The payments on the piano have been met by this Young People's Auxiliary. The final payment was made last week from the proceeds of the "Stand" at the community picnic at the State Park just at the west edge of town. Hot hamburg and wiener sandwiches, coffee, ice cream

cones, orangeade and lemonade were sold all day and evening. Of course all the members were present on the following Sabbath night to hear the results of the day's labor at the Park. There was general rejoicing when the committee reported that there were \$68.00 cleared. Our piano is paid for and a good start made on the funds for grading a new tennis court at the rear of the church lawn. Following this part of the evening program, it was announced that the remainder of the evening's entertainment would be in honor of Pastor and Mrs. Van Horn's twentieth wedding anniversary—a complete surprise to the bride and groom. The members of the orchestra were present and furnished appropriate selections of music, including "Sweet Memories" and "Flower Song," a violin solo, "When you and I were young" by John Hepinstall. Mr. Verne Babcock sang "The Sunshine of Your Smile." Miss Helen Turner played a number of piano selections. Suddenly the vice president and secretary of the auxiliary appeared and spirited away the pastor and wife to the kitchen where the wedding procession was formed. Little Margaret Fowler acting as flower girl, Mrs. Julia Branch (the secretary) as matron of honor, and Mr. Verne Babcock (the vice president) as best man, followed by the bride and groom of twenty years ago, (the bride carrying beautiful white asters) marched again to the tune of Mendelssohn's wedding march, through the tastefully decorated rooms of Mr. Clifford Branch's home to a pink and white arch in the farthest corner where they were met by the president of the auxiliary, Mrs. Ralph Goyings, who in behalf of the auxiliary presented the pastor and wife with an electric grill. The pastor responded, expressing the pleasure which he and his family had enjoyed in the new friendships made in White Cloud. Congratulations followed, though a few of the married men extended sympathy instead, to the groom, and the "same to the bride." Following the social enjoyment of the hour, delicious "bride's" and "groom's" cake and ice cream were served. The pastor and wife appreciated the friendship and loyalty of the young people of the auxiliary, and hope that these pleasant social gatherings will fit them for better service in the community.

HARRIET B. VAN HORN.

CHILDREN'S PAGE

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

AN UNSELFISH LIFE

ELISABETH KENYON

Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
October 6, 1923

DAILY READINGS

Sunday—By being kind (Rom. 12: 10)
Monday—By serving others (1 Cor. 9: 19-23)
Tuesday—By forgetting self (1 Cor. 13: 4, 5)
Wednesday—By sacrifice (2 Cor. 8: 9)
Thursday—By generosity (Acts 4: 34, 35)
Friday—By independence (2 Thes. 3: 8)
Sabbath Day—Topic, How to live an unselfish
life (Rom. 15: 1-3) (Consecration
meeting)

The *only* way to live an unselfish life is to live for God and for others; and we can not do one without doing the other. The most unselfish man who ever lived was Jesus and even when dying on the cruel cross he asked God to forgive those who had hung him there for he realized that they knew not what they were doing.

Did you ever stop to think how very easy it is to help others if we begin by doing it every day? Why of course, it soon becomes a habit and it doesn't take any effort at all to call out a cheery "Good Morning," or speak a kind word, or greet those we meet with a smile, or to stop in our hurry to get to school and play ball to help some old person cross the busy street. Then instead of rushing home after school, firing our caps in the door and rushing off to play with Fred or Tom or Bertha, we might stop and ask mother if we couldn't do an errand for her. Perhaps a real old lady lives all alone just a few houses from us, we might run over and carry in her coal or wood. "Oh, but we must have some time to play," some one objects. Yes, of course, "all work and no play makes Jack a dull boy," but there will be plenty of time left and how much better you can play and how much happier you'll be. When you stop to think about it you were really happier helping mother or that neighbor than you were playing after all. *You* try it and see.

