

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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The Sabbath Recorder

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

VOL. 95, No. 15

PLAINFIELD, N. J., OCTOBER 8, 1923

WHOLE No. 4,101

The National Father and Son Movement

Great good has come from emphasizing mother-love in the exercises of Mothers' Day, and we have often thought that a Fathers' Day was greatly needed.

We are glad to see that a movement called, "The National Father and Son Movement" has been launched by the Young Men's Christian Association, with an extended program for 1923-1924. The International Sunday School Council of Religious Education and several other organizations approve the plan and will unite in carrying out the program.

National Father and Son Week begins on Armistice Day, with a full program for that week ending with Father and Son Sunday. Month by month during the year a special day will be devoted to some phase of the movement to secure more chummy and helpful relations between the fathers and sons of America.

On June 14, 1923, President Harding in a letter from the White House commended the movement in the following words:

My attention has been called to the National Father and Son Movement, which is to be launched during National Father and Son Week, November 11-18. It is a great pleasure for me to commend this movement, which has as its objective to draw together, in a more intimate way, the fathers and sons of America, and to strengthen and develop this relationship.

The success of this movement during the past years has won for it a distinct place. Since the movement has become world-wide in character, it is most fitting that it center around the date of world-wide significance, Armistice Day. Surely, the coming generation will need to be constantly reminded of their obligation to help maintain the peace of the world, for which millions of fathers and sons have died in past years.

It is hoped that all individuals as well as constructive agencies, interested in the boy life of our nation, will give this week due consideration and recognition by bringing together fathers and sons in schools, churches, clubs and other places, and assisting the boys of the community to their own inherent right of companionship with their fathers.

A Real Partnership Between Father and Son Might Help Matters.

There seems to be a general feeling of regret because so many boys tire of the farm and go to the city. Those of us who were brought

up on farms but did not remain there, may feel that we can not say much when the great host of farmers' boys flee to towns and cities for their life-work. Many new inventions have combined during the years to make farming much easier than it was fifty years ago. Then the automobile and telephone have practically bridged the chasm between the farmers' homes and the towns, so that the farmer's life is much less of a humdrum life than it used to be.

It may be that the Father and Son Movement will help matters somewhat, by promoting a genuine partnership and a more reasonable fellowship between the fathers and their sons in country life.

The following two little poems from the *Sunday School Herald*, came to notice almost at the same time the Father and Son Day program was laid on our table. They are so suggestive we offer them to our readers for their consideration in connection with this theme.

WHY ONE BOY LEFT THE FARM

I left my dad, his farm, his plow,
Because my calf became his cow;
I left my dad—'twas wrong, of course—
Because my colt became his horse.
I left my dad to sow and reap
Because my lamb became his sheep;
I dropped my hoe and stuck my fork
Because my pig became his pork,
The garden truck I made to grow
Was his to sell and mine to hoe.

WHY ANOTHER ONE DIDN'T

With dad and me it's half and half—
The cow I own was once his calf;
No town for mine; I will not bolt,
Because my horse was once his colt;
I'm going to stick right where I am
Because my sheep was once his lamb;
I'll stay with dad—he gets my vote,
Because my hog was once his shote;
It's "fifty-fifty" with dad and me—
A profit-sharing company.

Those Lost Creek Fans We hear about the "fans" in a ball game and in various other athletic contests; but these are not the kind of fans in evidence at the association in Lost Creek, W. Va. These fans were unique in two or three ways. There was a large number of them, neat and attractive in make-up, and each one contained the design of a

cross a little more than five inches long, on which was inscribed these words: "The Lord is in his holy temple, let all the earth keep silence before him" (Hab. 2: 20).

At the head of the fan above the cross were the words in nice type: "Be still and know that I am God" (Psa. 46: 10). Then, neatly arranged around the cross covering nearly all the fan were twenty Scripture texts as follows:

"The earth is full of the goodness of the Lord" (Psa. 33: 5).

"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty" (1 Chron. 29: 11).

"He that dwelleth in love dwelleth in God, and God in him" (1 John 4: 16).

"Set your mind on the things that are above, not upon the things that are upon the earth" (Col. 3: 2).

"Ye shall know the truth, and the truth shall make you free" (John 8: 32).

"A good understanding have all they that do his commandments" (Psa. 111: 10).

"And we know that all things work together for good to them that love God" (Rom. 8: 28).

"I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye" (Psa. 32: 8).

"Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved" (Psa. 55: 22).

"Thy word is a lamp unto my feet, and a light unto my path" (Psa. 119: 105).

"Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. 6: 2).

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26: 3).

"In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3: 6).

"I am come that they might have life, and that they might have it more abundantly" (John 10: 10).

"O death, where is thy sting? O grave, where is thy victory?" (1 Cor. 15: 55).

"I can do all things through Christ which strengtheneth me" (Phil. 4: 13).

"I am come a light into the world, that whosoever believeth on me should not abide in darkness" (John 12: 46).

"Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law" (Rom. 13: 8).

"But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4: 19).

"Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6: 2).

Below these texts were the words: "This fan is the property of the Seventh Day Baptist Church, Lost Creek, W. Va., presented by J. Ransel Romine."

We have seen many such distributions of fans in religious bodies by near-by mer-

chants, as their advertisements; but we do not remember of ever having seen such appropriate ones for a Christian meeting.

It seems as though any person into whose hands one of these Scripture fans might fall, on a hot sultry day, might not only stir up a cooling breath for his face, but that he should also receive the blessing of heavenly breezes in his soul.

The Young People and The Sabbath Recorder

In the Young People's department of this RECORDER will be found a plan for a "SABBATH RECORDER Reading Contest" which every Christian Endeavor society is urged to adopt and put into practice. It is a good sign when the young people take the initiative in a movement to secure wide-spread and thorough reading of the denominational paper.

One of the discouraging features in the matter is the evidence that so many families who have the RECORDER fail to read it. The RECORDER unread in any home is practically killed and buried so far as its ability to promote the causes we claim to love is concerned. For several years the Tract Board has tried to devise plans for a larger circulation of the RECORDER, and we know that its members will hail with joy this movement by the Young People's Board.

Read the offers for prizes in this reading contest being announced in the Young People's department, and take hold of the matter with zeal. The plan is good. It must bring help if well carried out.

The editor feels sure the Tract Board will approve the offer of free subscriptions to the societies whose members win in the contest. Efforts to secure renewals and new subscriptions will be working in the right line—a line of work that has evidently been much neglected in some of our churches. Come on! Young People, Let's go!

Daytona Is a Good Place For Our People In Winter

After spending two winters in Daytona, Fla., with the little flock of Sabbath-keepers who winter there, we are wondering if just a word at this time might aid some of our northern people in deciding where to go for their winter outing.

