

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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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.
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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.

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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. 14 PLAINFIELD, N. J., OCTOBER 1, 1923 WHOLE No. 4,100

Early Autumn Among the Hills Here we are once more among the West Virginia Hills! The few days between the General Conference at North Loup, Neb., and the Southeastern Association at Lost Creek, W. Va., are being spent in completing the Conference "write-ups" and in resting a little at the home of our daughter and the grandchildren who are all together just for a few days.

After two days spent in completing the Conference work as the evening shadows began to lengthen, it seemed good to stroll out among the hills, under the open sky and breathe the mountain air which is always invigorating here, in any season of the year.

But in these sunny days of early autumn, when the silvery sheen of a September sun gives a peculiar glow to tree and field, and garden; when lengthening beams of glowing sunlight, and the darkened shadows of forest trees, stretch along hillsides and across the vales; when the very air you breathe as well as the suggestive chill of the breeze that fans your face, seem to say in unmistakable messages: "The frost king is drawing near, and the summer is ended"; then there is a kind of crowning glory to the year which brings a special thrill to every observing heart.

As we sat upon the hillside, with a mountain towering so steep and high above that it seemed almost ready to fall into the valley, we were both charmed and saddened by the scene below. There was a home, nestling beneath trees that some hand had long ago planted for shelter and for shade. Voices of those who were preparing for the night were distinctly heard, as the silence of evening settled down upon the earth after the day of toil. Across the vale, winding down the hillside came the herd of gentle cows followed by a man on horseback, all of which found their way to the barn above the home. From a neighboring field down the valley came the drowsy sound of a cow-bell where other cattle quietly grazed. In the bottom below, a well-shorn meadow lay, with its five stacks of winter supply for

hungry herds, and all about us in the nearby pasture, were the heavily seeded autumn weeds, in a field well sprinkled with golden rod, the national autumn flower in all our land.

Many a time have we been on that same hillside, but some way there came a message in that silence of evening, which will not easily be forgotten. One spot in all that scene brought a shade of sadness. Just across under the opposite hill, almost hidden by overgrowing trees was an old, deserted, log cabin. To a casual observer it would tell no tale of sorrow. But, to us it told a sad story in which many of our dear people a generation ago were deeply interested. In that humble home the missionary pastor, Rev. L. R. Swinney, once dwelt with his family of little ones. There it was that three of his children were taken away by diphtheria, and when the mother was stricken, he telegraphed to his sister, Dr. Ella Swinney, to "Come and save Sue!" Quickly she responded from her eastern home and succeeded in staying the fell disease.

With a subdued heart we turned from the scene of evening revery toward the home of loved ones, thankful for the love of God who sustains all his children as a present help in trouble while here below, and who promises them a home in the better land where sickness and death can never come.

The Southeastern Association The Southeastern Association held its annual session with the church at Lost Creek, W. Va., September 6-9, 1923, with Mr. Orville B. Bond as moderator.

"Our Denominational Future" was the theme for the association, and all through the meetings this thought was made prominent. The effort seemed to be to promote the things most likely to secure a successful future for our good cause. The first session began with the good old song: "I need thee every hour," which made a good beginning for a people who were trying to magnify such a theme. Then followed the

song: "Love lifted me," and a season of prayer by three brethren, and the meeting was ready for work.

The old "Brick Church" was in excellent condition for visitors. A coat of new paint had brightened up the woodwork on the outside, and paint and decorations and window shades inside had made the room a thing of beauty, that tended to brighten every one entering there.

A fine new piano had been installed to aid Lost Creek's excellent choir, and other little decorative touches showed that woman's care had added attractions to the house of God, which must be pleasing to every observer.

The moderator in his opening address expressed the hope that the theme: "The Denominational Future," would prove to be a good one to follow the General Conference with its theme: "The Faith of Our Fathers."

Our faith, hope and enthusiasm must be real here and now, if we are to succeed in the future. Our hope for days to come depends upon the truth we teach in our homes, and upon the home-life of today. There must be consistent Christian living; and we must attend well to religious education; and do well our part in the great work for human betterment, if we would minister to the welfare of our future as a people.

Lost Creek's new pastor, Rev. H. C. Van Horn, was just getting settled in his new field, having been with this church but two Sabbaths before the association convened, so he was appointed to preach the introductory sermon.

His first remarks were words of welcome to the guests who had come to hold meetings in this historic church which for one hundred and eighteen years, had faithfully held up the light of Christ and the Sabbath among the West Virginia hills. His people had been getting ready for their coming and they hoped to feed them well, and to be fed by them in spiritual things.

Pastor Van Horn's text was: Zech. 4:6: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

Discouraged people had ceased to build and leadership was wanting. The holy city

and its temple were in ruins. Some were looking back to the good old days and were disheartened. But the word of the Lord came to Zerubbabel assuring him that the hands which had laid foundations for the temple shall finish it. Then a forward movement broke out. A great vision came representing power and grace through the Spirit of God by which the work must be successful.

God is more anxious for our success than we can be; and he still waits to lead us on. Spiritual things are supreme. The physical is only secondary. Take money. It is not bad in itself, but when it detracts from the spiritual, and when men prize it above the spiritual, it then becomes the root of evil. When men secure education simply to make money; when the one question with a man is: How can I make the *most money?* then the physical dominates the spiritual.

Mere organization is not enough. The power from on high must be supreme, or the best organization fails. The machinery of the greatest business plant is utterly useless until the electric current is connected. Then we only need to touch the button and the work goes forward.

Power is a wonderful thing; power of mind; power of money; power of organization are needed for church and school and mission boards, yet the words of the text hold true. When a forward movement succeeds it is after all, not by physical power but by my Spirit. We must listen to the "still small voice." We greatly need the Spirit and he is still here to help if our hearts are still open to receive him.

The first four years of our Forward Movement have not been a failure. We can truly say: "Hitherto hath the Lord led us"; but too many are still ready with excuses. We *can* do better, and we will do better, when we make the spiritual supreme and go forward in the power from on high.

Rev. Jesse Hutchins The second sermon at **Preached the** Lost Creek was by **Second Sermon** Rev. Jesse Hutchins, of Farina, Ill., delegate from the Northwestern Association. It was an excellent sermon on spirituality, from Romans 8:16, "The Spirit itself beareth witness with our spirit, that we are the children of God."

Our denominational future is a subject that should claim our close attention. We

are a people with a history. The last two Conferences have had to do with our past. We are today what our past has made us. It is well to consider what we have accomplished in the years gone by. It is a splendid thing to think of our ancestors; but we must not forget that we have our future to make. We must learn to connect our past, present and future, so that our backward look and our present condition will spur us on to a successful future.

Paul had an experience, and so have we. He said: "Forgetting those things which are behind, and reaching forth unto those things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." He was deepening his spiritual life by proper treatment of his past, practical use of his present, and faithful activities regarding his future. As a people we too must look well to the things which are before. We must become more spiritual.

What do we mean by *spirituality*? By what standard shall we determine as to who is really spiritual?

There are several types to consider: Here is one who is active in church but quite careless in his business dealings; another is not so conscientious about the church; but he is liberal, helpful, respectful, so that no particular fault can be found with his conduct. Still another is honest and upright but not a church member. He believes in God and in his fellow-men whom he loves. Then there is one more. He is a loyal church member, makes much of the church services, is faithful, liberal, helpful and honest.

Which of these four is the most spiritual? Probably you would say: "The last one mentioned." But are you sure? Is our conception broad enough to decide this question, or are we likely to be limited by our own likes and dislikes regardless of the opinions of others? Shall we call a man spiritual simply because he is loud in his professions in church? The Quaker is on the other extreme and would we be justified in saying he is not spiritual? Different characteristics will make differences in expression, and we must exercise charity in judging our fellow-men in regard to their spirituality.

Spirituality is revealed by something

more than speaking in meeting. An educated college man said of certain persons: "They are spiritual if spirituality consists in speaking in meeting."

An unchristian man who knew a careless church member said of him: "He is a genuine man; one you can depend upon. He is a blessing to the community." When I heard that, I could have no heart to criticize one whose daily life made such a good impression upon the men of the world.

A clergyman was criticizing the work of a Bible class teacher in regard to his methods, and gave the impression that the Holy Spirit could not work through man-made methods!

Does spirituality consist in denouncing all who use successful methods of the world in teaching Bible truths?

When we see the various ideas regarding spirituality, we begin to realize the greatness of our problem.

By many proof texts Brother Hutchins showed that the Spirit of Jehovah, which brooded over chaos until the earth became a thing of life, had also brooded over the spirit of man, inspiring the prophets of the Old Testament, until the rational spirit of man, moved by the Spirit of God, has the witness of God's spirit with ours that we are the sons of God.

By the Spirit the child Jesus was conceived; at his baptism the Spirit came upon him, so he was filled with the Spirit and prompted to noble and loyal living.

After Christ's departure, this Spirit was imparted to his disciples and by them to others. By the Holy Spirit's agency, as he comes in touch with the spirit of man, we have the blessings of the Christian religion, such as regeneration, sanctification, and the power to suppress evil and exalt the good.

A man is spiritual when he is filled and governed by the Spirit of God. Spirituality is the result of the union of the Spirit of God with his image in man.

Spirituality is not something apart from all life. It has to do with the daily conflict with the spirit of evil which is in opposition to God. The spirit of evil is earthly, sensual, devilish. It does not come from above. But the wisdom that is from above is pure, peaceable, gentle, full of mercy and good fruits and without hypocrisy.

The Work of the Boards Was Well Presented

The Southeastern Association showed a deep interest in the work of the various boards of the denomination. The Missionary Society, the Tract Society and the Woman's Board, all held their sessions on sixth day. Rev. William L. Burdick had charge of the missionary hour. He spoke of the problems which come before the board, and make a strong plea for missions. The missionary movement stands for the honor of the church, and the board is trying to solve its problems in a way that will meet God's approval.

The Tract Board was represented by Rev. A. J. C. Bond and the editor of the **SABBATH RECORDER**. As Forward Movement director, Brother Bond spoke of the great work before us as a people and the editor spoke more particularly of the great need of loyalty to the denominational paper.

In the afternoon, woman's work had the time. This meeting was led by Mrs. Wardner Davis, of Salem. She was assisted by Mrs. H. C. Van Horn, the pastor's wife at Lost Creek, and by representatives from the Women's societies of the association.

Extracts from a letter from Dr. Rosa Palmborg were read by Mrs. Trainer, and a paper prepared by Mrs. McClary who came from Kentucky some time ago to unite with the Salem Church, having embraced the Sabbath all by herself. Her subject was "The Stewardship of Money," and this will appear in the Commission's department of this **RECORDER**.

Several girls of Mr. and Mrs. Stephen Kenedy sang beautifully in this meeting.

The reports showed excellent work by the various Women's societies in the association, and nearly \$800 had been realized by their combined efforts.

We could but recall the scenes of many years ago when Lost Creek entertained its only General Conference, at which time the Woman's Board was organized. This was in a certain sense a home-coming for the Woman's Board.

Sabbath Eve At Lost Creek After a praise service, led by Rev. E. Adelbert Witter, and a solo by Rev. Jesse Hutchins, the principal service on Sabbath eve was a gospel sermon full of encouragement by Rev.

George B. Shaw, pastor of the Salem Church.

He said it was not his purpose to instruct his audience, but to offer a simple text and to give a helpful talk from Luke 12:32: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

The text is a figure; but its meaning is clear. Christ had been warning them against the wrong use of money, by the parable of the rich fool; and urged them to be rich toward God. He taught them not to worry over the needful things of this life; for their heavenly Father, who cares for the ravens, will also care for them. The disciples needed encouragement. They were having hard times, but they need not fear while it was their Father's good pleasure to give them the kingdom. These words should be full of cheer for a discouraged family; for a little church, or for a small denomination.

It is a great thing to think that God is our Father; that he cares for the sparrows, and that the Word was made flesh and dwelt among us, that we might become the sons of God.

The word, "kingdom," in the text means the highest ideals man can cherish. God promises to give us the kingdom.

What is there between us and the kingdom? We must be sure that we actually give ourselves to God, and that we find and obey the truth. If we do these things we are in the good way.

Are any of us wandering away from the little flock? The good Shepherd is looking for the lost sheep—the wandering one.

It is important to remain in the family. The prodigal found no comfort in the far country. What if you were a father looking for his wandering son; and after finding where he was you should seek admission to the house, only to be told to go to the hotel! How would you feel? You would feel deeply grieved. You would not be angry; but you would be grieved.

Our heavenly Father is a *person* who can be grieved. When a wandering one tries to seek the kingdom God meets him half way.

We are a little flock here tonight. It is dark outside, but God loves such little flocks whether in the town or in the country. No matter how dark it may be, he sees as well in the dark as in the light. If we trust in

him he will lead safely home; for he wants to give you the kingdom.

At the close of this sermon the Lost Creek quartet sang: "Be ye reconciled to God."

Our readers do not need to be told, that, after such a tender, appealing, gospel talk, we had a good after meeting in which sixty-one persons took part.

The after meeting was led by Rev. Gideon H. F. Randolph.

This service closed with the appropriate song: "Nearer My God to Thee."

Sabbath Day At Lost Creek The old "Brick Church" was crowded full on Sabbath morning at the Southeastern Association. The early morning was very rainy, making auto traveling between Salem and Lost Creek quite unpleasant; but the Salem people were equal to the task. Those who did not wish to auto over the hills, took the valley road to the trolley line half way to Clarksburg; and leaving their autos there trolleyed to Lost Creek. The trolley line runs through the church yard and has a station within a few rods of the church door.

Things like this remind one forcibly of the changes that have come in that country since we first knew it. Trolleys and automobiles were unknown there then; and even carriages were seldom seen.

The editor preached the morning sermon on "Practical Consecration." This was followed by the Lord's Supper in which Pastor Van Horn took the lead, and was assisted by ex-Pastor William L. Burdick.

The young people held a very good meeting in the afternoon, in which the speakers were Salem College boys.