Here is a little experiment. Suppose you try it at Junior Sabbath afternoon. Take a shallow dish (something deeper than a saucer) and place a half dollar in it. After the Juniors have seen it have them move back until they can't see it. Then pour some water into the dish and in a few minutes all can again see the half dollar from where they are standing.

It is just the same with our lives. If we are always praising ourselves and thinking about ourselves at first everybody will take notice of us, but soon everybody will forget all about us because we are too selfish: just like the half dollar which we could see before we moved away and then it disappeared. Now instead of putting ourselves and our wishes first suppose we try to think of others and help them; no matter how far away our friends go they will never forget how unselfish and kind we were. Our kind acts will speak for us and reflect the love of God from our hearts. That's why we could see the half dollar after we had poured the water on it although we were standing in the same place a few minutes ago and couldn't see it—the rays of light striking the water reflected the half dollar so we could see it. Although an unselfish boy or girl tries to hide and thinks only and always of others, the "others" can not help seeing the real *you* who are helping them and making them happy because your good works, kind deeds, and cheery words reflect your character.

The Welton society have but six Seventh Day Baptist children in the church but several others attend irregularly. They have learned short prayers and a memory verse is placed on the blackboard and repeated by each in response to his name at the roll call. They have two classes, the older ones are making notebooks of memory work and Bible outlines. They also make and play Bible games. They carry flowers to the shut-ins and sing for them.

SEPTEMBER TWENTY-EIGHTH

BERTHA E. BUSH

There's somebody's birthday that comes in September
I'll wear this white ribbon and then I'll remember,
She wanted our lives white and pure, through and through,
'Twas dear Frances Willard, so brave, so true.
—Primary Plans—Normal Instructor.

WILLING AND FAITHFUL

Boys sometimes think they can not afford to be manly and faithful to the little things. A story is told of a boy of the right stamp, and what came of his faithfulness.

A few years ago a large drug firm in New York City advertised for a boy. Next day the store was thronged with applicants, among them a queer-looking little fellow, accompanied by a woman who proved to be his aunt, in lieu of faithless parents, by whom he had been abandoned. Looking at this waif, the advertiser said: "Can't take him; places all full. Besides, he is too small."

"I know he is small," said the woman, "but he is willing and faithful."

There was a twinkle in the boy's eyes which made the merchant think again. A partner in the firm volunteered the remark that he "didn't see what they wanted with such a boy; he wasn't bigger than a pint of cider." But after consultation the boy was set to work.

A few days later a call was made on the boys in the store for some one to stay all night. The prompt response of the little fellow contrasted well with the reluctance of the others. In the middle of the night the merchant looked to see if all was right in the store, and presently discovered this useful protégé busy scissoring labels.

"What are you doing?" said he. "I did not tell you to work nights."

"I know you did not tell me to, but I thought I might as well be doing something."

In the morning the cashier got orders to "double that boy's wages, for he is willing."

Only a few weeks elapsed before a show of wild beasts passed through the streets, and very naturally, all hands in the store rushed to see the spectacle. A thief saw his opportunity, and entered at the rear door to seize something, but in a twinkling found himself clutched by the diminutive clerk aforesaid, and after a struggle was captured. Not only was a robbery prevented, but valuable articles taken from other stores were recovered. When asked why he stayed behind to watch when all others quit their work, he replied: "You told me never to leave the store when others were absent, and I thought I'd stay."

Orders were immediately given once more, "Double that boy's wages; he is willing and faithful."

Today that boy is a superintendent in an East Side Sunday school, and is also a member of the firm.—*The Lutheran*.

CATCHING A THIEF

Mr. and Mrs. Green lived on a little tract of land in Indiana. They had a garden, fruit and flowers, two mild cows and two little pet pigs that had lost their mother.

Mrs. Green was very proud of these little pigs as they were sleek and fat under her mothering. Both she and her husband were also very proud of their cows.

One morning, when Mr. Green went out to milk the cows, his best cow was dry. The next morning the same thing happened, and for a number of mornings after, so Mr. Green decided he would sit up and catch the thief.