The little flock of Daytona people look forward with great anticipation to the coming of their friends from the northern

churches to escape the rigor of the winter climate. For two winters they have engaged the pleasant lecture room of the Congregational church in the heart of the city, where all could gather for worship and Bible study every Sabbath Day.

These meetings have been like home-comings to the friends from several churches in the North and the regular residents of Daytona. The audiences have ranged anywhere from thirty-five to sixty in numbers, and the meetings have proved to be real spiritual uplifts.

It may be that some of our people who anticipate spending the winter in the sunny South would appreciate going where they can enjoy regular Sabbath privileges. We therefore take this opportune time to call attention to the matter, hoping that the company in Daytona Sabbath meetings may be enlarged by new-comers in next winter's gatherings.

Not for Young People Only, But for the Old as Well

In "Our Platform" as published on the outside of the back cover for September 24, the word "young" in the last line of No. 2 paragraph should be stricken out.

The Commission, feeling the burden of heart over the evident need of an awakening in religious interest in our churches, placed plank No. 2 in the platform. The members of the Commission wisely urged all our people to strive for spiritual awakening—old as well as young.

When the matter came to Conference it seemed to some that the word "young" was not needed next to the last word in the sentence; and fearing that it might be taken as a reflection upon one class of the dear people the General Conference Committee voted to strike it out.

We all felt that the last exhortation in that paragraph, would be quite as appropriately applied to the old people as to the young. There are as many live wires among our young people as among the older ones.

What Would You Do? There are thirty-two pages in the SABBATH RECORDER, one of which is given to special standing notices. Just before time to begin making up the forms for the issue of October 1, word came to the editor's desk, "We have more than twelve galleys too much. Will you please come and decide what to leave out?"

Of course there is no alternative. The forms can not be stretched. Something must wait and the editor must say what that something is to be. This time, by actual measurement there were *sixteen full pages* too much; a little more than half enough to fill the next RECORDER!

What would you do in such a case?

There seems but one way, and that is to decide which articles can wait without interfering too much with current interests of our work, and which will be just as timely a week or so later. It is not always easy to decide; for often there is not room for some that we wish could be crowded in. This will answer the questions being asked as to why *some* articles are delayed so long.

AMERICAN SABBATH TRACT SOCIETY THE ANNUAL STATEMENT OF THE BOARD OF DIRECTORS, 1923

With gratitude to God for his presence and blessing the Board of Directors of the American Sabbath Tract Society presents this eightieth Annual Statement, which consists of a general review of the work of the year by the Corresponding Secretary, together with the report of the Business Manager of the Publishing House, the report of the Treasurer, a suggested budget for next year, the report of our leader in Sabbath reform work, and closing comments by the Corresponding Secretary.

GENERAL REVIEW OF THE YEAR

At the meeting of the Board of Directors, July 9, 1922, Rev. Edwin Shaw tendered his resignation as Corresponding Secretary of the American Sabbath Tract Society to take effect on September 1, 1922. The resignation was accepted with expressions of deep regret.

With the resignation of the joint Corresponding Secretary it was deemed advisable by the Missionary Society and the American Sabbath Tract Society to return to their former custom of having separate Corresponding Secretaries. This was not because of friction between the two societies, or their officers or members, but wholly in the interests of greater efficiency in their work.

At the General Conference Willard D. Burdick, pastor of the Piscataway Church, at New Market, N. J., was nominated as

Corresponding Secretary of the American Sabbath Tract Society, and at the annual meeting of the Society, September 17, 1922, he was elected to the position. According to the plan agreed upon he continues as pastor of the church at New Market.

DEFINITE APPROPRIATIONS

1. Six hundred dollars has been sent to Rev. Gerard Velthuysen, of Amsterdam, Holland, to aid in the publication of the *Boodschapper*—a reduction of \$200.00 from the appropriation of the previous year. The paper continues to be a valuable aid in our work in Holland.

2. One hundred dollars has been sent to Rev. T. L. M. Spencer, of Georgetown, British Guiana, towards the support of the *Gospel Herald*,—\$50.00 less than the appropriation for last year. Because of this reduction the paper was first reduced to eight pages, and then it was issued quarterly instead of bi-monthly. The paper from the hands of missionaries and colporteurs introduces itself as "a Seventh Day Baptist magazine. An exponent of Bible truth." A recent number of the paper says, "Since its publication it has gone throughout the colony and the West Indies."

3. One hundred dollars has been sent to the Mill Yard Church in London, England, for Sabbath reform work, and has been used in the publishing of *The Sabbath Observer*. The paper is published quarterly in the interests of "the commandments of God, and the faith of Jesus."

4. The last year's budget carried an appropriation of \$50.00 towards the traveling expenses of the Rev. George W. Hills on his annual visit in the Pacific Coast States. This visit is to be made in July. The appropriation of \$50.00 last year was used in the trip in September, 1922. This was the tenth year in Elder Hills' visits, and he reports it as "the most fruitful and full of hope of any up to date."

FIELD WORK

Sabbath Evangelist

At the February, 1922, meeting of the Board of Directors Willard D. Burdick resigned as field worker of the American Sabbath Tract Society. By request of the Board the resignation did not take effect till September 1, 1922. As field worker Mr. Burdick devoted all of his time for three and one half years, and after April 1, 1918,

three months of each year were spent in field work, and the remainder of the year he served as pastor at New Market.

During the part of the Conference year that he served as field worker he taught classes in the Religious Day School at Alfred Station, N. Y.; attended the Northwestern Association at White Cloud, Mich., as the representative of the American Sabbath Tract Society; and spoke at Alfred Station, Nile, Petrolia, and Hartsville, N. Y.; Milton, Wis., Waterford, Conn., and Ashaway, R. I.

Leader in Sabbath Study and Promotion

After carefully considering questions submitted by the Advisory Committee of the American Sabbath Tract Society, the Commission of the Seventh Day Baptist General Conference recommended to the General Conference last August "that the duties of the Director of the New Forward Movement be so enlarged as to include Sabbath reform work as recommended by the General Conference in 1921, and as approved by the Board of the Tract Society at its meeting in May, 1922." The Commission also recommended that the salary of the Forward Movement Director be equally divided between the General Conference and the American Sabbath Tract Society. The General Conference adopted these recommendations. This action was approved by the Board of Directors at its September meeting.

On October 1, 1922, Rev. Ahva J. C. Bond entered upon this special work as leader in Sabbath study and promotion. His report is included in this Annual Statement.

Vacation Religious Day Schools

During the summer of 1922 ten Vacation Religious Day schools were held at the following places, under the supervision of the Sabbath School Board, and financed by the American Sabbath Tract Society:

Milton, Wis.: Miss Mary Lou Ogden, supervisor; 7 teachers; 77 pupils.

Battle Creek, Mich.: Miss Mary Lou Ogden, supervisor; 3 teachers; 36 pupils.