Hurley Warren's paper on "The Sabbath in a Sabbathless Society," will be given our readers in due time. Owing to illness on the part of one member on the program, Mr. Duane Ogden took his place with no time to prepare, and made an excellent address on "The Economic Value of the Sabbath." He thought that in case there might be a financial loss in Sabbath-keeping, there is a gain of great value to one who lives up to his convictions. He is to be judged according to his loyalty to conscience. Many have been true to the Sabbath and succeeded well in life. Every young man

must decide for himself whether or not he is willing to suffer loss, if need be, in order to keep the Sabbath which his Master kept.

Then came a good paper by Miss Mary Lou Ogden on the pledge, which we hope will find a place in the Young People's department.

During this session Salem's men's chorus of fifteen men sang for us; and one of the tiny boys of Brother Kenedy sang a solo which pleased every one.

"Echoes from Conference" made an interesting item in this program. Many seemed anxious to know what was done by the Commission and something of the plans for the coming Conference year.

There was a long supper hour on Sabbath afternoon, which was well improved in a social way. Many camp chairs and stools and benches were scattered about the grounds, and many automobiles stood around, all of which made comfortable sittings for the people.

We were surprised to see so large a company of boys and girls and young people in the Lost Creek Church. If these can only be kept loyal there is a hopeful outlook for our good cause there.

The sermon on Sabbath evening by Rev. E. Adelbert Witter is promised for our paper so we need not tell here what he said. His sermon was filled with the gospel of hope and helpfulness.

The Last Day of the Association The early morning hour, at the rising of the sun, found the young people, through all the neighborhood round about Lost Creek, very much alive. Groups were seen hurrying toward a pleasant spot on one of the hills, and loaded automobiles went hurrying along the roads, all headed the same way.

Arrangements had been made for an early morning-fellowship breakfast, at which the food was to be cooked over out-door fires; and after which a good program was to be carried out. Fifty-three persons turned out to this breakfast, and all who were there thought they had about the best time of all the association meetings. We give here a brief description of the breakfast meeting by Maybelle M. Sutton:

The brilliant sunshine of Sunday morning found a goodly share of the young people of the Southeastern Association seeking the large grove east of Mr. Will Randolph's for a fellowship breakfast.

Characteristic of young folks' devotional spirit they gave thanks under the leadership of Pastor Witter of the Eastern Association. After a merry and somewhat "episodic" breakfast hour, under the direction of Pastor Van Horn of the Lost Creek Church, several young people took part in a brief devotional program.

The group sang fervently "Onward Christian Soldiers" after which Mr. Kennedy read for the Scripture lesson the First Psalm, and Paul Bond offered prayer. Hurley Warren made a plea for more young men for the ministry. He asked the young people to consider the ministry as an equal of other professions, and to consider other professions in the light of the ministry. "What our young people can do for the association" was the theme of a short talk by Harley Bond, who said that it would be necessary for young people to get together and get a broader view of the situation, and called attention to the young people's part in the present association. Director Bond then spoke of the young people's part of the Forward Movement. He said that the future of the denomination rested on the young people, and that from the group before him must come future leaders of the denomination. After Director Bond's address the young folks, ranging from six to seventy years, sang "Blest Be the Tie That Binds," and repeated the mizpah benediction.

The Sunday morning sermon was by Rev. Harold R. Crandall, delegate from the Central and Western associations. His text was: "According to my gospel." Rom. 2: 16. Paul's gospel was Christ's gospel, and it is ours too. We may say: "According to my gospel."

The gospel according to Matthew, Mark, Luke, John, and Paul, comes as a gift to us, and we and the world are to be judged according to our gospel.

We are preaching by our acts and by the way we judge others. Christ is being judged by our gospel. What kind of a Christ are you revealing to the world? The world does not study him in the Bible. He is revealed to the world by our gospel,—our writings, our words, our acts.

There is a glorious challenge for Seventh Day Baptists to do their very best as the days go by.

The Education hour came on Sunday afternoon. The dean of Salem College, M. H. Van Horn, led the meeting and was supported by President Bond and a group of college students. The dean emphasized the

ideal of Christian education which has always characterized Salem College. This school furnishes a concrete expression of the ideals held by the Southeastern Association.

Mr. Van Horn had seen the old college building arise in answers to the prayers of his people; he was present when it was burned; he saw the fine new buildings erected to take its place, and witnessed the construction of its home for the President, on the hill above the college; he still cherished vivid memories of childhood days when the fathers and mothers prayed for a college where their children could be prepared for their life-work.

The college of today is essentially the contribution of the Southeastern Association to the work of the denomination.

In this meeting we bring to you something of the product of Salem College in the speakers we introduce.

The first speaker was Oscar Andre, a Belgian young man, president of the Salem College Y. M. C. A., who was elected by the Silver Bay Convention, held on the shores of Lake George this summer, to represent the Y. M. C. A. in the eastern States.

He made a strong plea for practical Christianity that shall promote all the nobler qualities of mankind and cover every business interest of the world. The need of Christian education in order to secure these ends was well presented.

"Great principles do not need great men so much as great men need great principles."

Harley Bond, of Lost Creek, gave a good illustration of the metal in Salem College young men, by accepting at the last moment, a place on the program made vacant by the illness of the one appointed to speak upon "The World's Need of Christian Education."

He showed that much of the world's trouble in these years is due to lack of Christian education; and that in such an education lies the only hope of the world.

The Heritage of Salem College was eloquently set forth by Gene Lowther, of Salem. He referred to its builders and promoters of years gone by, to the blessed in-

fluences of the college during the third of a century of its existence, and to its self-sacrificing teachers and trustees. Its present financial distress, threatening its life and usefulness, was referred to, and the plea: "It *must not* die. It *must* live," should take hold of every loyal heart and bring it immediate relief. If its friends cease to help it, its doom is sealed. Its future depends upon your interest in it, your prayers for it, and your gifts for its support. If our people want automobiles they buy them. If they want Salem College they will support it.

This interesting session was closed with a song by the college quartet: "Come, Spirit Come."

Closing at Four O'clock There was no evening meeting on the last day of the Southeastern Association. The final adjournment came at four o'clock. This gave those having to travel over the hill roads a chance to reach home before dark.

The main feature of the last hour was an address by the Forward Movement director, Rev. A. J. C. Bond. His theme was: "The Man With a Measuring Line." Zech. 2: 4, 5: "Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: for I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her."

In old times walls were their protection; but the old had passed away, and in the new time Jehovah was to be like a wall of fire for their protection. They could disregard things of a by-gone age and look to the needs of the present time.

New methods under God were methods of co-operation by a Spirit-filled people. Such a method would make the country safe without walls. The future of Christianity depends on this co-operative spirit. If Christianity goes down we go down with it. We must not be like the man sleeping in a boat while a storm threatened its ruin. When urged to wake up; for "the boat is sinking," he exclaimed: "Let it sink. It is not my boat."

We must not narrow our ideals to the point of saving ourselves only. The tendency to worship the God of their fathers

on the other side of the flood was not enough to safeguard the people of the prophet's time. They needed a sense of the divine presence in keeping with the conditions of their new day.

If liberalists would preach about the dangers of liberalism, and fundamentalists would begin to tell the dangers of fundamentalism, all would go well.

"Tell the man to put away his measuring line;" for what do the nations need but the Spirit of Jehovah God as a means of safety? Live close to Christ; get lined up with God in Christ, and you are in the safety zone for the race. There is no safety without this. Christ in all hearts will make the world a safe place in which to live.

Next Session Officers and Delegates The Southeastern Association in 1924 will meet with the church at Salem, W. Va., on the second Thursday after Conference, with Jennings Randolph as moderator, and Ernest Sutton as secretary. The Corresponding secretary is Mrs. H. C. Van Horn, Lost Creek, W. Va., and Flavius J. Ehret, of Salem, W. Va., is treasurer.

The delegate to the Eastern and Central associations in 1924 is Rev. George B. Shaw, Salem, W. Va.; with Rev. W. L. Davis as alternate. The delegate to the Northwestern Association in 1924 is Rev. G. H. F. Randolph, New Milton, W. Va.; with Rev. H. C. Van Horn, Lost Creek, W. Va., as alternate.

Rev. Clifford Beebe, Salemville, Pa., was appointed to preach the introductory sermon.

The offering on Sabbath morning amounted to \$41.66.

Old Friends Heard From A card announcing the fiftieth anniversary of the marriage of Rev. and Mrs. J. J. White, of Hamilton, Ontario, Canada, comes to hand, forwarded by Dean Main, just in time to find mention in this RECORDER. It so happens that the date of this issue comes on the very day of the anniversary, so our readers who once knew Brother and Sister White will not know of the golden wedding until it is gone by.

We have pleasant memories of the work of Brother White in our Conference gatherings of forty years ago. He was a good singer; and, accompanied by the guitar, he

and his daughter made a good team in evangelical work, singing the gospel. He served as missionary pastor in the East and West and in the South, in the early eighties.

Many of our older people will congratulate Brother and Sister White on the rounding out of fifty years in married life.

LETTER FROM WELTON, IOWA

Rev. T. L. Gardiner,
Plainfield, N. J.

DEAR BROTHER AND EDITOR:

I am sure that you will be glad to hear of the good times we have had here at Welton for the past few days. Our missionary from China, Brother H. Eugene Davis, has been with us since Thursday morning, that is we met him at DeWitt and in company with the family attended the Clinton County fair. It had been a good many years since we had attended a fair together, and although Brother Davis had been up the most of two nights before we had a very enjoyable time. We began the campaign Friday forenoon at our consolidated school where for about two hours the students of Welton township enjoyed listening to things about China and handling and examining things that are used in that country. I just wish to say in passing that after that address and examination, we gathered articles from all parts of the room, but nothing was missing or broken. This was a splendid session and will, I hope, bear fruit in the future.

Friday night, Sabbath morning and night, Brother Davis spoke to our people about China and her needs and in a wonderful way magnified the Christ, and what he had done for America, by the power of contrast. Sunday morning he spoke at the Union church at Welton and Sunday evening we gathered at our church for a splendid union service. The house was well filled and it was a meeting that will not soon be forgotten by the audience or the speaker. We are so glad to have had our friend and co-worker with us, and we trust and believe that the days spent here will bring forth fruit to the honor and glory of our God.

Brother Davis, Mrs. Hill and myself hope to start for the Northwestern Association tomorrow morning over the Lincoln Highway, via the home of Brother and Sister Carl Clement, Batavia, Ill. These people

are old friends, their home being for years at North Loup, Neb.

Our prayer at Welton is that God may build us up and fit us for the victorious accomplishment of every task that he commits unto us.

Fraternally,
C. L. HILL.

September 17, 1923.

ELD. R. B. ST. CLAIR VISITS DES MOINES, IOWA

Following the General Conference recently held with the church at North Loup, Neb., we were permitted to have with us for a short time, Eld. R. B. St. Clair, pastor of the Detroit Seventh Day Baptist Church. Although his visit was rather unexpected, we were none the less glad to receive him, and talk over various matters of religious interest. We were especially interested in his report of the North Loup Conference, giving an idea of what was accomplished in behalf of missions and general progress.

Through his knowledge of a number of missionary workers residing here, a small company of Sabbath-keepers were found; and although they do not belong to any church, they are earnest active Christians, being connected with one of the city missions. Besides Seventh Day Adventists and Jews, it was also found that a small congregation of Sabbath-keepers known as "The Church of God and Saints of Christ" hold services in Des Moines; a very earnest and devoted people.

While here our brother spoke on at least two occasions, and his messages were much appreciated.

Elder St. Clair is the editor of a small religious journal, published in Detroit, known as *The Voice*. This little paper is neatly printed, and contains many articles to interest the true child of God. Are there not other Seventh Day Baptists who would be interested in visiting Des Moines, and becoming acquainted with the religious activities of our city?

Forwarded by
R. G. DAVIS.
Box 12, H. P. Star, Des Moines, Ia.

Truth, crush'd to earth, shall rise again;
The eternal years of God are hers;
But Error, wounded, writhes with pain,
And dies among its worshipers.—Bryant.

THE NEW FORWARD MOVEMENT AND SABBATH STUDY AND PROMOTION

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

A BIBLE STUDY ON STEWARDSHIP OF MONEY

MRS. NANNIE S. MC CLARY

All men everywhere are the Lord's creatures, and are responsible to him as to how they use the life, health, talent and material blessings he has bestowed upon them; but the Christian belongs to God in a double sense, not only by reason of creation but also by purchase: "Ye are not your own, ye have been bought with a price"—the precious blood of Christ. The Christian and all he is—his time, talent, money and influence belongs to the Lord, and he should ever remember that he is only a steward entrusted with these blessings to be used for the glory of his Master.

In this Bible study, we shall not dwell upon our obligations in the use of time, talent, etc., but we shall consider especially our stewardship with regard to material possessions or money; and will see what is taught on this subject in God's word. "The earth is the Lord's and the fulness thereof, the world, and they that dwell therein" (Psa. 24:1). "For every beast of the forest is mine and the cattle upon a thousand hills" (Ps. 50:10). "The silver is mine, and the gold is mine, saith the Lord of hosts" (Haggai 2:8). We can bring to God nothing that is not already his, "All things come of thee," said King David, "and of thine own have we given thee." So let us remember that we can and do own no material possessions in this world; those things we call ours really belong to God. We have the use of them for only a little while, and they must all soon be left behind (unless we send them on ahead by using them for the Lord—thus "laying up treasure in heaven"). Our only real possessions are immaterial, consisting of those mental and moral traits that make up character.