All night he sat getting sleepier every minute. When finally morning came the cow, having grazed all night, went to a corner and lay down for her morning rest. Suddenly the thieves appeared.

Mr. Green hastened into the house and called, "Mother! Mother! get up and we can slip up on the thieves that are stealing our milk." They hastened to the cow lot and there were those two little pigs stealing their breakfast.

"And to think," said Mrs. Green, "I have been bragging about how fat they were getting under my care."—*Girls' Circle*.

THE BOYHOOD OF JESUS

Lesson One—The Children's Friend

Text—Luke 18: 16

INTRODUCTION

It was a warm Sabbath afternoon in the latter part of September. Miss Alice with her little flock, Jimmie, Hilda, Esther and baby John, and Helen and Richard, the little neighbor friends, sat around the big dining table. Over by the big bay-window were all the grown people of the two families. It was time for the children's Bible school lesson and each child was looking expectantly at Miss Alice who was to teach them.

At a little sign from Miss Alice five little heads bowed reverently for their opening prayer. Even baby John in his high chair

seemed to know he should be very still. Miss Alice said very softly, "Every little head bowed, every little hand folded and every little eye shut tight. Now say with me our little prayer:

Heavenly Father, ever loving,
Hear thy children, as we pray,
Fill our hearts with love and kindness,
Guard and keep us through the day.
Amen."



THE STORY

"When Jesus lived on the earth, he made many people love him. Some of the people had little children. These papas and mammas wanted their boys and girls to know and love Jesus too, so they brought them to him and asked him to bless them.

"When Jesus' friends saw these people and their children they were worried for fear Jesus would be bothered with the children; they thought he was too busy to notice children; so they told the fathers and mothers to go away and take their boys and girls with them; that Jesus was too busy to attend to them. The poor mothers were very disappointed that Jesus wouldn't talk to the little folks. But when Jesus heard what his friends had told them and saw how sorry the fathers and mothers looked, he

spoke to them and said, 'Suffer the little children to come unto me.' Suffer here means 'Let.' Let the little children come unto me. And he called the children to him; some climbed onto his knees and some put their arms around his neck and others sat on the ground in front of Jesus. Jesus blessed them all and talked to them; perhaps he told them a story or perhaps he told them about heaven, the lovely home where he lived. Whatever it was he told them, he made them love him and ever since, children have loved Jesus, as soon as they know about him.

"Jesus wants us all to love him too, because he loves us. Suppose you little people all listen very quietly and I will sing a song about Jesus and how he loves us. We will learn the song so you can sing it, too.

Jesus loves me, this I know,
For the Bible tells me so.
Little ones to him belong
They are weak but he is strong.

Yes, Jesus loves me,
Yes, Jesus loves me,
Yes, Jesus loves me,
The Bible tells me so.

This wonderful Jesus who loved little children was once a little child, too, just as little as our baby John here. The next time I will tell you about him as a tiny baby.

"Shall we sing our little love song once more?" (The little folks sing.)

"On the black board I am going to write in big letters a word. Of course, Jimmie and Helen can tell what it is."

"Love," they cried as Miss Alice finished writing.

"That is right. Now see what I am going to do," and Miss Alice arranged the letters to read this way:

L
O
V
E

"Each of these letters has a very special meaning. 'L' means 'Jesus Loves Me.' 'O' means 'I Love Jesus.' 'V' means 'Jesus Loves Everybody.' 'E' means 'I Must Love Everybody.'

"See I have written it out very plainly; now can you read it to me?" The older ones were very quick to read the meaning of the letters and with their help the

younger ones could join in reading in concert the story as it appeared on the black board:

L means "Jesus Loves Me."
O means "I love Jesus."
V means "Jesus Loves Everybody."
E means "I Must Love Everybody."