Farina, Ill.: Miss Mary Lou Ogden, supervisor; 3 teachers; 43 pupils.

Welton, Ia.: Miss Zea Zinn, supervisor; 3 teachers and assistant teacher; 36 pupils.

North Loup, Neb.: Miss Zea Zinn, supervisor; 5 teachers and 3 assistant teachers; 99 pupils.

Salem, W. Va.: Miss May Dixon, supervisor; 3 teachers; 42 pupils.

Nortonville, Kan.: Miss Leta Lanphere, supervisor; 3 teachers; 48 pupils.

Westerly, R. I.: Miss Ruth Phillips, supervisor; 3 teachers and 1 assistant teacher; 28 pupils.

Shiloh, N. J.: Miss Marjorie Burdick, supervisor; 3 teachers; 53 pupils.

Nile, N. Y.: Miss Marjorie Burdick, supervisor; 3 teachers; 25 pupils.

This totals 6 supervisors, 36 teachers, and 5 assistant teachers. Total 47.

Thirty-one weeks of school were held.

Four hundred eighty-seven pupils were enrolled, with an average attendance of nearly 400.

(For a more complete report, see the *SABBATH RECORDER*, December 4, 1922, p. 725.)

Three other schools were held as follows: Verona, N. Y.: Rev. T. J. Van Horn, supervisor; 3 teachers.

Alfred Station, N. Y.: Rev. William M. Simpson, supervisor; 5 teachers.

Petrolia, N. Y.: Rev. William M. Simpson, supervisor; 2 teachers.

Inasmuch as most of the salaries were donated by the supervisors the expense was reduced to \$90.00 for salaries, and about \$270.00 for traveling expenses.

The *SABBATH RECORDER* for May 21, 1923, was largely devoted to Vacation Religious Day schools in order that information might be given and interest in the movement increased.

This summer two Teacher Training conferences are being held: one at Alfred, N. Y., and one at Lake Koshkonong, near Milton, Wis.

Schools are to be held this year at Ashaway and Westerly, R. I.; Shiloh and Marlboro, N. J.; Salem, Middle Island and Lost Creek, W. Va.; Verona, DeRuyter and Alfred Station, N. Y.; Farina, Ill.; Milton and Milton Junction, Wis.; Welton, Iowa; Nortonville, Kan.; North Loup, Neb.

Special

Service has been given the American Sabbath Tract Society by the President of the Society in visiting the German, Seventh Day Baptists, and by him and the editor of the *SABBATH RECORDER* and the Corresponding Secretary in attending various denominational gatherings, as the General Confer-

ence, associations, yearly meetings, and meetings of denominational boards.

While convalescing after a serious operation, Dr. Gardiner, the Editor of the *SABBATH RECORDER*, went to Daytona, Fla., where he spent several weeks very acceptably to the Sabbath-keepers in that city, speaking to them on the Sabbath, and writing his editorials for the *SABBATH RECORDER*.

DISTRIBUTION OF LITERATURE

During the year several of our pastors and young men preparing for the ministry, and churches have been supplied gratuitously with certain books and other literature in stock that will be of service in Sabbath study and promotion.

During the year 13,960 pieces, containing 165,112 pages of tracts, have been sent out by the Secretary, as chairman of the Committee on Distribution of Literature of the Society.

In several instances requests for literature have come from persons who have but recently learned of Seventh Day Baptists, and frequently very interesting and encouraging correspondence has resulted.

Several persons have asked for literature outlining our religious beliefs and church polity, and some have asked for literature explaining the difference between our beliefs and those of other Sabbath-keeping denominations.

Several city, college and seminary libraries have been supplied with books and other denominational literature during the year.

Upon the recommendation of the Committee on Distribution of Literature, the American Sabbath Tract Society has financed the printing of the following tracts during the year: *The Forward Look*, by Rev. G. E. Fifield; *Seventh Day Baptists and Their Young People*, by Dr. George W. Post, Jr.; and has published the booklet, *The Abiding God and His Holy Day*, by Rev. Ahva J. C. Bond. The expense of the booklet is being largely met by its sales.

Under the direction of the committee, and with the consent of the American Sabbath Tract Society, several tracts nearly out of stock, have been reprinted.

COMMITTEE ON REVISION OF DENOMINATIONAL LITERATURE

This committee held a meeting of six sessions in February at Alfred, N. Y., in which plans were discussed and recommendations

agreed upon looking toward encouraging the study of the English Bible in our colleges, and the building up of a constructive system of religious education for our children and young people.

In harmony with its recommendation the American Sabbath Tract Society has published in tract form the main part of a sermon prepared by Dr. A. E. Main for the Seventh Day Baptist congregation of Daytona, Florida, entitled, *Why a Seventh Day Baptist*; a Sabbath Catechism for boys and girls of junior age, by Mrs. Willard D. Burdick; and an evangelistic tract by Willard D. Burdick, entitled, *The Light of the World*.

THE SABBATH RECORDER

During the early winter we were caused great anxiety by the serious illness of our beloved editor of the SABBATH RECORDER, Dr. T. L. Gardiner, but we rejoice that God has graciously spared him to us and to the work that he has been doing so helpfully.

The following testimony from a gifted speaker and writer, voices the opinion of many concerning our denominational paper, "I regard it the best denominational magazine I have ever seen."

During the year Miss Ruth Marion Carpenter has become contributing editor of the Children's page of the SABBATH RECORDER, and this department of the paper is being built up to meet the needs of our children. Other departments of the paper are being strengthened to the increased value of the paper, while the editorials continue to touch hearts and to inspire readers with high ideals.

A special effort has been made during the year to hold as subscribers to the paper such as have allowed their subscriptions to expire. Because of this effort many names have been retained that otherwise would have been dropped because of the postal laws.

Through its SABBATH RECORDER Drive Committee the American Sabbath Tract Society is seeking to obtain from each church in the denomination a list of the Sabbath-keeping families, or parts of families in its membership, this list to indicate those families who are taking the SABBATH RECORDER, and purposing if possible to place the paper in the homes where it is not taken. The canvass shows that in some churches not one half of the families are subscribers to

the paper. Usually our people are financially able to take the denominational paper,—they do take other papers. As a thermometer this indicates too low a denominational temperature.

THE SABBATH VISITOR

Last year the General Conference adopted the recommendation of the Commission that the *Sabbath Visitor* be discontinued. This action was taken because of the deficit in its publication, and because of the conviction that the paper was not meeting the needs of our Sabbath-school children.

In compliance with this action, the Sabbath School Board and the American Sabbath Tract Society, that have jointly published and printed the paper for many years, discontinued its publication January 1, 1923.

Many are realizing that the discontinuing of the *Sabbath Visitor* has been a distinctive loss to us, and that it would have been better to have reduced the size of the paper, and then made it such that it would meet our needs as a denominational paper for the children in our Sabbath schools.