Now, the question that should concern each of us as a Christian, is not, "How much

of this world's goods have I?" but "How am I using that which I have received of the Lord?" In Lev. 27:30, we read: "All the tithe . . . is the Lord's, it is holy unto the Lord." And in Mal. 3:10, "Bring ye all the tithes into the storehouse, that there may be meat in mine house . . . saith the Lord of Hosts." This command was to ancient Israel, and the question is often asked, "Are we today to pay tithes as was done by Israel?" Well, tithing is God's plan and in every thing it is best to use the plan that God has given,—his way is always the best way. But, surely, no Christian under grace, and in the full light of the gospel, should give less than was given by the Jews under the old dispensation. They were, in a sense, under a cloud, and approached God by means of types and shadows, all of which have now been fulfilled in Christ, the Lamb of God—the Great Sacrifice for sin. Again, God's financial plan is best, because human nature is the same in all ages of the world, and it was not only for his glory, but also for man's best interest that the Lord commanded Israel to pay a tenth. God knows us much better than we know ourselves. He knows how earthly possessions allure the heart from spiritual things; he knows how "hard it is for the rich man to enter the kingdom of heaven"—that man is never satisfied with what he has, but is always grasping more and more. He knows that "the love of money (not money) is the root of all evil," and that the "Deceitfulness of riches choke the word, and it becometh unfruitful." Money is very valuable, because it can be used in doing much good. It can feed and clothe the orphan, relieve the sick and oppressed, and send the gospel of salvation to a sin-cursed world. Although there is no direct command to tithe in the New Testament, should not God's redeemed children gladly and voluntarily adopt the financial plan that he has given?

But stewardship of money is much more than paying a tenth; it is not only the giving of a part, but the administering of all for God. The nine-tenths is also spent for the Lord, if we are careful to use it in the right way for the necessities of life.

Now, let us see what the New Testament says: "Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity; for God loveth a

cheerful giver" (2 Cor. 9:7). "As he pursoth in his heart,"—if the heart is full of love and gratitude to God, will it not prompt us to do all we possibly can for his cause? And do it cheerfully, gladly, with joy? The Lord said: "Seek ye first the Kingdom of God." First things first! The greatest, the most important thing in this world is the Kingdom of God, and to help to advance that kingdom should be the chief joy of every Christian.

1 Cor. 16:2, we read: "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him." The amount is to be "as God has prospered him"—little or much; and that sum is to be "laid by in store"—set apart for God. "On the first day of the week,"—the Jews were to give the first-fruits; so Christians should put aside God's tenth first before the expenses of the week begin. A good plan is to have a separate purse, or place for the Lord's money, and you will be surprised at the ease and delight with which you can meet every appeal for the advancement of the Master's kingdom.

In Acts 11:29, we have an example of New Testament giving: "Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea." Notice, every man—no slackers. And in 1 John 3:17, we read: "But whoso hath this world's goods and seeth his brother in need, and shutteth up his compassion from him, how dwelleth the love of God in him?" A great deal of the wealth of the world is in the hands of Christians. As God's stewards, how are they using his property? God has given them money that they may be co-workers with him in relieving the destitute and in carrying the gospel of salvation to the millions who are perishing without a knowledge of Christ. But how many of God's professed children seem to count worldly pursuits and pleasures of more value than the things of eternity! The temporal blessings, bestowed upon them, often become a barrier that separates them from the Giver. They are trying to serve both God and mammon, but God will not accept a divided heart. Christ said: "Lay not up for yourselves treasure upon earth. . . . but lay up for yourselves treasure in heaven . . . for where your treasure is, there will your heart be also." By using our means in God's

service, we are laying it up in heaven, and that is the only safe investment. As we give to the Lord, we will love his cause more and more, and thus grow spiritually. Some one has said: "The letting go of temporal things will give a firmer grasp on eternal things."

In 2 Cor. 8:12, we read: "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." God does not count money as we do; he looks into the heart of the giver, before he makes an estimate of the value of the gift. Christ sat over the treasury, and as the poor widow cast in her two mites, he saw the love and self-sacrifice that prompted the giving of her all; and this brings us to the most important phase of our subject, and that is the motive that prompts the service; and this motive should always be *love*. Though I bestow all my goods to feed the poor . . . and have not love, it profiteth me nothing." There are many great motive powers in the physical world, of which the greatest known to man is electricity. Likewise in the intellectual and moral realm there are many motives—such as pride, ambition and patriotism, that impel men to great and noble deeds. But the greatest motive power—not only in the world, but in the universe, is *love*. God is love, and all human love is only a reflex of divine love. We are told that, "Without faith it is impossible to please God," and just as truly without love it is impossible to please God. Love is the law of heaven. It is love that prompts the millions of celestial beings, to serve and obey God. To do his will is their chief joy. The same should be true of all on earth who have been redeemed by the blood of God's great gift of love. A service of love is always a joy. There are those bound to us by the human ties of blood and affection, for whom we would willingly give up all, even life itself, if necessary. Christ values any service or gift according to the amount of love that accompanies it. He asked Peter, "Lovest thou me?" and not until he saw love in Peter's heart, did he say, "Feed my sheep." And does not Christ deserve the supreme place in our affection? "He, who, though he was rich, yet for our sakes he became poor, that we, through his poverty might be rich." When we think of his great love and sacrifice for us, how cold and weak, in

comparison seems the love of even the most devoted saint.

The secret of true giving was discovered by some Macedonian Christians a long time ago: "They first gave their own selves" (2 Cor. 8:5). And Paul wrote to the Christians in Rome: "I beseech you therefore, brethren . . . that ye present your bodies a living sacrifice, holy, acceptable unto God." We have been redeemed and belong to the Lord, but this perfect surrender of life and our all for his service must be a voluntary offering of love. When this full surrender of will, life and all to God has been made, then these questions of duty, stewardship and money—these smaller questions—will be settled as God would have them settled; for we are his and all we have is his for time and eternity, to be used as he directs. Oh, that God's children would shut their hearts to the sinful pleasures and the weak and beggarly elements of the world, and "fling their heart's door widely open" and bid the King of Glory come in and take his rightful place on his throne.

Now, let us consider the rewards for service. The Bible plainly teaches that *salvation* is not of works—it is a free gift through our Lord and Savior Jesus Christ. But the Bible also teaches that rewards are given to God's children for the "deeds done in the body." In the Old Testament, we find many promises of rewards to Israel for faithfulness in paying tithes and offerings: "Bring ye all the tithes into the storehouse . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there will not be room enough to receive" (Mal. 3:10). Again, Prov. 3:9, 10, "Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." These promises were for temporal blessings. In the New Testament also, we find many promises for both temporal and eternal rewards for faithfully serving our Lord and Master: "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (2 Cor. 9:6). "Give, and it shall be given unto you; good measure, pressed down and shaken together and running over, shall men give into your bosom" (Luke 6:38). In a sense, "virtue

is its own reward" and every good deed, every effort made for Christ will react in a blessing upon the heart and life of the Christian. Many can testify from experience, that service for God does bring success and happiness during this earthly pilgrimage. But far more glorious, than anything of earth, will be the eternal rewards given for faithful service when Christ shall come for his own. Jesus says: "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be" (Rev. 22:12). Paul, in his old age, after many years of service and suffering, said: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." On that great day when Christ shall come to reward his servants, to hear the plaudit: "Well done, thou good and faithful servant—enter thou into the joy of thy Lord," or, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," to receive such words from our Lord and King, were worth far more than all the temporal blessings that could be showered upon us. May we all, by God's grace, be privileged to receive that glorious welcome.

YEAR BOOK

Since my last report, among other material that has come to hand has been the report of the president of Salem College, and the minutes of the annual corporate meetings of the Education Society and the Sabbath School Board, respectively. All these were forwarded to the publishing house on September 21, by registered mail, special delivery, for which a return receipt is at hand at the date of this writing, September 25.

CORLISS F. RANDOLPH.

There is no truer test of a man's qualities for permanent success than the way he takes criticism. The little-minded man can't stand it. It pricks his egotism. He "crawfishes." He makes excuses. Then, when he finds that excuses won't take the place of results, he sulks and pouts. It never occurs to him that he might profit from the accident.—*Napoleon Hill's Magazine.*

MISSIONS

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

MISSIONARY BOARD MEETING

The annual meeting of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church, Westerly, R. I., September 19, 1923, at 9.30 a. m.

Dr. Clayton A. Burdick, President, was in the chair. Prayer was offered by Rev. Alva L. Davis.

It was voted that the report of the Board of Managers of the Seventh Day Baptist Missionary Society, as approved by said Board at its regular meeting, held in Westerly, R. I., on the eighteenth day of July, 1923, be approved and recorded; also that the Secretary have said report printed in the Seventh Day Baptist *Year Book*, 1923.

Albert S. Babcock, Frank Hill, Harlan P. Hakes were appointed a nominating committee. The said committee reported, nominating as officers of the Society for the coming year:

President, Clayton A. Burdick, Westerly, R. I.
Corresponding Secretary, William L. Burdick, Ashaway, R. I.

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

Treasurer, Samuel H. Davis, Westerly, R. I.
Board of Managers—Ira B. Crandall, Westerly, R. I.; Clayton A. Burdick, Westerly, R. I.; Charles H. Stanton, Westerly, R. I.; George B. Utter, Westerly, R. I.; John Austin, Westerly, R. I.; Harlan P. Hakes, Westerly, R. I.; Edwin Whitford, Westerly, R. I.; LaVerne Langworthy, Westerly, R. I.; James A. Saunders, Westerly, R. I.; Mrs. A. H. Langworthy, Westerly, R. I.; Frank Hill, Ashaway, R. I.; D. Burdett Coon, Battle Creek, Mich.; Mrs. Charles W. Clarke, Ashaway, R. I.; Robert L. Coon, Ashaway, R. I.; Albert S. Babcock, Rockville, R. I.; Paul S. Burdick, Rockville, R. I.; Walter D. Kenyon, Hopkinton, R. I.; William L. Burdick, Ashaway, R. I.; Mrs. Anne L. Waite, Bradford, R. I.; Herbert M. Swinney, Niantic, Conn.; Edwin Shaw, Milton, Wis.; Theodore L. Gardiner, Plainfield, N. J.; Corliss F. Randolph, Newark, N. J.; George B. Shaw, Salem, W. Va.; E. Adelbert Witter, Berlin, N. Y.; Arthur E. Main, Alfred, N. Y.; William C. Whitford, Alfred, N. Y.; Mrs. Clayton A. Burdick, Westerly, R. I.; Theodore J. Van Horn, Verona, N. Y.; Irving A. Crandall, Leonardsville, N. Y.; Walton H. Ingham, Fort Wayne, Ind.; Henry N. Jordan, Milton, Wis.; Herbert C. Van Horn, Dodge Center, Minn.; O.

Eugene Larkin, Oak Park, Ill.; James R. Jeffrey, Nortonville, Kan.; Frank E. Tappan, Battle Creek, Mich.; Alva L. Davis, Ashaway, R. I.; Darwin M. Andrews, Boulder, Colo.; Rolla J. Severance, Gentry, Ark.; Mazzini G. Stillman, Lost Creek, W. Va.; Benjamin R. Crandall, Berkeley, Cal.; D. N. Inghis, Milton, Wis.; Rosa W. Palmborg, Shanghai, China; Ahva J. C. Bond, Plainfield, N. J.; Allen C. Whitford, Westerly, R. I.; Miss Amelia Potter, Westerly, R. I.; Edgar P. Maxson, Westerly, R. I.

The report was adopted.

The minutes of this meeting were read and approved.

It was voted that when we adjourn we do so to meet in the same place the third Wednesday in September, 1924 at 9.30 a. m. The meeting adjourned.

GEORGE B. UTTER,
Recording Secretary.

JOINT COMMITTEE MEETING, STANBERRY, MO.

Minutes of the meeting of the committees of the Church of God and Seventh Day Baptists to consider what can be done to bring about an affiliation between the two denominations:

The committees met in the church of the Church of God in Stanberry, Mo., at 9 a. m., August 20, 1923, and were called to order by Rev. Willard D. Burdick, of Dunellen, N. J.

Members present from the Church of God were: Rev. A. N. Dugger, Stanberry, Mo.; Bro. D. P. Moore, Hatfield, Mo.; Rev. L. L. Presler, Orafino, Neb.; Bro. Carl Carver, Marion, Ia.; and Rev. G. T. Rodgers, Stanberry, Mo. Rev. Willard D. Burdick, Dunellen, N. J.; Rev. Robert R. B. St. Clair, Detroit, Mich.; Bro. Esle F. Randolph, Great Kills, Staten Island, N. Y.; Bro. Corliss F. Randolph, Newark, N. J.; and Rev. William L. Burdick, Ashaway, R. I., were present as the committee from the Seventh Day Baptist General Conference.

After the meeting was called to order, prayer was offered by G. T. Rodgers and William L. Burdick.

The meeting was organized by electing A. N. Dugger chairman and Willard D. Burdick vice chairman, William L. Burdick secretary, and G. T. Rodgers assistant secretary.

It was agreed that there be a general discussion of the purposes of the meeting and their accomplishment. Remarks were made

by Willard D. Burdick and A. N. Dugger.

Upon motion of Robert B. St. Clair it was voted that the representatives of the two bodies make statements of the work being done by the two denominations to promote Sabbath reform. Corliss F. Randolph, president of the American Sabbath Tract Society, and Willard D. Burdick, its corresponding secretary, spoke regarding the work of Seventh Day Baptists. L. L. Presler spoke regarding the work of the two denominations and A. N. Dugger regarding Sabbath reform publications of the Church of God. William L. Burdick spoke of the simplicity of the faith of Seventh Day Baptists and their willingness to cooperate with the Church of God.

Upon motion of Corliss F. Randolph it was voted that the chairman of the two committees be a committee to prepare a program for the afternoon looking toward the co-operation of the two denominations in the work committed to them.

Corliss F. Randolph spoke of his appreciation of the privilege of meeting with the Church of God in their General Conference and camp meeting, and Carl Carver and Esle F. Randolph spoke of the benefits coming from the mingling of the two denominations.

At 11 o'clock it was voted that the meeting adjourn to meet on the camp ground at 1 o'clock.

AFTERNOON

The committee met on the camp ground at 1 o'clock, all members being present. The chairman called the meeting to order and the committee appointed to prepare a program for the afternoon meeting of the joint committee reported resolutions which were adopted as follows:

Resolved, That a delegate be appointed by each body to represent it at the annual meeting of the other body.