BUSY WORK

Miss Alice had in her Surprise Basket some cards on which were outlined some large letters, each letter measuring 3x2 inches. She gave to each child an "L" and a pair of scissors. While they were cutting the letter out they talked about what it stood for on the black board. One at a time Miss Alice gave out the other letters.

"Can you arrange your letters on the table to make the word 'Love'?" Miss Alice asked when the cutting was finished.

Esther had to have some help from Jimmie but the rest all put their love puzzle together alone. With the words all properly spelled out before them the children again repeated in concert the meaning of each letter.

After singing their Love Song once more, Miss Alice said very softly, "Every little hand folded, every little head bowed, and every little eye shut tight. Dear Jesus, please help these little children to love everybody. Amen." R. M. C.

I'M A LITTLE SAILOR

I'm a little sailor,
Sailing o'er the sea,
Over Time's big billows,
To eternity:
Jesus, Pilot, hold the helm,
Let no storm my bark o'erwhelm.

I'm a little pilgrim,
Traveling toward the sky,
Steep the path before me,
Snares around me lie;
Jesus, show me now the way,
Homeward to eternal day.

I'm a little soldier,
Troops of foes around,
Satan, sin and pleasure
Smite with many a wound:
Jesus, Captain, lead me on,
Help me win the victor's crown.

Help the sailor, soldier,
Lest I fall or drown;
Help the pilgrim rover,
Help to home and crown.
Come what may, I'll never fear,
If, dear Jesus, thou art near.

—Little Ones.

A NOTABLE GOLDEN WEDDING

The Bridgeton and Elmer papers in South Jersey contain interesting accounts of the golden wedding of Winfield Scott Bonham and Eva Saunders, who were married in Alfred, N. Y., by Rev. Nathan V. Hull on the sixth of August 1873, fifty years ago.

The celebration of this notable event occurred at the pleasant home of Mr. and Mrs. Bonham in Shiloh, N. J., at which were gathered the children and grandchildren and a large company of friends and neighbors.

The *Bridgeton News* says:

Immediate relatives present were: Mr. and Mrs. Harold B. Milward and son, Harold, of Buffalo, N. Y.; Mr. and Mrs. Charles A. Banks, of Rochester, N. Y.; Mr. Paul P. Lyon and children, Richard B. and Ruth V. Lyon, of Bradford, Pa.; Mr. and Mrs. Henry Ewing and children, Paul and Lucille, Clarkson S. Bonham and Chester Bonham, of Shiloh.

There were greetings from Mr. and Mrs. Charles Bonham, of Long Beach, Cal.; Lester Bonham, of Denver, Colo.; Hannah Bonham Butler, of Colorado Springs, Colo.; Luen Saunders, of Portland, Ore., brother of Mrs. Bonham, and from the absent son and daughter, John L. Bonham, of Tulsa, Okla., and Mrs. Ada B. Lyon, of Bradford, Pa., both unavoidably detained at the last moment from participating in the event.

During the evening remarks were made by Charles A. Banks and Miss Julia Davis. The latter had been present at the reception of the bride and groom when they came to Shiloh in 1873.

An impromptu program, appropriate to the occasion, was given by the children and grandchildren. Paul P. Lyon, of Bradford, Pa., was in charge of the entertainment.

The musical numbers included vocal solos by Fannie B. Milward and Clarkson S. Bonham, a vocal duet by Mrs. Julia Ewing and Mrs. Edna Banks, a mandolin solo by Paul Ewing and organ solos by Lucille Ewing and Harold Milward, Jr.

The bride and groom sang a selection, "The Golden Wedding," while a family orchestra comprising Richard Lyon with the saxophone, Paul Ewing with the mandolin and Clarkson Bonham with the cornet furnished instrumental music.

The fine old house was ablaze with lights, and profusely decorated with garden flowers in choice variety. In the dining room, where light refreshments were served at the long table, glowed an endless mass of blossoms.