The recommendation of the Commission adopted by the General Conference, "that the Tract Board, the Sabbath School Board, and the Young People's Board be asked to make a study of the feasibility of publishing a suitable periodical for our boys and girls of junior and intermediate age," has been considered to some extent, but no feasible plan has been agreed upon.

DENOMINATIONAL CALENDARS

Under the direction of a special committee a denominational calendar was issued in December, an edition of 2,000 copies being printed. The interest in the project however was not sufficiently great to secure the sale of all the calendars.

Many of our people feel the need of such a calendar with its special feature of a denominational directory, and have expressed their pleasure and satisfaction in having the calendar printed.

To make it a financial success and of greater use and educational value the calendar should be issued at an earlier date and should have the most cordial support of pastors and other church and denominational leaders.

GENERAL CORRESPONDENCE

The Secretary has corresponded with many persons in this and several foreign

countries during the year. In several cases people who have but recently learned about Seventh Day Baptists, have written for information about our denominational beliefs and our church polity. Several have asked if there are Seventh Day Baptist churches near them. Some have asked the difference between our religious beliefs and church polity and those of other Sabbath-keeping denominations. An increasing interest in Seventh Day Baptist beliefs, church organization, and denominational activities has been shown by a number of colored Sabbath-keepers, and considerable literature has been sent to individuals and congregations of these people.

Correspondence during the year strengthens the belief of the Secretary that there are many Sabbath-keepers in this and other countries who have severed their connection with other denominations, or who have never united with a Sabbath-keeping denomination, who need the help that comes from union with a church and denomination. Some of these people are realizing more and more this need and are inquiring of us about the views and church polity of Seventh Day Baptists. The Secretary feels that we need an ingathering of such of these as can come to us in agreement with the beliefs and polity that we have so unitedly held through the centuries.

OBSERVATIONS AND GENERAL COMMENTS BY THE CORRESPONDING SECRETARY

The Constitution of the American Sabbath Tract Society says that, "Its object shall be to promote the observance of the Bible Sabbath and the interests of vital Godliness and sound morality, and to print and circulate the religious literature of the Seventh Day Baptist Denomination of Christians."

For upwards of three hundred years intellectually strong, Spirit-filled men and women have believed that they and the world need the Seventh Day Baptist Church. World conditions and the interests of the Kingdom of Heaven are evidences that our responsibilities and privileges are many and great today.

Everywhere about us Godlessness and lawlessness are rampant.

In a recent editorial by Frederick Lynch in the *Christian Work* is this significant statement following his question, "Is the

Lord getting only the leavings of our enthusiasms as well as the leavings of our money?" "It is a very serious question at just this time when civilization is in such a bad state and the one question before the world is this: Is it to be Christ or chaos?"

Dr. Adolf Keller, Secretary of the Central Bureau for Relief of the Evangelical Churches in Europe, and of the Swiss Protestant Federation, in a Statement to the American Churches and Christian People, says: "In fourteen European countries the churches are fighting for their existence. Of course the distress is not the same in all the different countries, but it can be safely said that they are all passing through the most critical hour since the Reformation."

And again he says, "But there are many in the churches who do not speak merely of depression, but of annihilation, and the imminent downfall of European Protestantism. There is a wide-spread saying that from the military standpoint, France has won the war; from the political standpoint, Great Britain; from the economic, America; from the cultural, the Jews; and from the religious point of view, the Roman Catholic Church has won it. That would mean in fact that Protestantism had lost the war. Catholics proclaim this openly. Suffice it to say that those who know are deeply concerned in their hearts for the immediate future of Protestantism in Europe, despite many signs of new life and faith."

Your attention has been called to some of the special interests that have appealed to us during the year. The needs of our own people were never greater than now. The calls from those outside our denomination for help and encouragement were never more numerous or insistent.

SUGGESTED BUDGET FOR THE YEAR 1923-24

Expenses

Sabbath Reform Work:	
Holland, "De Boodschapper,"	
Rev. G. Velthuysen	\$ 600 00
Mill Yard Church, England.	100 00
British Guiana, "The Gospel Herald,"	
Rev. T. L. M. Spencer	100 00
Pacific Coast Association,	
traveling expenses	50 00
Committee on Revision of	
Literature, books, supplies,	
etc.	200 00
Vacation Religious Day	
Schools	800 00

Special Sabbath Reform Worker:	
Salary	1,100 00
Expenses	300 00
	\$3,250 00
Appropriations for Publications (in excess of income):	
SABBATH RECORDER	\$7,000 00
Magazine for Young People.	
Helping Hand	275 00
Junior Graded Lessons	575 00
Intermediate Graded Lessons	450 00
Tracts and General Printing.	750 00
	9,050 00
Interest on Equipment Notes	690 00
Miscellaneous:	
Payment on indebtedness	
Traveling expenses of representatives to Conference and Associations incidental expenses	\$400 00
President's expenses	200 00
Legal expenses, Treasurer's expenses, etc.	200 00
Secretary—salary and expenses; \$375 salary, \$175 expenses	550 00
Denominational Files Committee	50 00
Life Annuity payments	600 00
Interest on loan	200 00
	2,260 00
	\$15,250 00

Sources of Income

Income from Permanent Funds, Memorial Board	\$3,700 00
Income from Permanent Funds, Treasurer	3,400 00
Collections—General Conference, associations, etc.	150 00
Woman's Executive Board ...	900 00
Forward Movement (63 per cent of \$9,200)	5,800 00
Publishing House earnings and payment of interest on Equipment Notes	1,300 00
	\$15,250 00

REPORT OF THE LEADER IN SABBATH REFORM

I have always found myself in agreement with those who believe that the distinct mission of Seventh Day Baptists as a separate Christian, Protestant, evangelical denomination is to extend to all people everywhere a knowledge of the true Sabbath, and to bring men into the blessed experience of Sabbath-keeping.

Therefore, I shared with others at the Shiloh Conference in 1921 the earnest desire that the denomination undertake more aggressive work in Sabbath reform. However, when action was taken urging the Tract Society to employ some one for this work, I did not think of myself in that rela-

tionship. As the matter developed through the year I was called upon to give it consideration, and, because of the number and the character of those who urged me to undertake the work, I was led to believe that in this instance the voice of the people was the voice of God.

As I begin my first report to this Board I am reminded of the pointed admonition of the king of Israel to Benhadad of Syria on a certain occasion, which was delivered in the following pertinent language: "Let not him that girdeth on his harness boast himself as he that putteth it off."

The fact is there is nothing very definite or tangible in the way of accomplishments to report. It may be that a year hence, or two years from now, there will not be results of our labor which can be tabulated or summarized in a vivid or startling manner. The work is of such a nature as to refuse to be reduced to charts and tables. Something may be said however with reference to aims, methods and plans, which will indicate somewhat the character and scope of the work being undertaken.