Resolved, That representatives of either denomination when in the vicinity of local churches of the other faith have extended to them an invitation to call and exchange friendly greetings for the purpose of strengthening the flock and the spirit of unity, and not in any way for proselyting.

Resolved, That we recommend to our respective bodies that the respective committees be retained, or others be appointed, to consider further the future affiliation of the two bodies.

The following resolutions were also adopted:

Resolved, That we recommend to our respective bodies that the committees be reduced from five to three and that provision be made for the alternates.

Resolved, That if the two bodies adopt the plan of continuing the two committees, we recommend that the chairman of one committee act as chairman of the joint committee and the chairman of the other committee act as secretary, alternating between the two denominations from year to year.

The hour for the afternoon meeting in the tent having arrived, it was voted to adjourn to meet at 3.30 p. m.

AFTERNOON, 3.30 P. M.

The joint committee met according to adjournment at 3.30 and the following resolutions were adopted:

Resolved, That there be an exchange of denominational literature between the committees of the two denominations.

Resolved, That we request our respective conferences to ask the prayers of our communions upon the work of the joint committee.

Resolved, That the thanks of the joint committee be extended to the chairman and secretaries of the joint committee for the work done in connection with the meeting of the two committees.

Resolved, That the minutes of the meetings of the joint committee be published in the papers of the two denominations.

The minutes were read and approved and the meeting adjourned after prayer by Willard D. Burdick and L. L. Presler.

Signed:

A. N. DUGGER,
Chairman,
WILLARD D. BURDICK,
Vice Chairman,
WILLIAM L. BURDICK,
Secretary,
G. T. RODGERS,
Assistant Secretary.

The deeper we look into the hungry and unhappy hearts of men, the more certain it seems that there is nothing in life more important than that warm interweaving of confidence, which we call friendship. It is of far greater importance to make friends than it is to make money. Money is cold and dead. Friendship is warm and living. Money may buy food, clothing, and shelter for our physical selves, but friendship will light deep, glowing health-fires of contentment within the holier inner places of our souls.—*Napoleon Hill's Magazine.*

WOMAN'S WORK

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

THEY ARE NOT FAIR

People who try to tear down the faith of other people are right tiresome folk, though they are more to be pitied than censured. They should always be approached more in sorrow than in anger. Usually they do very little harm to anybody but themselves, but now and then one of them does a right contemptible thing.

These fellows who go around demolishing faith, or trying to do so, never carry anything to give instead of the faith they scoff. They travel light. They take something and give nothing. They go through your pantry, and tell you the bread and meat and vegetables you have aren't really first-class goods. If they can get you to throw it all out of the window, they are content. But, when they crank up the car and go on, you go back and notice your empty pantry shelves—and night coming on. You have been robbed. If only the fellow who made you dissatisfied with your food to the point of your throwing it away had restocked your larder—but people of that sort never do!

They criticise your clothing, and leave you naked; your food, and leave you hungry; your house of faith, and leave you houseless in the midst of a blinding storm.

Sticking to the house as a figure of speech, did you ever see workmen of the right kind removing a foundation from a house they wish to leave intact? What is the first thing they do? They build up, carefully, a fine new solid foundation pillar of brick and stone, carefully cemented and plumb-lined, ready for the house's new resting-place when the old pillar shall have been shattered. The house doesn't drop at all; it simply rests on a new and firmer foundation.

Do these doubt-peddlers and scoffers do anything like that? No. They are destroyers, never builders. They are wasteful, never savers. They are flingers of bombs, and not architects.—*Strickland Gil- lion, in the Christian Endeavor World.*

THE WOMAN'S SIDE OF IT

She is a slim, fragile lady with tiny hands and feet. And she is quite old and very, very feminine. But her voice was all a quiver with eagerness as she spoke. Eagerness and a sweet sympathy.

"All night long," she said, "I've been thinking of our dear President who has gone Home. And praying that his poor wife may have strength to bear her great sorrow. And I've been wondering, too, what sort of a president Mr. Coolidge will make. There are so many matters of national importance at stake, just now—"

I looked at the slim little lady. She was so quaintly of the yesterday—so perfectly fashioned of the elements that have been referred to as "lavender and old lace." It was typical of her whole personality that she should have spent a sleepless night grieving for a lost leader and praying for that leader's widow. But it was quite out of the picture to think of her as wondering what sort of a president the new leader would make. It seemed strange to hear her mention, in a knowing way, affairs of national importance. Politics and a knowledge of politics seemed quite foreign to her.

"I, too, have been sad over the death of Mr. Harding," I told her; "it is a real tragedy that our country is facing. And I, too, think of Mrs. Harding with the deepest pity. But—forgive me for asking—just what do you know of national affairs? You look so much more like—like drawing-rooms than you do like polls, where people vote!"

For a moment I thought that she was angry—so suddenly did the old lady's figure straighten. And then, all at once, she laughed softly.

"It's a compliment, I suppose," she said, "to be told that I suggest a drawing-room. But, for all that, I'm sorry that I don't look the sort of a woman who takes an interest in her nation's business. I've always taken such an interest although it's been a more active one, naturally, since we were granted the vote. Now that we have become full citizens I firmly believe that every woman should know something about her country, and how it is governed! And I think that most women agree with me. . . ."

A little old lady with gray hair and

with faded, kindly eyes! Taking an interest in politics—and believing that every woman should take an interest. To me she seems the keynote of this day. The woman who is gentle, who grieves for a lost friend, and prays for those bereft—and who still looks forward to the future and the problems of the future. Who is a real woman, who has added to her womanliness by her increasing power.

Nowadays we feel their influence in every walk of life—these women who are taking their vote seriously, and who are making it count! Women, often, who would not have gone out of their way, who would not have made militant speeches, to get that vote. But who, now that their place has been recognized and made firm, are reaching upward toward a high goal. Who are meeting their new responsibilities gravely and fairly and honestly. Women who are building America—women who are worthy of our proudest ideal.

Far removed, they are, from the cartoons that have appeared in the daily newspapers of the woman voter. They are not masculine looking, angular females, with hawklike noses and keen, hard eyes behind spectacles. More often they belong to the type that the little woman belongs to—though they are usually younger and stronger. Home women, for the most part, and capable business women. Women who have their place in home building and in office efficiency. Women who are fit to bring up the small children of the nation—and who are demonstrating their fitness by their ability to grasp the intricacies of international law, and the more engrossing, though less important, local problems. Women who have taken a stand, firmly, against the forces of evil. Who have sided with the minority—and so made it a majority—in many needed reforms. Prohibition, child labor, pensions, drug suppression. Vices that are deeply rooted and insidious. Social hygiene and schooling and factory conditions. All of these, and many more, have felt the touch of the woman hand—the hand that is slender and fragile, often, but that dares to be firm!

It wasn't so very long ago that women were scarce in professional life. Women physicians were almost unheard of, wo-

men artists and even writers were few and far between—as compared with men. But now there are many successful women doctors and lawyers and even ministers! Many women who manage great businesses—and manage them very well, too. Indeed, in the last few years, women have come forward with great strides in every field. Perhaps it is, partly, because they demonstrated, during war times, a very real ability—and an intense desire to help. Perhaps it is just in the natural order of things that they are so rapidly taking an assured place in the nation's affairs. At any rate, the nation's affairs have profited by their awakened interest.

Folk have said, some of them, that having more authority has harmed women. That it has taken away from their sheltered sweetness. But, if you will look about you, at the enlightened women that you know, you will see that the charges are false. A deeper understanding, a more poignant concern for the welfare of others—that is all! A human kindness that reaches beyond the narrow limits of four walls and a kitchen garden. A mother love that is permitted to be all embracing.

Of course there are extremists—women who, by their zeal, make themselves conspicuous and laughable. But aren't there men, in politics, men who vote, who are extremists, too? And—before the vote and the rights that are a part of a vote were granted to women—weren't there certain ladies who carried things with a high hand, and carried them too far? In every city, and in every town—just as there have always been—sweet, public-spirited women who have always helped?

The lady that I have compared to lavender and old lace is, as I have said before, typical of this generation. Twenty years ago—a mere ten years ago—the little lady would have known a personal sense of loss, and nothing else. She would have, probably, felt little anxiety for the fate of her country!

As a certain editorial said, a day or two after the death of Warren G. Harding, the entire nation is stunned. The entire population loved their president—knowing him for a simple, great-hearted man with high ideals and an unswerving purpose. A man who loved little children and helpless

animals—who was never too busy to say a friendly word or to pass on a message of cheer.

The nation loved Harding. But they respect Coolidge—knowing little, as yet, of his personal side. In days to come they doubtless may love him—and, in days to come they will have more personal knowledge of his ability. The men of the country—and the women, too—are eager to be convinced of his fitness for a great task. And are more than anxious to help him in that task.

It is as a man of affairs that other men look upon the new President—just as they looked upon Harding. But the women of the nation look at him with other, and perhaps deeper seeing eyes. They look at him as the head of a nation that is their home, and the home of their children—and that will be the home of their children's children. They consider him from a dozen standpoints of character. They think of him as a human being—as a neighbor.

It is this highly personal viewpoint that the woman in politics, the home woman who bears her vote gladly, has brought to the life of a nation. A feeling of keen interest—made more keen by the new sense of responsibility!—Margaret E. Sangster, in the *Christian Herald*.

REPORTS OF VARIOUS COMMITTEES

REPORT OF THE COMMITTEE TO CONSIDER THE WOMAN'S BOARD WORK

The Committee on Woman's Board Work approved the report of the board, as given by the treasurer and corresponding secretary, also the budget for the coming year and the recommendations to the Nominating Committee, and, inasmuch as these reports have not been adopted by the Conference, recommend its adoption.

Respectfully submitted,
HATTIE E. WEST,
Chairman.

REPORT OF THE COMMITTEE TO CONSIDER THE REPORT OF THE SABBATH SCHOOL BOARD

1. We recommend that the report of the Sabbath School Board be adopted.

2. We wish to congratulate the SABBATH RECORDER for the weekly presentation of

the interesting department for children under the supervision of Miss Marion Carpenter, with the suggestion that this department be made still more attractive by the use of pictures.

3. We would commend the plan of the Sabbath School Board in promoting Vacation Religious Day schools, and would recommend that the larger churches be encouraged to assume the responsibility of the conduct of their own schools, in order that the denominational funds may be used in promoting this work in communities where no vacation schools have been held.

Signed by the committee,
ALFRED E. WHITFORD,
Chairman.

REPORT OF THE COMMITTEE ON THE TRACT SOCIETY'S REPORT

Your committee to whom the report of the American Sabbath Tract Society has been referred would report that we have held several meetings to which all parties interested were given opportunity to be present and offer advice or criticism.

And that we have given the report as careful consideration as time and opportunity afforded.

While we heartily approve of the work being done by the board, we would make the following recommendations and commendations:

First—The committee would record its approval of the plan of having a corresponding secretary for each of our societies, and we would commend the secretaries of the Missionary Society and the Tract Society for their whole-hearted and fraternal co-operation as the common cause is carried forward.

Second—(1) We would recommend that the larger churches be encouraged to assume the financial responsibilities of conducting their own vacation religious day schools, in order that the denominational schools may be used in promoting this work in churches where assistance must be given.

(2) That as soon as possible the denominational budget be so arranged that the Sabbath School Board shall both promote and finance the vacation religious day school.

Third—Whereas, there is a feeling on the part of the Tract Board and others that a distinct loss has been sustained by the discontinuance of the *Sabbath Visitor*; and,

whereas, the Commission has recommended that the Tract Board, the Sabbath School Board and the Young People's Board investigate the feasibility of publishing a paper for the boys and girls of Intermediate and Junior age;

We recommend that the boards concerned be requested to give continued thought to this most important question, that some leaflet paper may be published to meet this much felt need.

Fourth—We most heartily commend the work now being done by a committee appointed by a group of interested people at the time of the meeting at the last Eastern Association in behalf of colored Sabbath-keepers and we recommend that such work be continued until such time as one of our boards can take charge of the matter.

Respectfully submitted,
A. L. DAVIS, *Chairman*,
LESTER G. OSBORN, *Secretary*,
G. B. SHAW,
ELI F. LOOFBORO,
W. D. BURDICK,
MRS. HAROLD CRANDALL,
D. BURDETT COON,
M. A. BRANCH.

North Loup, Neb.,
August 27, 1923.

REPORT OF COMMITTEE TO CONSIDER THE ANNUAL REPORT OF THE MISSIONARY SOCIETY

The committee would recommend:

That Dr. George Thorngate be employed by the Missionary Board to go to Lieu-oo as soon as available.

That the Missionary Board employ Miss Mabel West as a teacher in the Girls' School in Shanghai.

"In view of the pressing needs of the home and foreign field, we recommend that each church now receiving financial aid from the Missionary Board be requested prayerfully to consider the possibility of meeting all its own expenses, thus releasing means for aggressive home and foreign work."

That the Missionary Board plan for more aggressive evangelism among the churches and other open fields by interchange of pastors and the sending out of pastors and evangelists for special evangelistic work.

In view of the growing interest in the tithing system among Seventh Day Bap-

tists, we commend that Conference approve the action of the Missionary Board in the purchase of the chapel at Georgetown, British Guiana, South America.

CLAYTON A. BURDICK,
Chairman,
ANGELINE PRENTICE ABBEY,
Secretary.

Motion: The committee recommends that Conference approve the action of the mission in the purchasing of the chapel in Georgetown, British Guiana, South America.

REPORT OF THE COMMITTEE TO CONSIDER THE WORK OF THE YOUNG PEOPLE'S BOARD

Your committee would present the following for your consideration:

1. We recommend that the report of the Young People's Board be adopted.

2. We commend to all our people the plan which the Young People's Board is about to inaugurate of holding a SABBATH RECORDER reading contest, to be conducted by the local Christian Endeavor societies.

3. We recommend the continuance of the plan of a joint field representative for the Sabbath School and Young People's boards.

4. We note with satisfaction the great good which comes to the young people who are in attendance at our General Conference through the Fellowship Breakfasts, and we earnestly suggest that the Young People's Board in conjunction with the officers of the General Conference, arrange for such similar gatherings, for Round Table Conferences and general discussions at some hour during each day of the meetings of the General Conferences.