Mr. and Mrs. Bonham were in fine spirits. They have come to this important golden milestone in their lives in full powers of mind and body, and enjoy the affection and esteem of the entire community in which they have for this entire half century been live and helpful factors. The people of the village and all this section heartily unite in the congratulations and good wishes which were so freely expressed at the gathering.

The original marriage certificate, a fine engraving, still hangs on the wall in the Bonham home.

The Elmer paper says:

An original poem was read by Harold B. Milward, of Buffalo, a son-in-law, and a witty speech was made by Charles Banks, of Rochester, N. Y., also a son-in-law. He spoke of the influence of the family tree in the States, and all the way to Ireland from whence he came.

Then followed the poem written for the occasion:

There was a doctor's daughter and her name was
Eva Saunders,

She is our story's heroine as down the glen she
wanders,
Not thinking much of scenery, but musing a
whole lot

On the tall youth close beside her named for
General Winfield Scott;

It is he who keeps her thinking, she's deliberating
on him.

For this tall young man is eager she shall
change her name to Bonham.

Ah, Alfred famed in romances! how often in
thy shade

Have tales like this been written and lifelong
decisions made.

What did she say? Ah, well you know. Are we
not of the clan

Who praise the wise decision whereby mother
took her man?

And so with their diplomas came this couple to
the east,

And settled down to till the earth that feeds
both man and beast;

Where father Bonham's father many years had
done the same

And built substantial worthiness about the Bon-
ham name.

And here in charming Shiloh by the honest road
of toil

They wrought a modest competence out of the
willing soil.

But more important still to us who're "in-laws"
here today,

The stork passed not their fireplace by, but
sometimes came this way

Until a merry circle fed the Bonham board
around

And in the well-kept dooryard children made
their pleasant sound.

Full seven came to bless this home, and all save
one remain

To join this celebration as "the kids" come
home again;

And Julia brings her Henry, and Ada has her
Paul,

And brother John has Alice—will it do to name
us all?

And Fannie she brings Harold, and Edna leads in
Charles,

While Clarkson, he's still looking 'round mid'
the New Jersey girls.

So from this acorn planted in old Shiloh's goodly
sand

Has grown a splendid branching tree that
reaches o'er the land,

A tree whose strong limbs bear their fruit in
further generation,

As stalwart lads and beauteous maids as any
in the nation.

A tree that throws broad branches out, luxuriant
and strong,

A tree with roots deep-anchored where the
rocks of strength belong;

A tree! In all its kingdom noblest creature which
can be—

Tell me, where's a finer image than a glorious
family tree?

Let us leave our figure standing there, all kingly
in its field,

For more intimate relations that the moment
seems to yield.

Let us join in all the wishing that all blessings
rich from Heav'n

May descend upon these parents who so much
to life have giv'n,

Whose deep love to all their children through the
years has never ceased.

But like all true heart possessions, has but
deepened and increased.

Fifty years this home is founded, fifty years—ah,
what a span!

Since the Alfred day decision when good
mother took her man,

Fifty years of truth and honor, fifty years not
merely length,

But of growing power and purpose and of
moral worth and strength,

Father Bonham, mother Bonham, we each in our
rank and station,

Children, "In-laws" and grandchildren, bring
you deep congratulation!

WANTED

Of all readers of our SABBATH RECORDER I ask this favor: Please send me the RECORDER of May 19, 1919, which contains my picture and biography; also the excellent Sabbath articles by Brothers Robert St. Clair and G. E. Fifield. I can use this edition to good effect in Bible correspondence and personal mission work. I use much of my tithe money in writing and mailing out papers and tracts. I keep two paper racks—one in Edna and one here—well filled with old papers and good tracts. "Do all the good you can to as many as you can,—as long as you can," is my motto.

Your brother by Eph. 2: 8-10,

ANDREW J. WILLIAMS.

Morales, Texas.

August 18, 1923.