I.

I have a feeling that the Sabbath convictions of the present generation of Seventh Day Baptists need to be revitalized; and many others among us share this feeling. So far as any aggressive work has been done therefore, it has been along the line of "self-education," in an effort to help our own people to re-establish and strengthen their Sabbath beliefs and loyalties.

(1) In my visits to Seventh Day Baptist churches, including a journey across the continent from coast to coast, I have in public addresses, in group conferences, and in purposeful conversation presented the subject of the Sabbath to our people.

(2) I have made use of the columns of the SABBATH RECORDER for this same purpose through both original and contributed articles. Several of the latter were solicited for the purpose.

(3) I have had published, and have distributed a number of copies of a little booklet containing two addresses, "The Abiding God," and "His Holy Day."

(4) One-half of an edition of five hundred copies of "Sabbath History I," a small volume written by myself and printed by this Society less than a year ago, has been

sold at a price which will cover the cost of publication. This book is being used in study classes in some churches.

(5) The plan to publish a series of Sabbath lessons for use in our Sabbath schools seems to be meeting with a hearty reception. Evidence of this fact has been discovered in open parliament discussions in the associations, and in correspondence received in reply to letters sent out asking for suggestions and comments.

(6) There is an expressed demand in certain quarters for the second volume of the "Sabbath History" series.

The preparation of the two volumes just referred to will be the next task along the line of creating new literature in my own particular field of service.

II.

There seems to be spreading among us a deepening conviction that we ought to be more zealous messengers of Sabbath truth to those who have no holy day of rest. This is a challenging task. I have given some time to the study of the Sabbath issue, more especially with the view of discovering as far as possible what are the convincing Sabbath sanctions of this generation, and what are the most practical methods of Sabbath promotion for these times.

(1) Several methods have been suggested whereby more aggressive Sabbath reform work may be done through the agency of the local church. This is a subject which we hope will be given more definite as well as more wide-spread consideration.

(2) Perhaps our biggest problem, so far as our work with those outside the denomination is concerned, is one of establishing contacts. The existence of a Sabbath-keeping denomination at once sane and evangelical, with both a history and a hope, should be more widely known for the sake of the Sabbathless multitudes. Near and far the message needs to be carried and the fact put across, that a recognition and proper use of God's holy day is necessary to a satisfying Christian experience and to a life of complete fellowship with Christ, the Lord of the Sabbath and the inspirer of the souls of men.

I have no prize of a hundred thousand dollars or of any lesser amount to offer, but I trust that every Seventh Day Bap-

tist who is interested in the welfare of the kingdom of God in the earth will give serious consideration to this subject, and will help us to discover the best methods of spreading abroad Sabbath truth.

As I enter upon a new year's work, with time still divided, and with the urgent demands of the closing year of the New Forward Movement upon me, I ask for your patience, as you give to me your hearty and sympathetic support.

Faithfully submitted,
AHVA J. C. BOND.

CONCLUSIONS

1. There are many Sabbath-keepers and persons convinced of Sabbath truth, who have never heard of Seventh Day Baptists. Many of them would welcome an acquaintance with us, and some of them would unite with us if they could find us, and know us and our views. Such an ingathering would greatly hearten us by their devotion, loyal sacrifice, and zealous service. That more people may learn of the existence of Seventh Day Baptists is an obligation that rests heavily on our denomination. The American Sabbath Tract Society fills a most important place in our denominational organization to give to the world this information.

2. During the year several individuals or congregations of colored people have sought information about our denominational beliefs and organization. In other cases our attention has been directed to colored people who are seeking for light.

So appealingly were some of these calls made, and so encouraging were acquaintances made through calls, visits and correspondence, sometimes strengthened by the words of tried and true Seventh Day Baptists concerning their acquaintance with these colored Sabbath-keepers, that some of us feel that a department of work for colored people should be started and maintained by our denomination,—in fact a start has been made by interested individuals with the hope that within a year or so it shall so appeal to our people that one of our denominational boards shall take it as one of their lines of work.

3. A closer affiliation of Sabbath-keeping denominations is desirable.

There are thousands of Sabbath-keepers scattered over the earth—independent Sab-

bath-keepers, groups of Sabbath-keepers, groups of churches, and small denominations—who need to get together in a closer affiliation. Some of these people are ready to unite with us, for they are in reality Seventh Day Baptists, but many are not ready for the union of Sabbath-keepers in a single organization, such as we can enter, but as the oldest Sabbath-keeping organization in existence we should encourage a federation of Sabbath-keepers, and show them sympathy and give them encouragement and instruction and every possible assistance.

4. In the closing months of the five-year period of our New Forward Movement we realize that much good has been realized in its operation, both spiritually and in building up our local churches and denominational lines of work.

We believe that a denominational budget is absolutely needed in order that we may plan for and build up the various lines of our denominational work.

I am confident that if we were to have a great experience-meeting throughout our denomination, many hundreds of people would gladly tell of the joy they have realized, the increased interest they have in denominational work, and the spiritual help gained in raising and giving their part for the success of the New Forward Movement.

With our history of over three hundred years of organized church existence, standing today for the same glorious truths that our ancestors stood for, and holding to the same church polity, we ought, we must, go *forward* to help the world to God and the institutions of God.

Yes, we need much more money to carry on the work already begun, and to take up other work that appeals to our hearts and minds to do, but much more do we need a larger open-mindedness and a greater Christian zeal to press on and take up the larger work that God would have us do.

The foregoing Annual Statement was approved by the Board of Directors at a regular meeting held at Plainfield, N. J., July 8, 1923.

WILLARD D. BURDICK,
Corresponding Secretary.

Countersigned, ARTHUR L. TITSWORTH,
Recording Secretary.

THE YEAR BOOK

At the date of this writing, Wednesday evening, October 3, not only has the proof for all of the minutes of the General Conference and of the report of the Education Society, including the minutes of its annual corporate meeting, as well as those of the Sabbath School Board, been received, corrected, and returned; but the revised proof of seventeen (17) galleys of the minutes of the General Conference, have been received, corrected, and returned by special delivery to the Publishing House. The Business Manager, Mr. Burch, and the Chairman of the Supervisory Committee, Doctor Clawson, show a fine spirit of determination to complete the *Year Book* at the earliest possible date.

The report of the Vocational Committee was received some days ago; but the minutes of the corporate meetings of the Tract and Missionary societies are still both missing.

CORLISS F. RANDOLPH,

Chairman of Committee on Engrossing the Minutes of the General Conference.

Newark, N. J.