Respectfully submitted,
MRS. FRANCES FERRELL BABCOCK,
MISS MARJORIE BURDICK,
OSCAR T. BABCOCK,
LESTER G. OSBORN,
PAULINE DAVIS,
DAISY FURROW,
CLIFFORD BEEBE,
HATFIELD STEPHAN,
PAUL E. TITSWORTH,
RUSSELL W. BURDICK,
EDWIN SHAW, *Chairman*.

The love principle is stronger than the force principle.—Dr. A. A. Hodge.

YOUNG PEOPLE'S WORK

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

CHRISTIAN CITIZENSHIP

Christian Endeavor Topic for Sabbath Day,
October 20, 1923

DAILY READINGS

Sunday—Respect for law (Romans 13: 1-8)
Monday—Work for peace (Jer. 29: 7)
Tuesday—Jesus' example (Matt. 17: 24-27)
Wednesday—Citizens' rights (Acts 22: 24-30)
Thursday—Administration of justice (Exod. 23: 1-3, 6-9)
Friday—A force for right living (Luké 3: 1-14)
Sabbath Day—Topic, What is Christian citizenship? (Isa. 62: 1-7.) (Citizenship Day)

CITIZENS IN LOVE WITH DUTY

That great word—duty how I long to see it blazoned on the banners of all political parties, far above the tariff question, the silver question, and all other questions whatever! Citizens in love with duty,—that is what the nation needs; and to buy them she could afford to lose many cities. Citizens in love with duty,—that is what Christian Endeavor more and more is giving to the nation.

Christian Endeavor business men, whose ledgers will stand the audit of the recording angel. Christian Endeavor editors, whose leaders are not led by the advertising department. Christian Endeavor voters, who convert to truth that shallow pretext of the Orient, and make of their ballots veritable prayer papers.

Christian Endeavor policemen, that do not keep one eye fiercely on the front door of the saloon while the other winks at the side door. Christian Endeavor laborers, that would rather work overtime than undertime, and prefer to receive small wages rather than wages not fully earned. Christian Endeavor employees, who recognize a brother in their humblest servant, and hold themselves to be their brothers' keeper.

Christian Endeavor councilmen, that do not walk in the counsel of the ungodly. Christian Endeavor aldermen, that can not be called paltermen. Christian Endeavor mayors, that do not with one hand hold majestically in front of them their staff of

office, while the other hand is held out behind them for bribes.

Christian Endeavor legislators, whose bills are not influenced by a certain other kind of bills. Christian Endeavor governors, that do not confuse the rising sun on their state shield with the glimmer of the almighty dollar.

Citizens in love with duty, faithful citizens, courageous citizens,—this Christian Endeavor is giving to the nation, through its allegiance to its dutiful pledge, through its uncompromising and vigorous training in fidelity.—*Amos R. Wells, in "Citizens in Training."*

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

What is the duty of a Christian citizen? I fear sometimes that many Christians are too disinterested in politics. They think that it is corrupt, and wish to have nothing to do with it in any way. Consequently, when election day comes around, they stay away from the polls. Then they wonder why so many unchristian men are elected to fill important offices in our government, not realizing how they may help in placing Christian men in these offices. Their duty is to go to the polls on election day and vote for Christian men.

Do you know that those opposed to the Volstead Act are trying to influence our Congressmen to have it repealed, and saloons restored? Does it mean anything to you that over one million women have organized for that purpose? What will it mean for our country if this Act is repealed? The W. C. T. U. is asking men and women to join them in this combat against the forces of evil. Christian Endeavor voters, what are you going to do about this?

C. E. NEWS NOTES

ASHAWAY, R. I.—The Ashaway Christian Endeavor society has started in their year's work with a fair show of enthusiasm.

We were indeed pleased to hold the Efficiency banner another year, also to win one of the Social and Mission study pennants. We hope we may be able to hold all three another year and gain others if possible.

Perhaps it would be of interest to other societies to know how our president con-

ducted our recent business meeting. One week previous to the meeting, white cardboard and slips of paper were handed to the officers and chairmen of the various committees. On the papers were the following statements: (1) Know who the members of your committee are; (2) Have a committee meeting during the week; (3) Plan a definite phase of work which you intend to emphasize during the rest of the year; (4) Make your poster.

When the night came for our business meeting a goodly number attended. The meeting was opened by the president at which time she stated she had chosen "The Rainbow" as a symbol for our Christian Endeavor during the remainder of the year. The songs sung during the evening were, "Live in the sunshine," "Happy sunshine," "Looking on the bright side," and "A rainbow on the cloud." Several members offered prayer. During the meeting short talks were given entitled: (1) True Story of the Rainbow from the Bible; (2) The Significance of the Rainbow; (3) Rainbow C. E.; (4) The Pot at the End of the Rainbow.

With one exception, each officer and chairman had handed his poster to the president before the meeting was called to order, so when time for reports came, the president held the poster before the society and we were to guess what office or committee the poster represented, also what special phase of work it represented. Then after it was guessed, if the officer or chairman had any other items to report it was done while the poster was held before the society. I wish you might all have seen the posters, for they were some of the prettiest ones I have ever seen. Not a poor one in the bunch. Those of you who attend Conference next year may have the opportunity of seeing them.

The business meeting was followed by a social in charge of the Social Committee. Needless to say the meeting was a success and we all gave three cheers for our president.

On September 25, the local union to which our society belongs is planning for an outdoor social by moonlight to be held at Watch Hill, R. I.

MRS. BLANCHE BURDICK,
Corresponding Secretary.

"THE SIGNIFICANCE OF THE RAINBOW"

CLARENCE CRANDALL

After the flood which covered the whole earth and destroyed every living creature except those in the ark, God established a covenant with Noah and his posterity and set his bow in the cloud as a token of his covenant. Whether or not there had been a rainbow before this we do not know. Certainly if there were clouds and rain before the flood, one must have been seen occasionally. But a new significance was now given to the rainbow. God said, "I do appoint my bow in the cloud and it shall be a token of the covenant between me and the earth."

First, it may be interesting to note why God should give his people at this time this covenant. The fear that there might be another deluge would haunt men, hold back enterprise, make them fear every rain storm, and be a hindrance to progress. There could be no goal or ideal within certain reach. Hence God made a covenant with man for perpetual generations that all flesh shall not any more be cut off by the water of a flood to destroy the earth.

The token of the covenant is the sign, the guarantee, the visible proof. Very beautiful is this idea of God giving us something to look at, in order to keep our faith steady. He knows that we need pictures, voices and signs, and these he has well supplied. We might have forgotten the word but we can not fail to see the bow. Whenever God places the bow on the cloud, this colored splendor shall be for a sign, visible to all nations and intelligible to all minds. The rainbow as a sign of God's promise is peculiarly appropriate and beautiful. It is formed on the rain, the rain which produced the storm. After the appearance of an entire rainbow, as a rule, no rain of long duration follows. Indeed, the rainbow is a proof that the storm is partial, not covering the whole sky. The sun of God's mercy is shining on the rain. The darker the storm, the brighter the rainbow and as it lights up the dark sky that just before was discharging itself in flashes of lightning, it gives us an idea of the victory of God's love over the black and fiery wrath.

It can be seen everywhere, very beautiful and attractive. God gives a winning beauty to his angels, to his messengers of mercy,

and to his promises, in order to attract men and show his love. It forms an arch, wide as the storm, binding heaven and earth, God and man, together in peace.

When the sun breaks through the clouds after the storm and its light is reflected in the raindrops on the earth, the rainbow stands in the cloud in its seven-fold grace of light and color. And on that bridge of beauty the trembling faith of man climbs up to God. And as in the days of Noah, so today.

Wherever the rainbow arches the sky it spells the word Providence for all who have eyes to see its meaning. It declares the loving thought of God for all his creatures. It counsels us to be beautiful towards one another. As the rainbow spans the sky after a shower, so also it spans the ages with its lesson of trust for all from the time of the deluge that washed the earth clean of its sin until the coming of the new heavens and the new earth wherein dwelleth righteousness.

"Oh, ye who weep for sorrow's sake,
Dread not the coming years;
Doubt not that God's sunshine shall make
A rainbow of your tears!"

—Edwin L. Sabin.

PRESIDENT COOLIDGE

The new President, Mr. Calvin Coolidge, is in appearance and temperament quite unlike the man whom he succeeds. He is moderately tall and slender, whereas Mr. Harding was of more than ordinary height and weight. He is a reticent and retiring man, who speaks seldom, and then sententiously, whereas Mr. Harding was conspicuous for his sociability, his geniality and his readiness of speech.

But there is one respect—apart from their adherence to the same political principles—in which the two men are alike. Both sprung from the people and made their way upward unaided by any influence of wealth or family. Mr. Harding was the son of a country doctor in Ohio; Mr. Coolidge is the son of a farmer who still lives upon his few acres among the hills of Vermont. Both "self-made" men in the best sense of that sometimes misused phrase, they owed their eminence to their own industry, tenacity and integrity.

Mr. Coolidge is by profession a lawyer, but he has always had the political instinct.

He has passed from one political office to another, not because of any gifts of personal magnetism or any willingness to traffic in political favors, but because in every post, from that of a common councilman in the little city of Northampton to the governorship of the great State of Massachusetts, he disclosed quick intelligence, capacity, devotion to duty, moral courage and a quiet independence in thought and action. A modest man who lives simply and pays strict attention to the business that lies before him.

He becomes President under painful circumstances. He steps into the place of a man who had a peculiar hold upon the hearts of the people. But he has already won the esteem of the nation, and he will take up his heavy responsibilities with the friendly interest and the hearty good wishes of us all.—*Youth's Companion*.

HOME NEWS

WEST EDMESTON, N. Y.—The Seventh Day Baptist Church has unanimously requested the pastor, Mrs. Lena Crofoot, to reconsider her resignation, which was offered to the church two months ago, and she consented to remain for another year. All the many friends that Mrs. Crofoot has made during her four years' pastorate here will be glad to know that she is not to leave the community.—*Brookfield Courier*.

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.

CHILDREN'S PAGE

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

READING

ELISABETH KENYON

Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
October 13, 1923

DAILY READINGS

Sunday—Read the Bible (2 Tim. 3: 14-17)
Monday—Avoid silly books (1 Tim. 4: 7)
Tuesday—Read about Jesus (Luke 1: 1-4)
Wednesday—Avoid heresy (2 Tim. 2: 16-18, 21)
Thursday—Read the words of Jesus (Matt. 7: 24-27)
Friday—Read the prophets (Matt. 5: 17-20)
Sabbath Day—Topic, What should we read, and what not? (Prov. 3: 13-15)

We have all heard of the Fouke Juniors and especially the fine work they have done this past year and the Junior banner they won at Conference in August. Now we have a fine article from the superintendent of that society and don't one of you neglect to read it for if you do you will miss something good.

WHAT SHOULD WE READ AND WHAT NOT

Nearly all boys and girls like to read. Perhaps some of you sometimes do as I did when I was a girl of Junior age. In the garret were stocks of papers and I found them so interesting that often mother would have to call several times before I would leave them for the duller task of washing dishes or sweeping the floors. Now I often wonder if some of that reading was just the right kind, but I didn't think so much about that then, I had, for the time being, forgotten everything but the wonderful adventures of the people in those stories.

What should we read? We read our Bible every day for that is part of our Junior pledge, and when you can read well you will want to begin at the first of our best book, the Bible, and read it all. Every now and then I hear some one say he has never read the Bible from beginning to end, a boast of which one can never feel proud. Oh, you may skip quickly over some of the hard names, I do even yet, but a book as good as the Bible is surely worth reading at least once from the first page to the last.

However, you will want to read some of the stories again and again. So much that the Bible tells you will not only help you to live better but will also make your school work easier and more interesting. Then there are the Bible school papers and the *Junior Christian Endeavor World* with their good reading—the stories in such papers I enjoy even now as much as I know you do.

The Bible is food for your soul. You want food for your mind, too, to make it strong. If you have a big library from which to choose books to read you may feel lost. I hope you are fortunate enough to have books you may call your own. How can you tell whether a book is good? How do you feel when you have finished reading it? Does it make you want to help some one, to be kinder to those about you, and does it make you happier with your own blessings? If so you will be helped by reading other books like the one you have just finished. If you feel unhappy, discontented, and unwilling to obey parents and teachers gladly you had best forget the book and not read another like it. There are so many stories, accounts of men's lives, histories, and poems that have been read by boys and girls for many years and that boys and girls will read for years to come that we need never be at a loss for something good to read. These are the things that we should seek to read, deeds and exciting events of people and times past that we should know about. These are the things that go to make up the wisdom of which great King Solomon told us in Proverbs. It makes us happy and the gaining of it is better than the gaining of silver. It is of more value to us than gold.

What shall you not read? If you have found a book that you would rather father, mother or teacher did not know you were reading, don't read it. It can not help you to live true to the things you learn in Junior, and may even cause you to be disobedient and unkind. Just hide such books where you will forget all about them!

Make friends of your books, treat them well, and listen to their wise words as you would to the advice of a beloved friend, for they are friends that will never become angry with you, and can help you in many, many ways if you will only let them do so.

FUCIA FITZ RANDOLPH.

OCTOBER'S BRIGHT BLUE WEATHER

O suns and skies and clouds of June,
And flowers of June together,
Ye can not rival for one hour
October's bright blue weather.

When loud the bumble-bee makes haste
Belated, thriftless, vagrant,
And goldenrod is dying fast,
And lanes with grapes are fragrant;

When gentians roll their fringes tight
To save them for the morning,
And chestnuts fall from satin burrs
Without a sound of warning;

When on the ground red apples lie
In piles like jewels shining;
And redder still on old stone walls
Are leaves of woodbine twining;

When all the lovely wayside things
Their white-winged seeds are sowing,
And in the fields, still green and fair,
Late aftermaths are growing;

When springs run low, and on the brooks,
In idle golden freighting,
Bright leaves sink noiseless in the hush
Of woods, for winter waiting;

When comrades seek sweet country haunts
By twos and twos together,
And count like misers hour by hour,
October's bright blue weather.