MARRIAGES

DAVIS-SCHRAG.—At the Seventh Day Baptist parsonage, Leonardsville, N. Y., on the evening of September 1, 1923, Mr. Lyle M. Davis, of Mohawk, N. Y., and Miss Katharine Schrag, of Leonardsville, N. Y., Rev. F. E. Peterson officiating.

ALLEN-ABBEY.—At the Prentice home in North Loup, Neb., Sabbath night, September 1, 1923, by Pastor H. L. Polan, Daniel S. Allen, of Port Lavaca, Texas, and Mrs. Angeline P. Abbey, of Minneapolis, Minn.

DEATHS

WITTER.—Orson M. Witter, fourth son of Squire P. and Mary A. Bowler Witter, was born near Nile, N. Y., May 3, 1843, and died at Tampa, Fla., at the home of his daughter Mabel, wife of A. U. Potter, July 20, 1923.

He was married to N. Elisa Allen March 26, 1865, by Rev. N. V. Hull at Alfred. To them three children were born. The daughter Mabel, who gave him loving care through his last years, remains. There is also an adopted son, George Witter, of Albert Lee, Minn.

Of Mr. Witter's ten brothers and sisters three remain—Mrs. Mary Allen, of Alfred, N. Y.; Horace D. Witter, of Gentry, Ark.; and Mrs. Frances W. Burdick, of Wellsville, N. Y.

In early life he became a member of the First Seventh Day Baptist Church of Friendship at Nile, which he later served as deacon. In later life he lived at Alfred Station where for a number of years he served the Second Alfred Church as deacon.

On the afternoon of July 24 friends gathered at the church of Alfred Station to pay honors to a life that had been so kind, so considerate of others, so devoted to his Master's cause, and burial was made at Mount Hope Cemetery, Friendship.
W. M. S.

"Turn it, and twist it as much as you can,
She will still be double you [W] O man."

"MY FATHER'S HOUSE"

MRS. L. E. LIVERMORE

Some time ago, we changed our residence, in Kissimmee, Florida. Everything seemed strange to our little boy and he was homesick. As evening drew on, and the "curtains of night were pinned back by the stars," we took him to walk, hoping to divert his attention.

He walked block after block in the most dejected manner. When we retraced our steps he was equally sad, until suddenly and joyfully he exclaimed, "I see the light of my father's house!" And he bounded forward with childlike elasticity, perfectly happy.

How often, in life, we feel we are in a strange land—away from home! But, if we look toward the heavenly mansion, we shall see the light of our Father's house and can go joyfully forward. How restful it will be, after walking the rough and thorny paths, to reach home!

The Dear One has said, "In my Father's house are many mansions. I go to prepare a place for you."

Let us not fail to enter in. May we not lose sight of our "Father's House."

Lebanon, Conn.

Sabbath School. Lesson I.—October 6, 1923

ABRAHAM, A BLESSING TO THE WHOLE WORLD.
Gen. 12: 1-4; 18: 17, 18; 22: 1-18; Heb. 11: 8-10, 17-19.

Golden Text.—"In thee shall all the families of the earth be blessed." Gen. 12: 3.

DAILY READINGS

Sept. 30—Gen. 12: 1-9. A Promise of a New Nation.

Oct. 1—Gen. 15: 1-7. The Promise Renewed.

Oct. 2—Gen. 17: 1-8. A Father of Many Nations.

Oct. 3—Gen. 18: 23-33. Abraham Prays for a Wicked City.

Oct. 4—Gen. 22: 6-18. Faith is the Victory.

Oct. 5—Heb. 11: 8-19. Vision and Victory.

Oct. 6—Psalm 47. The People of the God of Abraham.

(For Lesson Notes, see *Helping Hand*)



SPECIAL NOTICES

Contributions to the work of Miss Marie Jansz in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society.
FRANK J. HUBBARD, *Treasurer*, Plainfield, N. J.

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

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

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

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Everybody welcome. Rev. C. A. Hanson, pastor, 1152 W. Sixtieth Street.