REST AND WORK

Where is rest? In what isles of the summer-clad seas?
In what garden of balm? 'Neath what sleep drooping trees?
By what still-growing waters, what lily-fringed streams?
In what meadows of silence, what valley of dreams?
'Neath what thunderless skies, by what hillsides of sleep?
On what moon-lighted mountain or star-lighted deep?
Yes, where on the earth's or the ocean's wide breast
Is the home of release and the harbor of rest?
Why, here in the corn field—and take up your hoe!
Fight here in this mill—make the paddle wheel go!
Right here with your engine—up steam and away!
Right here with your sewing machine every day.
Where there's work there is rest, and it's nowhere beside,
Though you travel all lands, and you sail every tide.
Where is rest? Go to work, and your spirit renew,
For no man can rest who has nothing to do.
—Sam Walter Foss.

THE NEW FORWARD MOVEMENT AND SABBATH STUDY AND PROMOTION

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

STEWARDSHIP MONTH

It is hoped that during the present month pastors are making the subject of Christian Stewardship a matter for thoughtful and prayerful consideration in the churches.

Certain churches made the annual canvass at the beginning of the Conference year. It can do no harm certainly, and may do much good, to consider again at this time the question of giving. Other churches will follow their custom of several years and will make the annual canvass at the beginning of the calendar year. Such churches will doubtless find it profitable to fall in line with the denominational program far enough to think and speak and pray about this important subject during the present month. Surely those churches that make the canvass at the designated date in November will be getting ready for that important date throughout the weeks of October.

An outline program is presented on the back cover page of the SABBATH RECORDER.

A BIBLE READING ON STEWARDSHIP

Last week there appeared in this department of the SABBATH RECORDER a timely paper by Mrs. J. C. McClary of Stanford, Ky. Pastorless churches can do no better thing than to read this paper at the regular Sabbath morning service of the church, November 3, as the message on stewardship called for on that date. Pastors of churches could make good use of this splendid message in the regular prayer meeting service.

THE DISTRIBUTION OF DENOMINATIONAL LITERATURE

ELD. ROBERT B. ST. CLAIR

(Given at the Northwestern Association, Battle Creek, Mich.)

A denomination nowadays would have extraordinarily hard sledding without some form of special literature, as on every hand comes the inquiry of the faithful adherent

of any church—"What do your people believe?" We have thousands of such requests as a people, one of which has just reached the speaker from the conference secretary of another denomination. As this inquiry is illustrative of both the general demand and need, I will quote it in part:

"Please let me hear from you as quickly as possible. Many are inquiring. They want to know the doctrines of the Seventh Day Baptists, what they stand for. Could you send me a full list of the teachings and beliefs of the organization by return mail? You see, I was a Baptist for all of my past life, and can appreciate all that is taught in the denomination, but Adventists are a little funny on some lines of doctrines, therefore they are asking for a full understanding of the doctrines and discipline as taught by the Seventh Day Baptists."

This comes from a field in which (to quote the writer) "whole churches are turning down the White-ite theory." These people are much impressed with the splendid history of our denomination, but, in a hasty exit from the *frying pan*, they desire to make a better landing than that of the *fire* itself.

I have quoted from this letter because it fully illustrates the situation confronting us and fulfills the prophetic utterance of the late Abram Herbert Lewis. And this utterance is *not the first* of Dr. Lewis' demonstrated *by time* to have been in the very *spirit of true prophecy*.

To meet the general needs of the demand for literature, our American Sabbath Tract Society has printed and placed in circulation, hundreds of thousands of pages of good tracts. Recently a committee on the revision of denominational literature has been appointed with the hope that our good literature should be made even better. As time goes on, we earnestly pray that our tracts may be beyond all comparison, the best to be issued by any denomination. We have the best of God's precious truths, and we therefore wish to place these truths before a needy people in the best form and manner possible.

I have been asked to say something as to the kinds needed. Well, we must remember that it takes all kinds of people to make a world and for an earth containing many men of many minds, we need many kinds of literature, because what looms up

in the mind of one person as important is entirely unimportant to another and vice versa. In the great sanitarium of this city the dietitian after carefully diagnosing each case, prescribes an appropriate diet for each patient. I suppose he would prescribe a different diet for Chaplain Kelly and myself—proscribing many things we did like and prescribing many we did not. The same is true of spiritual food, insofar, at least, as the demand and quite possibly the need of different literature for different people.

Fortunately our denomination, broad and liberal as the Bible itself, can supply any legitimate demand.

We need Sabbath tracts. And we have them! One recently published is most excellent. I have circulated it in certain circles with splendid results. But to some people, not so far advanced in Bible truth as the one who wrote it, it has the very opposite effect. We must, so far as possible, place it where it will do the most good. Certain Sabbath tracts written from the traditional viewpoint are well adapted to the millions of Methodists, Presbyterians, Episcopalians, and others who still have the traditional view of the Ten Commandments, but apply the "seventh" day of the commandment to the "first" day of the week. Although not "under the law," it is surprising how many hundreds of thousands of Ten Commandments charts, large and small, are still being turned out by our First-day friends. "They cling to a commandment which can afford them no aid, for it is their mortal enemy."

Tracts on Salvation we have. Possibly some of these can be restated. There is great need for definite tracts on the subject of the Deepening of the Spiritual Life if our people are to be led into the holiness of the gospel and fulfill the aspirations of the New Forward Movement.

As our associations (and I think our General Conference) have decried the use of tobacco, we ought to have a short tract concerning this pernicious habit.

The General Conference in 1920, I think, passed a resolution recommending the practice of tithing. A tract along this line would be helpful.

Our General Conference has also made pronouncement concerning the second ad-

vent of our Lord and the same is carried in the 1887 edition of our *Hand Book* as follows:

"WHEREAS, There are many who misunderstand, and therefore misrepresent, our attitude in reference to the second coming of Christ and the resurrection of the dead; and

"WHEREAS, We deem it important that we define anew our position on these scriptural questions; therefore,

"1. *Resolved*, That, while a few of our people may dissent from the doctrine, it is nevertheless the general belief of our denomination that our Lord Jesus Christ, according to the Scriptures, will certainly and personally come again 'without sin unto salvation.'

"2. *Resolved*, That, while a few of our people may hold differing opinions, it is nevertheless the general belief of our denomination that there will be a resurrection of the dead, both of the just and unjust, as set forth in the Scriptures.

"3. *Resolved*, That, while we know not the day nor the hour when either of these great events shall transpire we nevertheless believe that God has appointed a time for each of them, and that they will certainly occur in his appointed time."

We note by this that the church, with the exception of a few individuals, takes a firm stand in this matter. A tract on this subject would be of wonderful aid to us, especially among those people who are anxious to read literature along this line. We need not be fanatical; we need but to put in to tract form some such fine article as Dr. J. C. Branch or Dr. C. A. Hansen wrote and which appeared in the SABBATH RECORDER. It appears that somewhere in these tracts, the appropriate Conference resolution should be published and tracts on the subject of Religious Liberty are much needed and also greatly in demand.