O suns and skies and flowers of June,
Count all your boasts together,
Love loveth best of all the year,
October's bright blue weather.

—Helen Hunt Jackson, in *Normal In-*
structor—Primary Plans.

HOW THE PONY'S NAME WAS CHANGED

Friday morning, at three minutes of nine, Miss Maynard stood with her hand on the bell-rope and watched the smooth stretch of road south of the schoolhouse. As far as the grove at the turn in the road there was no one in sight. "Maybe they are just beyond the clump of trees at the corner," said Miss Maynard to the other children, and glanced at the big clock on the wall and then at her own watch, to be sure it was time to begin ringing the last bell.

It had been a banner week in District No. 2. No one had been absent, and best of all, no one had been behind time. The Little Citizens' Club had taken the matter in hand and was trying to teach even the youngest and smallest citizen the meaning of the word punct-u-al-i-ty.

The Rank children, Jimmie, Bob and Benny, lived two miles from the schoolhouse, and every day they drove Gyp, a

shaggy Shetland pony. Benny was barely six, and try as he might, he could not pronounce that big word which meant "on time." He called it "punch-u-ality" which made the others laugh. "But little Benny is never tardy." Miss Maynard had said, "which shows that he understands it even if he can't pronounce it!"

But on this Friday morning it seemed that Benny, as well as Jimmie and Bob, would be tardy. As Miss Maynard began ringing the three-minute bell, every one was watching the corner where the Rank children would turn toward the schoolhouse.

"Oh, there they come! There they come! They'll get here on time, yet, Miss Maynard!" Everybody shouted it, as the shaggy little Shetland pony turned the corner on a brisk trot and came straight toward the schoolhouse. "But, oh, lookee! Miss Maynard, it's the pony, all alone! What do you s'pose happened to Jimmie and Bob and Benny?"

Sure enough, little Gyp puffed proudly into the school yard, bringing behind him an empty cart. Straight up to the door he came and looked at Miss Maynard, with his pert little ears lifted high, as much as to say: "Well here I am! You see I made it, all right, before the last bell stopped!"

The children were all excited over the pony's arrival and were crowded around the empty cart, when an automobile appeared around the corner and came spinning into the school yard just as the nine o'clock bell stopped ringing. Out of it tumbled three breathless little boys, while their daddy sat at the wheel with a broad smile on his face.

"We're not tardy, are we, Miss Maynard? We were in the school yard when the bell stopped," called out Jimmie, and little Benny added: "Oh, I didn't want my punch-u-ality spoiled!"

How they laughed!

And how they enjoyed the rest of the story.

Jimmie, it seemed, had hitched Gyp to the cart in plenty of time for school, and left him standing in the driveway while he ran in for the dinner pails. Then daddy had called out: "Jump in, kiddies, and go with me in the car to gather up a few pumpkins from the cornfield. It won't take long. Leave the pony in the driveway. He'll stand without tying."

But habit had been too strong for little Gyp. He stamped his foot impatiently, tossed his shaggy mane, and watched the boys disappear in the car. Something was wrong! It was time to start for school—he was sure of that.

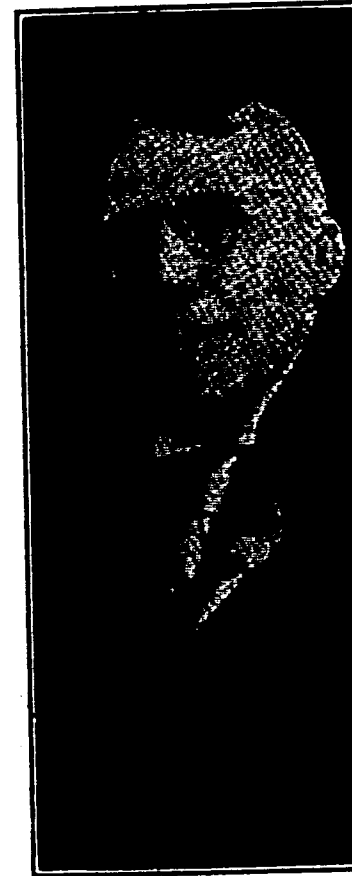
So he started. And after that, it seemed perfectly right to the little pony to be trotting along the familiar road. When the bell began to ring, he quickened his pace. He knew what a bell meant—of course he did! He went to school every day, like "Mary's Little Lamb."

"It is a lucky thing your daddy brought you in the car," said Miss Maynard. "And I think we ought to change that pony's name! He got here 'on time,' all by himself. Children, let's call him 'Punchuality.'" And they all looked at little Benny and laughed.

But, Benny, though only six, could see the joke.

"All right, Miss Maynard," said he, "and we'll call him 'Punch' for short!"—*Storyland.*

JAMES WHITCOMB RILEY



Last month you read about Eugene Field, the Children's Poet, because his birthday came in September. Now October is the birth-month of another poet whom all children love. James Whitcomb Riley was born on the seventh of October. When he was fifteen years old his father took him away from the little country school he loved so much and made him study to be a lawyer. Jim, as he was called then, did not like law. and one summer's day he ran away. This is how it happened. A medicine show came to his quiet little home village. Such shows were not very common and the children were particularly charmed. Now it happened that the show people needed a boy to play the drum in their band and in some

way Jim got the job. Oh, but he was a proud boy to beat the drum in the parade.

And then, almost before he realized it, he was going away with the medicine show people, still beating the drum. He went with the company from one town to another, always helping to draw a crowd with his little drum. When fall came and the medicine show broke up for the winter, Jim found himself many miles from home without money.

How was he to buy a ticket for home? Write home to father for money? No, indeed! Jim had run away and he was too proud now to ask help from his father. What do you think he did? With the little money he had, he bought a paint brush and some paint and began his long journey home on foot. He paid for his night's lodgings and meals by doing odd jobs of painting, such as signs on fences and barns. Sometimes he would write an advertisement in rhyme and get extra pay. Thus he walked home, paying his way as he went.

Then and today, James Whitcomb Riley is much loved by all children and can we wonder when he said:

"First and last of earthly joys
I like little girls and boys."

I want you to read two of his poems and if you like them real well, then go to your public library and ask for a book of all of his poems. You will find many more just as interesting as "The Raggedy Man" and "The Runaway Boy."

R. M. C.

THE RAGGEDY MAN

O the Raggedy Man! He works fer Pa;
An' he's the goodest man ever you saw!
He comes to our house every day,
An' waters the horses and feeds 'em hay;
An' he opens the shed—an' we all jist laugh
When he drives out our little old wobbly calf,
An' nen—if our hired girl says he can—
He milks the cow fer 'Lizabeth Ann—
'Aint he a awful good Raggedy Man?
Raggedy! Raggedy! Raggedy Man!

W'y, the Raggedy Man—he ist so good
He splits the kindlin' an' chops the wood,
An' nen he spades in our garden, too,
An' does most things 'at boys can't do!—
He clumbed clean up in our big tree
An' shooked a apple down fer me—
An' nother'n, too, fer 'Lizabeth Ann—
An' nother'n, too, fer the Raggedy Man—
Aint he a awful kind Raggedy Man?
Raggedy! Raggedy! Raggedy Man!

An' the Raggedy Man, he knows 'ost rhymes
An' tells 'em if I be good, sometimes;
Knows 'bout Giunts, an' Griffuns, an' Elves,
An' the Squidgicum-Squees 'at swaller therselves!
An' wite by the pump in our pasture lot,
He showed me the hole 'at the Wunks in got,
'At lives 'way deep in the ground, an' can
Turn into me, 'er 'Lizabeth Ann!
Aint he a funny old Raggedy Man?
Raggedy! Raggedy! Raggedy Man!

The Raggedy Man—one time when he
Wuz making a little bow-'n-'orry fer me,
Says, "when you're big like your Pa is
Air you go' to keep a fine store like his—
An' be a rich merchunt an' wear fine clothes?
Er what air you go' to be, goodness knows!
An' nen he laughed at 'Lizabeth Ann,
An' I says, "'M go' to be a Raggedy Man!—
I'm ist go' to be a nice Raggedy Man!"
Raggedy! Raggedy! Raggedy Man!

THE RUNAWAY BOY

Wunst I sassed my Pa; an' he
Won't stand that, an' punished me,—
Nen when he was gone that day,
I slipped out and runned away.

I tooked all my copper cents,
An' clumbed over our back fence
In the jimpson weeds 'at growed
Ever'where all down the road.

Nen I got out there, an' nen
I runned some—an' runned again
When I met a man 'at led
A big cow 'at shooked her head.

I went down a long, long lane,
Where was little pigs a-playin';
An' a great big pig went "Booh!"
An' jumped up and skeered me too.

Nen I scampered past, an' they
Was somebody hollered "Hey!"
An' I ist looked ever'where,
An' they was nobody there.

I want to, but I'm afraid to try
To go back—An' by and by
Somepin' hurts my throat inside—
An' I want my Ma—an' cried.

Nen a great big girls come through
Where's a gate, an' telled me who
Am I? an' if I tell where
My home's at, she'll show me there.

But I couldn't ist but tell
What's my name; an' she says well.
An' she tooked me up an' says
She know where I live, she guess.

Nen she telled me hug wite close
Round her neck! an' off she goes
Skippin' up the street! An' nen
Purty soon I'm home again.

An' my Ma, when she kissed me,
Kissed the big girl too, an' she
Kissed me—ef I promised shore
I won't run away no more!

BURYING THE HATCHET

Robert, with a box in his arms and a
spade over his shoulder, had slipped quietly
around the house into the garden. Dollie,
his sister, was not to discover him until
the unfortunate little chicken which lay in
the box covered with roses and clover blos-
soms, was safely buried.

The chicken during its brief life had been
motherless. When Dollie found it she
brought it into the house, and as soon as it
was strong enough to run about it followed
her everywhere with a ceaseless "chirp,
chirp," in a way that was very inconvenient.
It was constantly under foot, endangering
its own neck and making others about it
feel very uncomfortable. As Dollie's pet,
however, it was tolerated by everybody but
Toby, the cat.

Toby failed to see any reason for treating
it with respect, and so one day he pounced
upon it and choked it out of existence.

Dollie had covered her favorite with
tears and flowers, and Rob, at his mother's
suggestion, had tried to spare the small
maiden the grief of witnessing the burial.
But the attempt was vain.

"I'm glad you are making it in such a
pretty place, Bobby," she said. "I s'pose
chicky was a good deal in the way. Mother
says so. And, anyway, she's have been a big
hen pretty soon, and that wouldn't have
been so nice. But I'll never like Toby
again, not one bit!"

"Oh, see here, now, Toby didn't know
any better!" said Bob, in good-natured ex-
postulation. "He's only a cat, and he didn't
understand that you'd made a pet of this
particular bunch of feathers. Being cross
at him won't bring the chicken back again.
So you'd better bury the hatchet and be
friends."

"What would I bury the hatchet for?"
asked Dot, more impressed by that strange
advice than by her brother's reasoning.

Rob laughed. "That means to stop quar-
reling—not to be angry any more. When
Indians are at war with each other and are
ready to be friends, they bury a hatchet.
That's a sign that they're willing to stop
fighting."

"Do folks always stop fussing after the
hatchet is buried?" asked Dollie.

"Of course. That's what it means."

Doll watched the smoothing of the ground
with thoughtful face, and walked back to

the house by Rob's side in unusual silence.

The family had finished dinner when
Fred, Bob's senior by two years, came to
the door with a sharp call.

"Bob, where have you put the ax?"

"Nowhere. I haven't had it," answered
Rob, promptly. But the reply did not sat-
isfy Fred. "You must have had it, if you
will take the trouble to think. You're al-
ways carrying off things and forgetting
where you put them. Come out and hunt
it up!"

Fred was in a hurry, and decidedly im-
patient; and Rob's face flushed at the order.

"Hunt it up yourself, if you want it. I
tell you I haven't had it, and I don't know
anything about it."

"Boys!" interposed the mother's grieved,
reproving voice. But anything more that
she might have said was drowned in a wail
from Dollie.

"It didn't do! I tried it, and it isn't true!
Rob said, if you buried a hatchet, folks
wouldn't quarrel any more. I couldn't find
any hatchet, so I dragged the ax down
and burried it 'side of chicky. And you
boys fuss worse'n ever!"

The boys laughed at each other with a
shamefaced smile gradually displacing the
flush of anger.

"Where did she put it?" asked Fred in
a tone that had lost its sharpness.

"I'll show you," Rob answered.

There was very little trouble in finding
the missing implement, for Dollie was not
a success at digging. Then Fred met his
brother's eyes and laughed.

"I'm afraid she didn't get it deep enough
for a lasting peace. But I say, Rob, we
might be a little better tempered without
hurting ourselves. I'll try if you will."

"Agreed," said Bob.

And to this day, when clouds arise in
the Lincoln household, some one is sure to
ask, "Isn't it about time to drag the axe
into the garden?"—*Kate W. Hamilton, in
Children's Friend.*

THE KIND OF BOY TO BE

I always am quite well and strong,
And so must jump and run along
On trips for ma, and some for pa.
And run up stairs for my grandma;
Or pick up thread, and shut the doors,
Or bring in wood, and do the chores,
And lots more things, for ma told me
That was the kind of boy to be.

Now Rob is always sick in bed;
I feel so sorry cause his head
Does hurt him so; and then he aches
And much bad medicine he takes.
I bring him flowers, take him books,
And make him laugh with funny looks;
I show him every kind of toy
And try to bring him quiet joy,
For Rob is always good to me,—
And that's the kind of boy to be.

—*Normal Instructor and Primary Plans.*

MOTHER'S HELPERS

Mother had a bad headache and had gone
upstairs to lie down. The children were in
the sitting room talking it over.

"I am sorry for mother," said Marjory.

"So am I," said Teddy.

"How sorry are you?" asked David. "I
am so sorry for her that I am going to fill
the wood box and start the fire for supper."