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

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

Minneapolis Seventh Day Baptists meet regularly each Sabbath at 10 a. m., at the homes. Mr. Lloyd Burdick, 1810 West 49th Street, Phone "Walnut 1319," Superintendent of the Sabbath School; Mrs. William A. Saunders, Robbinsdale, Phone "Hyland 4220," assistant. Visitors cordially welcomed.

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

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

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

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

THE SABBATH RECORDER

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

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

Terms of Subscription

Per Year\$2.50
Six Months 1.25
Per Month25
Per Copy05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

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

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

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MY CREED

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C. A. HANSEN.

S. D. B. YEAR BOOK

First copy received at publishing house, September 12, at 5 p. m.

No copy received for any annual meetings.

Composition of minutes completed September 20. Proofs yet to be read.

L. P. BURCH.

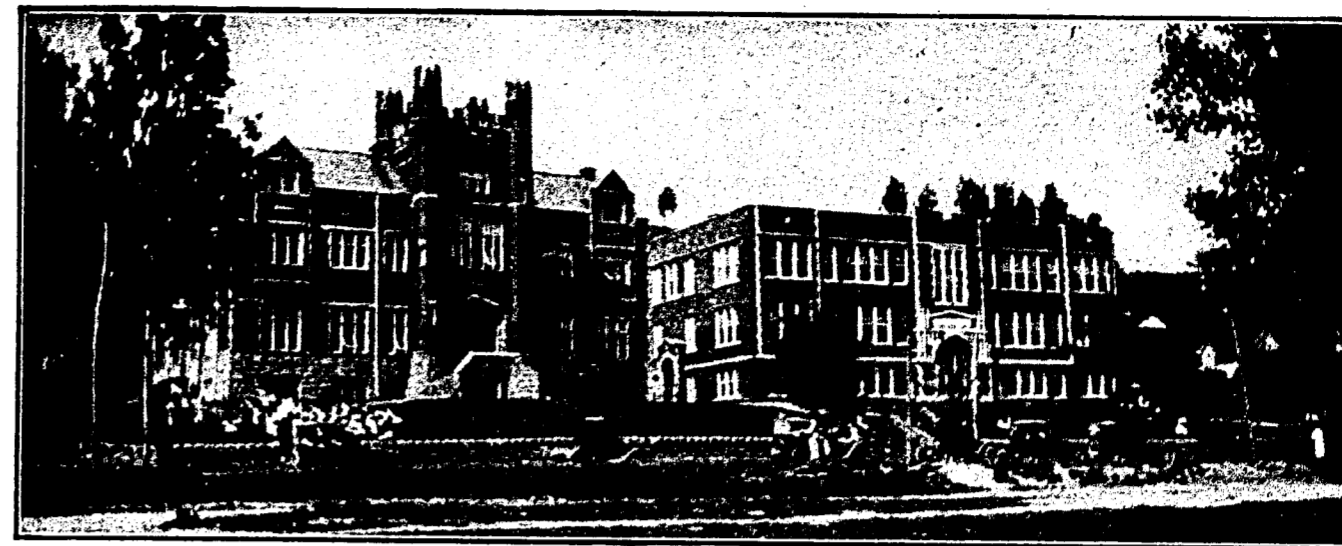
September 21, 1923.

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

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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

Each separate disciple has a distinctive vocation, and in the plan of God, a specific and sure prize connects itself with the faithful fulfillment of that vocation . . . The Lord will never take back what he has resolved to give for the blessing of his people. The failure of the individual child of God to win the reward, does not imply the failure of God to bestow what he promised. If one does not receive the crown, another will be raised up in his place to receive it. Great in character and in office as was Moses, he failed to attain all the glory it was God's will to put upon him. The word of counsel "Behold I come quickly; hold that fast which thou hast, that no man take thy crown," is addressed to every child of God, in every place, and under all circumstances.

—J. J. Ross, in "Pearls from Patmos."

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