The sale of our literature could very well be augmented by suitable advertisements in the religious press. Small packets of gospel and Sabbath tracts at a reasonable cost should be placed upon the market. Our young people should be encouraged to take up the work of the sale of our literature—some as a part time and others as a whole time employment. Our preachers and other leaders should frequently put this before our people and then the Tract Society should be ready to accept those who would thus enlist. A Religious Liberty Quarterly is urgently recommended and we hope that ere long we shall see one upon the market. Large publishing firms such as Winston's (Philadelphia) will co-operate with us in putting on the market such books as Jesse

Lyman Hurlbut's *Story of the Bible*, with additional chapters on the Sabbath, Baptism, and kindred truths. This book is profusely illustrated and sells well. The publishers issue attractive prospectuses of the same to which could be added our insert as previously indicated.

The free distribution of our literature should be encouraged where the sale of same is more difficult to effect. Not only each church, but each and every Sabbath school, Christian Endeavor society and lone Sabbath-keeper should actively engage in the work of tract distribution. This can be done in many ways. Many churches have racks provided by the American Sabbath Tract Society and these are in use. We can also enclose tracts in certain of our letters, or we can mail them out to friends or others in packets. We should sow by the side of all waters. Oh the good we all may do while the days are going by! How many of us have left one or more tracts in the post office? I had occasion to call at the main post office of Battle Creek since my arrival, and was pleased to see that some one had left a tract on one of the writing desks. I would have been even more pleased if it had proven to be a Seventh Day Baptist tract. Not so long ago I was riding on a Detroit street car. A young lady passed from seat to seat handing out Sabbath tracts. The people eagerly read the same. The railroad stations, hospitals, prisons and other places should receive our good literature.

In securing a distribution of literature among our own people, the agencies of the church, the Sabbath school and the Young People's Society of Christian Endeavor should be utilized.

To secure the distribution outside of the denomination, I would suggest that one method might be to send to every Sabbath-keeping minister and worker in the world, a brief statement of our position and history, along with certain of our tracts, possibly some of the new ones indicated. There are many Sabbath-keepers who are unacquainted with us; in fact many have been, it appears, deliberately kept in ignorance of our existence. A goodly proportion of these people are almost entirely dissatisfied with their present surroundings and are likely to drift aimlessly about; and possibly be lost to Christ and his Sabbath. It is "up to"

us to let them know of our existence and teachings, and if they, of their own free will, wish to get into touch with us, the way is wide open for them to do so. We should also send similar statements, so far as we can, to ministers of First-day churches.

In this way much of the tracts we have on hand at Plainfield, N. J., could be removed from the shelves and placed in the hands of those whom we trust would appreciate their reception.

In closing, let me urge upon one and all that we endeavor also to carry about with us at least a few of our excellent tracts and place them where opportunity presents itself, together with a silent prayer that God will abundantly bless the effort put forth in his Name.

SEVENTH DAY BAPTIST GENERAL CONFERENCE

Receipts for September, 1923

Forward Movement:	
First Alfred	\$195 05
Second Alfred	71 75
Berlin	25 00
First Brookfield	67 37
Second Brookfield	10 00
Chicago	125 00
DeRuyter	25 00
Dodge Center	45 65
First Genesee	100 00
Second Hopkinton	3 33
Milton	250 00
Syracuse	11 00
Waterford	37 00
Mrs. Robert L. Butler	10 00
Irving S. Bliven	10 00
Dr. Rosa W. Palmberg	20 00
Interest	5 68
	\$1,011 83
Tract Society:	
Second Alfred	2 00
Missionary Society:	
Second Alfred	2 00
	\$1,015 83

Respectfully submitted,
WILLIAM C. WHITFORD,
Treasurer.

Alfred, N. Y.,
September 30, 1923.

Canada, troubled by a shortage of labor, is making plans to promote the immigration of a million youths from Great Britain, who are now suffering from unemployment. Montreal will be the distributing center. An effort will be made to put the young immigrants on Canadian farms.—*Youth's Companion*.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH,
CHESTERTOWN, MD.,
Contributing Editor

"The man who can convince Christian people of the close connection between the maintenance of Christian colleges and the prosperity and growth of the church will be a benefactor of the race."—*Timothy Dwight.*

"The purpose of science is to develop, without preconception of any kind, a knowledge of the facts, the laws, and the processes of nature. The even more important task of religion, on the other hand, is to develop the consciences, the ideals, and the aspirations of mankind."

AN EDUCATIONAL CONSCIENCE

Christianity and education, when rightly used, are synonymous terms. One can not be a Christian in the highest sense without being educational in outlook, in desire and in purpose. Every devoted follower of Christ is a devout "searcher after truth." An ignorant church and an omniscient God constitute an anomaly. An all-wise God is not forced to shut himself up to the channels of ignorance. As a matter of fact he has always chosen the opposite course, in that he has revealed his will to and through those who had a high degree of intelligence and usually possessed also culture and training. At no time in the long history of the revelation of his will to mankind, did he put a premium on ignorance or choose an ignoramus to be the special spokesman of his word. "Let there be light" was the first command of the Almighty and that command had more than a physical significance. Not only the earth, but the mind of man is to be enlightened.

Our age needs spiritual enlightenment as few ages have needed it. This is pre-eminently the task of the Christian church. There is an intellectualism which is barren of spiritual fruitage, and there is a sickly sentimentalism which parades itself as spirituality. The church needs to bring to the

whole educational system of our day, that warmth of sympathy, that poise of judgment, that faith in the unseen realities, that assurance of the eternal verities, which unfortunately is too often lacking. Let the church awake. Let her cease her suspicious attitude in matters of the intellect. Let her throw herself with abandon into the great undertaking of higher education, and sanctify it to the glory of God and the redemption of mankind. Let her stir her conscience until it shall become keenly sensitive and alertly aware of the educational needs and opportunities of this great day and age.—*H. S. Pritchard.*

AMERICAN SABBATH TRACT SOCIETY OF NEW YORK

ANNUAL MEETING

The eightieth annual meeting of the American Sabbath Tract Society of New York was held on Sunday, September 16, 1923, at 2 o'clock p. m., in the Seventh Day Baptist church, Plainfield, N. J., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Clarence W. Spicer, Alexander W. Vars, Willard D. Burdick, William M. Stillman, Theodore L. Gardiner, Esle F. Randolph, Marcus L. Clawson, Iseus F. Randolph, Jacob Bakker, James L. Skaggs, Henry D. Babcock, Lucius P. Burch, Mrs. David E. Titworth, Mrs. Willard D. Burdick, Arthur L. Titworth.

Visitor: Auley C. Davis, of Shiloh, N. J.
Prayer was offered by Rev. Theodore L. Gardiner, D. D.