"Oh, now I see what you mean!" said
Marjory. "I am so sorry that I am going
to get supper. I can make toast and tea,
and I can scramble eggs."

"I'll set the table and wipe the dishes,"
said Teddy. So mother got a good rest that
helped to drive the headache away.

"I think that people are not really sorry
for any one unless they are willing to help,"
said David.—*Sunshine.*

HOW BIG IS A BEAN?

Tommy is fond of squeezing tooth paste
out of his shiny new tube.

"Don't take too much this time, dear,"
his mother said to him one morning when
he was cleaning his teeth.

"How much may I have?" asked Tommy.

"Well, I should think a little bit, perhaps
as big as a bean."

Tommy gave a great pinch and out shot
the paste.

"Oh, oh!" exclaimed his mother, "not all
that, Tommy. Didn't I say as big as a
bean?"

"Yes," replied Tommy. "This is a string
bean."

"What do you work at, my man?"

"At intervals, madam."—*Non-Partizan
Leader.*

"You're quick, aren't you?"

"Quick, I should say I am. I can turn
out the light, cross the room, and then be
in bed before it gets dark."

OUR WEEKLY SERMON

THE DEDICATED WAY

REV. ALVA L. DAVIS

(Sermon delivered at Conference, North Loup, Nebraska, Sabbath morning, August 25, 1923.)

Text: Hebrews 10:19-23; Matthew 16:24.

"Having, therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh; . . . let us hold fast the confession of our hope that it waver not; for he is faithful that promised."

"If any man would come after me, let him deny himself, and take up his cross, and follow me."

Never was man portrayed so graphically as is Jesus in those wonderful biographies of the four Gospels—in those records divinely inspired yet so livingly human. The appearance of the outer man—frame and feature, gait and carriage—we have no means of even guessing.

But otherwise the picture the Scriptures give us is one that is absolutely unique. There is nothing like it in all literature. His life is pictured as being lived between two miraculous events, the Incarnation and the Resurrection. His earthly life began in a miracle—the virgin birth. After death claimed him, again the miraculous became prominent—he rose from the dead. The whole Gospel picture represents the Christ in a unique and a solitary way as being the Divine Son of God, and that his death was an offering for sin. "I and the Father are one." "He that hath seen me hath seen the Father." And his whole life was lived in the shadow of the Cross.

True, his life had certain summit levels on the way to Calvary. But as often as he reached one of these heights he saw the Cross as the consummation of his ministry. In one of his pictures, Holman Hunt represents Christ in the carpenter shop, pausing in a moment of weariness and stretching his arms. As he does so the rays of the setting sun, stealing

through the window, throw on the wall the shadow of the Cross.

And that representation is true. Christ never got away from it. In his temptation in the wilderness; at the marriage in Cana of Galilee, when his mother spoke to him and stirred him to think of his "hour"; when the multitudes would have made him king; on the mountain of transfiguration, Jesus foresaw his Cross. When the Greeks came asking to see Jesus they found him thinking of his Cross. When Simon Peter made his great confession, Jesus tells him he must go up to Jerusalem and suffer many things and be killed. And when Peter said: "Be it far from thee Lord to suffer and die," Jesus immediately silenced him with the words, "Get thee behind me, Satan." Any suggestion that he avoid the Cross was a suggestion of the devil. And not until he was stretched out on the Cross, bleeding and dying for the sins of the world, did he say: "It is finished." Not until then was the way opened whereby man could return to God.

The witness of the Epistles is just as decisive. They are not biographs of Jesus. They do not tell the story of his life. They are not the records of his sayings. They are reports of what men, under the guidance of the Holy Spirit, preached about him; selected words of the Christ and the incidents of his life which bore on the supreme purpose of his life. In every one of these, as in the Synoptics and John's Gospel, Christ is revealed to us as passing onward to a cross.

And I have long been convinced that why there is so much which seems incredible and irrational to many in Christian teaching, is that it is incredible and irrational only apart from the Atonement. All the realities which Christian faith assert—sin and guilt and judgment to come, the virgin birth, the sinlessness of Jesus, the love of God, and the fatherhood of God—are all obscure unless viewed in the light of the Atonement. But in the light of the Cross, the Dedicated Way, they are as clear and bright as the sun at noonday.

I. Dedication. "The way which he dedicated for us." Christ has dedicated a way for us. And let us remember we are Christians only as we dedicate ourselves to him, only as we take up our

cross and follow him. Dedication. That is a great word. What do we mean when we speak of dedicating ourselves to him?

Love's redeeming work has been done. We can add nothing to the Cross. Yet there is something we can do,—we can supplement his redeeming work. In no possible way can we enrich the Cross of Christ by any gift or sacrifice of our own, but we can yield our own strength of body, mind and soul to the glorifying of the Cross, to the proclaiming of the Cross throughout the world. In no possible way can we make his sacrifice more complete or effective, but by our own sacrifice we can make his sacrifice better known. Today, as ever, sacrificial disciples are needed to proclaim the sacrifices of our Lord.

Says Dr. J. H. Jowett: "Wherever we touch the life of our Savior, we touch the spirit of sacrifice. In the life of Jesus everything is the gift of blood. Nothing seems to be born without travail. We can not break into the life anywhere without finding the scarlet thread. Wherever we find the Master in the presence of sorrow, his heart is always bleeding. . . . Christ never gave anything that cost him nothing. His very words were spirit and they were life. His whole life was a travail for eternal ends, and therefore everything was the gift of blood." •

And so it has been all through the history of the Christian church. The great births of the Christian centuries have been great travails. Nothing glorious has ever been born without pang. God's tremendous things have never been given to an apathetic church. The Cross has won no victories at the hands of sluggish and unbleeding heralds; and Calvary has never told its convincing story through the ministry of frozen hearts. The blood of the martyrs has been the seed of the church. And the sacrificial suffering of the church has been the life of the world.

II. Dedication involves limitations.

Yet, friends, when we speak of the sacrificial sufferings of the church of Christ, of her dedication to a great cause, let us recognize that these become possible only in the light of a great surrender which always involves limitations.

We want to help and bless our fellowmen. Yet it is impossible for us to en-

gage in every worthy enterprise, or even to do good to everybody, as much as we would like to do so. It is possible for us so to break our lives into fragments of good endeavor, so to scatter our influence and dissipate our energies as to achieve little or nothing of permanent worth. Dedication involves limitations. As a people we must find our possibilities and our limits, and then work within these with all the power of mind, heart and soul. This is the first great law of dedication.

So long as we remain among the superfluities we are in the shadowy realm of existence, and we have not begun to live. We do not come within the range of heavenly standards until all superfluities have been stripped away. The things we can spare carry no blood. No giving is of value, be it time, or money, or self, until it crosses the border into the land of sacrifice.

"Here is a man who can give \$100.00 to the foreign field annually. It is a matter which he can relegate to the clerk, and it is given with the regularity of the sunrise. It occasions him no thought. He is dealing with superfluities, and the great forceful riches of his life remain untouched. He has a son, an only son, the pride, the hope of his life. One day a strange light comes into the boy's eyes, and a fire is kindled in his heart. He comes home and says: 'Father, I want to be a missionary.' The light fades out of the father's sky, and the hopes of his life tumble down like a temple of dreams. 'I want to be a missionary.' 'Take now thy son, thine only son, whom thou lovest . . . and offer him for a burnt offering upon one of the mountains which I will tell thee of.'

"That's the experience which shatters. That is where existence ripens into life. The dollar was given, and nothing went with it. The lad was given, and life went with it. There were blood marks all along the way."

III. Dedication involves great loyalties.

1. Dedication involves great loyalty to the faith of our fathers,—the fathers of our common Christian faith,—the fathers who founded our church at Newport and this church at North Loup. In the dedication of our lives we link ourselves to

that holy succession of godly men and women who have made our denominational life possible. Said Thomas à Kempis: "What they believed, I believe; what they hoped, I hope; whither they arrived, by Thy grace, I hope I shall come." In those great and splendid words he has handed on to us a splendid formula for the supreme loyalties involved in all Christian dedication.

I grant you that one's faith and vision are more or less determined by his own spiritual powers, and by his own personal qualities and experiences; that in matters of belief we may not be able to retain all the details of the creed of our fathers. Nor is that necessary. But let me say that unless the great tenets of the faith of our fathers, of our denominational ancestors, shall grip us in a supreme loyalty, our great common cause will suffer mightily.

The church of today is greater, numerically, than she has ever been before, and the great unfulfilled task is still before her, challenging her to go forward. The present hour is a call for us to quicken our loyalty to God, his holy Word, his Christ; to hold fast to those spiritual realities which led the apostles of old to call her the Body of Christ.

"Faith of our fathers! living still,
In spite of dungeon, fire and sword;
O how our hearts beat high with joy
Whene'er we hear that glorious word!
Faith of our fathers! holy faith!
We will be true to thee till death!"

2. Again, dedication involves loyalty to conscience. Christianity, genuine Christianity, stands and falls with spiritual integrity. All compromises and concessions to evil are sinful. One may do wrong unknowingly, but from the moment conscience is awakened and wrong is recognized as wrong one becomes responsible. And the only right course of action is resistance at no matter what cost.

You will remember how it was with Naaman after he had received cleansing, and had come into possession of a new found faith, how he pled with Elisha for forgiveness when for the sake of expediency he must follow the king into the temple of Rimmon and there engage in all those disgusting heathen ceremonies. And the prophet's only answer to his prayer was, "Go in peace." Elisha seemed

to have felt that Naaman's need was legitimate, so he condoned his weakness, and granted him absolution. Christianity sees farther than that, and it sees more clearly. It says: "No compromise. Concessions cost more than they are worth."

Jesus declared there was one sin that was unpardonable—the sin against the Holy Ghost,—the betrayal of one's better self, the continued refusal to listen to the pleadings and warnings of God within us. Mental shuffling and moral equivocation constitute one of the most virulent spiritual poisons which, unresisted, sooner or later spreads through the whole system.

This is an age of laxity. Everywhere is the evidence of the breaking down of moral principles. And what we need is a new puritanism, a rebirth of the pilgrim conscience. No, not the pilgrim conscience of the seventeenth century; but the same conscience, broadened, deepened, sensitized to meet the needs of the twentieth century.

Today, the hope of the world, the leaven of the kingdom of heaven is found, where? It is found in the men and women who, amidst the perplexities and baffling contradictions of our modern life, remain incorrigible and incorruptible; in the men and women who, conscious of their God-given tasks, holding not their lives dear unto themselves, remain rigidly faithful to their principles, and scrupulously loyal to truth and duty as God gives them to see these. It is found in the men and women who are willing to suffer loss of all things—money, social position, popularity, worldly advantage—that right may prevail in the earth and the will of God be done.

Modern society needs, more than anything else, people who stand up so straight that they lean backwards rather than give their endorsement even to the most trivial forms of evil. Certainly that is what Jesus teaches. He knew what it was to be tempted. In the wilderness, in the garden, in the judgment hall, among his disciples, temptation was ever near him. And he could have compromised with his conscience; he could have bowed the knee to Baal; he could have saved himself. But rather than concede, even a hair's breadth, he went forward to the Cross and was crucified.

And we who acknowledge him as Leader and confess him as Savior, can have his inner peace, his joy and his triumph when we, mastered by his passion, shall daily take up our crosses and dare to live for him without thought of earthly reward.

IV. Dedication involves a social and a world outlook.

I am sure that we want to do the will of him who sent us; that we want to finish the work he gave us to do, and that we want to do it in his way. That is what we are here for. We are not here to sing the praises of men, or organizations, but to get the mind of God, telling us how best to do his work.

Tremendous upheavals have come which have changed the boundaries of nations, and turned men of all nations into dangerous channels. There is a new spirit of self-determination in governments among the people, shattering old-time customs, caste and ideals. Social revolution is in every land. Rampant radicalism and cheap change are in every world-situation. The propaganda of communism has penetrated earth's remotest bounds. Social, national and industrial earthquake is on every hand. "Scientific materialism," which its sponsors declare, "includes unconditionally the necessity of propagating atheism," is sweeping over Europe like a great scourge. And its chilling, blighting, damning influence is at work in America, propagated from college and pulpit, and sowed broadcast in the printed page. Everywhere we cast our eyes nations, cities, communities are famishing for that which Christ alone can give.

Brethren, the call of the hour is for a re-consecration, a re-dedication of our lives to God. And God will have to do something with each of us so that our minds shall revolve in a wider circle. When Copernicus, who lived in the infancy of printing, issued his first book, shortly before his death, he called it the "Revolution of the Heavens." He showed it to the men of his day, declaring, for the first time, that the center of the universe was not our little earth, but that we were merely a planet among the planets that revolve around the sun as center.

God will have to deliver us from our centralized vanity. We shall have to look

again at Calvary and see that God so loved the world. Our hearts and minds must take a bigger compass. The circle of workers must be enlarged, ever swinging out and out, until every Christian shall be vitally concerned in delivering Christ's message and actively engaged in promoting the work of his kingdom. It is not enough to organize missionary societies and inaugurate forward movements. No man can serve the Lord Jesus Christ by proxy. Our responsibility will never be duly met until the church realizes she is nothing but a great missionary society, not until each individual member realizes that he is a missionary evangelist sent into the world "to seek and to save the lost."

No, I am not saying that God is calling Seventh Day Baptists to scatter their forces over the whole world. But he does ask us to hold our sector on the frontier of missionary endeavor. Yes, hold our sector and enlarge our work in China, in South America, in Holland, in the homeland. Not only does he ask us to hold our sector and enlarge our borders, but also to enter every door which he has opened before us. "Behold I have set before thee an open door, and no man can shut it." "Lift up your eyes and look on the fields."

Oh, for a revival in our churches, in each of our lives, in our brains, in our hearts, in our plans, that will send us in a wider orbit of service. The needs of this hour are great, tremendous and insistent. But the greatest need is not anything material or external. We do not need more men so much as we need better men; not more preachers, but better ones. We do not need bigger men; but we do need, all of us, a bigger vision, a bigger faith in the power of prayer, a bigger faith in the power of the Holy Ghost to produce men and women to do the work now so pressing. We do not need more money. We now have more than we are willing to consecrate. Let us not limit God by the littleness of our faith. These are days when the supernatural must intervene, and we must rest our faith in a God who is big enough and able for every emergency.

If the world with its sin, the world with its social evil, the world with its Sabbath desecration and moral leprosy is not rest-

ing upon us, then there is something lacking in our own hearts. Have you a community on your heart? A church? A Sabbath school? A family? A single individual? Lay it before the throne of grace and expect God to reach it. Lay it before God in agonizing prayer. I know that isn't a popular word these days. The modern church word is "organize." And we organize more than we agonize. Is a new piece of work to be done, a new movement to be launched, or workers to be called, we proceed to organize. We are more intent to multiply machinery than we are upon enriching our fundamental power, more anxious to talk the matter over with one another than we are to talk it over with God.

In the birth-hour and the birth-throws of the world's redemption, how our Master prayed. "And being in agony he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground." Such was the suffering intercession of our Savior. And we, his church, must agonize in our day; we must wrestle with the angel until the break of day.

And we need no new gospel to win the world to our Lord. The way of the Cross has ever been the way of triumph. The tragedy of the world is not poor wages, nor bad legislation, nor poverty, nor ignorance. The tragedy of the world is sin. And if there be one sin bigger than another to be laid at the door of the Christian worker today it is this attempt to water down sin, and to cast doubt upon the only known remedy for it. There is one adequate remedy only for sin, and that remedy is the blood of Christ. Redemption is to be found at the Cross and nowhere else.

No, it is not a new system of government that is needed, nor a new scheme for distribution of wealth, nor a new social organization. It is the new birth that men need. Then will follow all secondary needs in proper perspective and proportion. Nor is the salvation of man to be found in creeds, in ceremonies and rituals, or in sacraments and forms of righteousness, but in Christ alone, the one Mediator between God and man. Let Christianity be reduced to a mere ethic and its redemptive power is gone forever.

And the church must agonize in the proclamation of that gospel, and nothing should supplant its preaching. And it must be the apostolic gospel, too, not something trimmed up to meet the superficial fashion of the passing hour. The primary work of the church at home, abroad, and everywhere, is to preach the gospel of Christ, to proclaim the marvelous realities of redemption, and to do it with the very blood of lives which are surrendered to the Lord who bought us.

Once a famous missionary said on arriving on his field of labor: "Now let me burn out for God." That was the secret of Henry Martin's success in Calcutta. The symbol on the tomb of Adam Clarke is not a laurel wreath, it is not a crown, it is a candle burned down to the socket. The church must emulate those who have made her strong, and who are keeping her alive today. We must keep the fires of holy passion burning on the altars of our hearts. The church must never lose sight of the significance of her purpose, or well the vision of her goal, which is the souls of men brought to the feet of Jesus Christ.

The world is aching for a gospel, and it is the labor of the church to present a gospel that can reach the world's deepest degradation and meet its most awful need. And the Old Gospel can do it. Yes, the Old Gospel, in its working attire, proclaimed by a church that believes it, by a church that is redeemed by it, by a church that will give her life blood for it, is the only power that can give us a purified, redeemed, transfigured world.

Here upon this historic ground, with this church which has been a great adventure of faith, we have met in this great Conference. Here we have something of the granite of New England, the warmth of the southland, the ruggedness of the mountains, the optimism of California, the venture and the vision of the prairie. This pilgrimage, too, has been a venture of faith.

God grant that here upon this historic ground we may get a wider, clearer, truer vision of our mission in the world; that there may be born within us a new sense of loyalty; and that there may be a re-dedication of our lives to Christ, a re-dedication so complete that we shall be satisfied with nothing less than his high-est purpose for us.

MARRIAGES

MARTLAND-CRANDALL.—Married, at the home of the bride's parents, Mr. and Mrs. A. Julian Crandall, in Ashaway, R. I., September 15, 1923, by Rev. Alva L. Davis, Mr. William Tattersall Martland, of Newport, R. I., and Miss Harriett Allura Crandall, of Ashaway, R. I.

OAKLEY-PALMITER.—At the home of the bride's parents, Mr. and Mrs. F. J. Palmiter, Albion, Wis., August 8, 1923, by Rev. L. D. Seager, Mr. Carroll F. Oakley and Miss Mildred Palmiter.

DEATHS

ROGERS.—Mrs. Anna Rebecca Rogers, second daughter of Rev. Reuben and Martha Ann Newton, was born in Duplin County, N. C., February 1, 1858, and died in Cumberland General Hospital in Fayetteville, N. C., July 28, 1923, aged 65 years, 5 months and 28 days.

The religious instruction she received from her pious father and mother bore fruit when, at the early age of ten years, she professed faith in Christ and was baptized into the fellowship of the Manchester Baptist Church, located about six miles from her father's home. She ever afterwards lived a faithful Christian life, active in church work and kind to the needy, the sorrowing and afflicted. Coming to believe, as the Scripture says, that "The seventh day is the sabbath of the Lord thy God, in it thou shalt not do any work," she endeavored to keep it as best she could, and united with the Cumberland Seventh Day Baptist Church in December, 1889, while Eld. S. D. Davis was holding his first series of meetings with that church. Her uniform patience and cheerfulness; her carefulness to speak evil of no one; and her faith and trust in God as exemplified in her daily walk made her a very pleasant companion and neighbor, and she is greatly missed by many friends and relatives. Several hours before she passed away one who

was near her saw her looking up and smiling. Presently she said, "I see heaven and I see mother and she is calling me to come." Then she smiled again and again as though she saw some one she knew. The inspired writer said: "Blessed are the dead who die in the Lord."

May 22, 1883, she was married to Robert C. Rogers. There remain of the immediate relatives her husband; two sons, (both Sabbath-keepers) Robert H. and Joseph N.; one daughter, Mrs. Raymond H. Aviritt; two small grandchildren; one brother, Rev. I. T. Newton, (a Baptist minister); two sisters, Mrs. Mary E. Fillyaw and Mrs. Agnes E. Johnson; one uncle and two aunts, Rev. D. N., Phebe C. and Emily P. Newton.

Funeral services were conducted in the Baptist church at Hope Mills, N. C., by the pastor of that church whom she esteemed very highly and whom she had many times gladly entertained in her home, and interment was made in the Adcock cemetery just out of the village.

E. P. N.

WILLIAMS.—Charles M. Williams was born at Alfred Station, N. Y., April 20, 1849, and died at his home in Albion, Wis., September 9, 1923.

He was the son of Nathan C. and Fanny (Langworthy) Williams. When he was four years old his parents removed to Albion where they bought the land of Jesse Saunders, now the home of E. Glenn Williams. January 28, 1874, he was united in marriage with Amy Vernelia Frink, with whom he has lived happily almost fifty years. There were two children,—Harland, who died February 12, 1881, and G. Glenn. There are three grandchildren, Gleneta, Charles and Mary.

He united with the Seventh Day Baptist Church April 18, 1863.

Mr. Williams' grandfather Robert Williams, a We'shman, was a sea captain who served in the Revolutionary War, and settled at Stonington, Conn.

For seventy years Mr. Williams has been an important factor in the community life of Albion. He was educated in the public schools and pursued the course of study at Albion Academy. He served the public as town treasurer for many years and as school director. At the time of his death he was health officer. He was active in the maintenance of the Academy. He was a loyal supporter of the church, serving as treasurer and trustee.

His home was an example of domestic felicity,



a tower of strength in the neighborhood. In all his public and private relations he has lived an exemplary life; temperate in habits, having never used tobacco nor intoxicants, yet not radical in his attitude toward others. Ever cheerful and kind, he yet was fearless to express himself or to perform his duty.

In the many acts of neighborliness and in the care of the sick he manifested the spirit of true religion. All who shared his home enjoyed the benefit of his consideration for their happiness and welfare. All who knew him best appreciate him most and hold him in loving remembrance.

The funeral was conducted by Pastor L. D. Seager and burial took place in Evergreen Cemetery.

L. D. S.

SEVERANCE.—Phebe Ann Moyer was born January 31, 1846 in Laccummins County, Pennsylvania, and departed this life August 19, 1923, at Garwin, Iowa, in her seventy-eighth year.

She was one of fourteen children born to Peter and Mary M. Moyer, seven of whom are living: Henry K., Jack, Charles, and Simeon Moyer, Mrs. Lucy Hammett, Mrs. Hattie Hammett and Mrs. Mary De France. June 30, 1863, she was united in marriage with Bethuel Church Babcock, son of Elder Maxson M. Babcock, who passed away December 4, 1917. To this union were born four children, Mrs. Evangeline Ellen Cooper, Samuel Grant Babcock, Mrs. Harriet M. Saunders and Mrs. Grace Severance. There are sixteen grandchildren and fourteen great-grandchildren.

She was married January 31, 1919, to John M. Severance, who with their children have been faithful and tender in their care of her during her illness of nearly five months.

Sister Severance was baptized about 1864 and united with the Carlton Seventh Day Baptist Church in Garwin. She loved the services of the church and gave to its support as she was able. She was a kind neighbor and friend, and will be missed by her family and a large circle of friends. "Her children arise up and call her blessed."

Farewell services conducted by Rev. H. R. Crandall were held Monday afternoon. Interment was in the Garwin Cemetery. H. R. C.

Sabbath School. Lesson II.—October 13, 1923

ISRAEL, A MISSIONARY NATION., Exod. 19: 1-6; Isa. 43: 9-11; 45: 20-22

Golden Text.—"Ye shall be unto me a kingdom of priests, and a holy nation." Exod. 19: 6.

DAILY READINGS

Oct. 7—Exodus 19: 1-9. God's Message to Israel.
Oct. 8—Exodus 14: 19-31. Israel Saved to Serve.
Oct. 9—Exodus 20: 1-17. The Law of the Nations.

Oct. 10—Isa. 43: 1-13. Israel's Testimony to the Nations.

Oct. 11—Isa. 45: 20-25. Israel's God and Ours.
Oct. 12—Rom. 11: 25-36. Israel and the Time of the Gentiles.

Oct. 13—Psalm 100. Praise to the Lord God of Israel.

(For Lesson Notes, see *Helping Hand*)

THE SABBATH RECORDER

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

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S. D. B. YEAR BOOK, 1923

First copy received September 12, 1923.

Proofs of all copy received by publishing house mailed to chairman of Engrossing Committee September 28.

Minutes of the annual corporate meeting of the Missionary Society nor Tract Society have not yet been received.

L. P. BURCH.

September 28, 1923.

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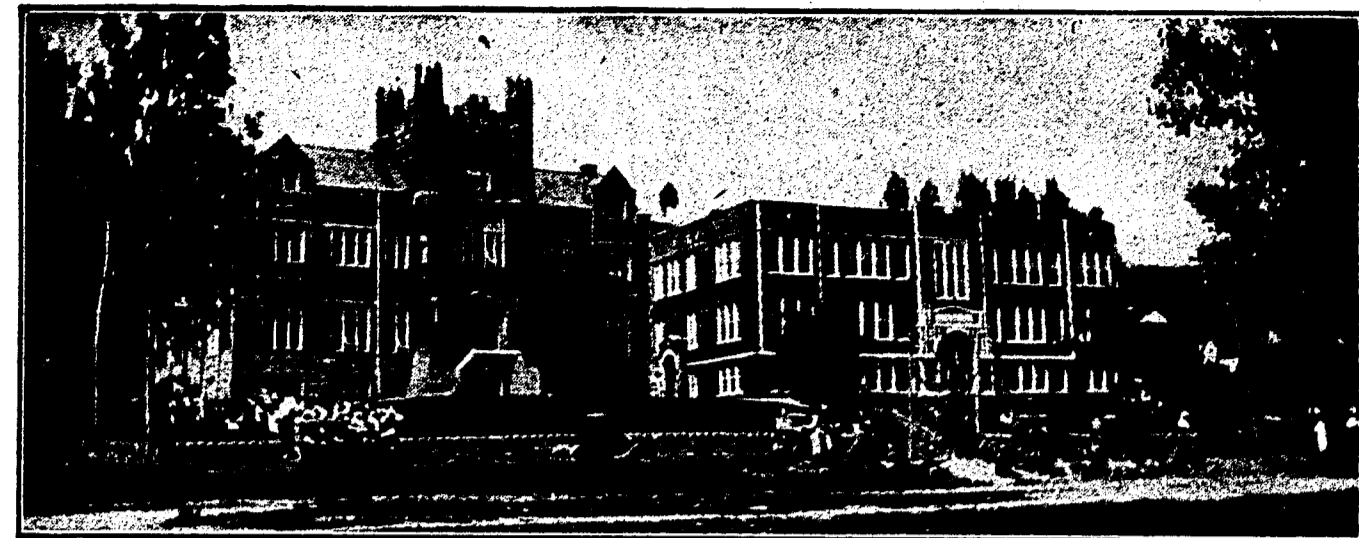
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The Sabbath Recorder

MAKING THE ANNUAL CANVASS

OUTLINE PROGRAM

- Monday, October 1—
The pastor's annual letter
- Sunday, October 21—
Appointment of solicitors
- Sabbath Day, October 27—
Message on denominational program
(Solicitors and date of canvass announced)
- Sunday, October 28—
Membership divided among solicitors
- Sabbath Day, November 3—
Message on Stewardship
(Solicitors set apart by prayer)
- Sunday, November 4—
Every-member canvass
(Report of solicitors in the evening)
- Sunday, November 11—
Final reports

UNANSWERED

The round of neverness
That ne'er began, that ne'er shall end:—
The Inconceivable!
Eternity.

And now, our life,
Our present day on earth,
Is in eternity.

Though in our form, or substance,
Change may come,
Yet shall we live eternally,
For nothing dies.
This is the law of Deity.

What of our sentient being,
When ends life's little day?
And what its attributes?
Its dwelling place?
We ever plead and ask in vain—
The ages answer not. —George I. Sill.

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