The annual report of the Board of Trustees prepared by the Corresponding Secretary, the Treasurer and the Business Manager of the publishing house was presented and adopted.*

The special annual report of the Treasurer to the Corporation as required by Section 3 of Article IV of the Constitution was presented and adopted as follows:

Plainfield, N. J., September 1, 1923.

To The American Sabbath Tract Society, (N. Y.)
Plainfield, N. J.

GENTLEMEN:

In accordance with the requirements of Section 3, Article 4, of the Constitution and By-Laws, I herewith submit the following report of the financial condition of the Society as of June 30, 1923:

The whole amount of real and personal property owned by the American Sabbath Tract Society, N. Y., is as follows:

*See forthcoming Year Book for this report.

In the Permanent Fund in the hands of the Treasurer	\$52,431 62
In Life Annuity Gifts	11,174 00
	\$63,605 62

The trustees of the Seventh Day Baptist Memorial Fund hold Tract Society funds as follows:	
Tract Society Fund	\$1,140 22
In account George H. Babcock Bequest	43,885 58
Sarah P. Potter Bequest	1,000 00
Eugenia L. Babcock Bequest	10,000 00
Mary E. Rich Fund (one-half) ..	1,125 00
Edward W. Burdick Bequest (approximately 7 per cent)	580 00
Eugene K. and Francelia Burdick Fund	6,000 00
	63,730 80
	\$127,336 42

The amount and nature of the property acquired during the year, and the manner of its acquisition, are as follows:

The Permanent Fund has been increased by the following payments of bequests and gifts:	
Bequest of M. Julia Stillman, Leonardsville, N. Y.	\$801 52
Bequest, Joshua M. Clarke, Westerly, R. I.	150 00
Bequest, Hannah Cimiano, Westerly, R. I.	386 09
Also one-third interest in property in Westerly, R. I.	
Second Westerly Church Fund..	322 76
Balance, Henrietta V. P. Babcock Bequest	624 99
Bequest, Nettie J. Coon, Madison, Wis.	50 00
	\$2,335 36

Life Annuity Gifts:	
Susan Loofboro, Milton, Wis. ...	\$200 00
Mary E. Bowler, Little Genesee, N. Y.	1,000 00
Gilbert H. and Gertrude F. Johnson, Farina, N. Y.	1,000 00
Alice A. Peckham, Watson, N. Y. ...	500 00
Emma J. Crandall, Brookfield, N. Y.	50 00
Amy K. Crandall, Little Genesee, N. Y.	100 00
Arlie C. Witter and Horace D. Witter, Gentry, Ark.	500 00
Eugene K. Burdick, Nortonville, Kan.	4,500 00
Bertha W. Williams, New York, N. Y.	100 00
	7,950 00
	\$10,285 36.

Following is a summary showing investment of funds in the hands of the Treasurer:

Mortgages	\$37,250 00
Liberty Loan Bonds	3,539 89
Loan to Denominational Building Fund	12,000 00
Stock—Ashaway National Bank	50 00
Deposited in Banks	10,765 73
	\$63,605 62

E. & O. E. F. J. HUBBARD,
Treasurer.

Attest:
CORLISS F. RANDOLPH,
President.
ARTHUR L. TITSWORTH,
Recording Secretary.

Plainfield, N. J., September 2, 1923.

The report of the Committee on Nominations was received and adopted, and the following were elected as named:

President—Corliss F. Randolph, 76 South Tenth Street, Newark, N. J.
Vice-Presidents—William C. Hubbard, Plain-

field, N. J.; Clarence W. Spicer, Plainfield, N. J.; Alexander W. Vars, Plainfield, N. J.

Corresponding Secretary—Willard D. Burdick, Dunellen, N. J.

Recording Secretary—Arthur L. Titworth, 231 East Sixth Street, Plainfield, N. J.

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

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

Directors—Corliss F. Randolph, Newark, N. J.; William C. Hubbard, Plainfield, N. J.; Clarence W. Spicer, Plainfield, N. J.; Alexander W. Vars, Plainfield, N. J.; Rev. Willard D. Burdick, Dunellen, N. J.; Arthur L. Titworth, Plainfield, N. J.; Asa F' Randolph, Plainfield, N. J.; Frank J. Hubbard, Plainfield, N. J.; William M. Stillman, Plainfield, N. J.; Henry M. Maxson, Plainfield, N. J.; Rev. Theodore L. Gardiner, Plainfield, N. J.; Orra S. Rogers, Plainfield, N. J.; Esle F. Randolph, Great Kills, Staten Island, N. Y.; Marcus L. Clawson, Plainfield, N. J.; John B. Cottrell, Plainfield, N. J.; Rev. Edwin Shaw, Milton, Wis.; Iseus F. Randolph, Dunellen, N. J.; Jesse G. Burdick, Dunellen, N. J.; Irving A. Hunting, Plainfield, N. J.; Jacob Bakker, Plainfield, N. J.; Edward E. Whitford, New York City, N. Y.; Rev. James L. Skaggs, Plainfield, N. J.; Otis B. Whitford, Plainfield, N. J.; Rev. Clayton A. Burdick, Westerly, R. I.; Rev. William C. Whitford, Alfred, N. Y.; Roy E. Titworth, Plainfield, N. J.; Henry D. Babcock, Plainfield, N. J.; Rev. Harold R. Crandall, New York City, N. Y.; Frank A. Langworthy, Plainfield, N. J.; La Verne Bassett, Dunellen, N. J.; also *Ex-Officio* Rev. A. J. C. Bond, Plainfield, N. J.; *Ex-Officio* Rev. William L. Burdick, Ashaway, R. I.

Vice-Presidents of the Corporation Only—Ira Lee Cottrell, Alfred Station, N. Y.; Arthur E. Main, Alfred, N. Y.; George W. Post, Jr., Chicago, Ill.; Henry N. Jordan, Milton, Wis.; E. Adelbert Witter, Berlin, N. Y.; Eli F. Loofboro, Shiloh, N. J.; Frank L. Greene, Alfred, N. Y.; N. Wardner Williams, Pueblo, Colo.; M. Wardner Davis, Salem, W. Va.; Alfred A. Titworth, New Brunswick, N. J.; Boothe C. Davis, Alfred, N. Y.; J. Alfred Wilson, Dunellen, N. J.; Gerard Velthuysen, Amsterdam, Holland; D. Sherman Burdick, Alfred, N. Y.; Nathan H. F' Randolph, Plainfield, N. J.; Herbert L. Polan, North Loup, Neb.

Respectfully submitted,

ORRA S. ROGERS,
WILLIAM C. HUBBARD,
ASA F' RANDOLPH,
IRVING A. HUNTING,
Committee.

By vote, Orra S. Rogers, William C. Hubbard, Asa F' Randolph, Irving A. Hunting, were elected the Committee on Nominations for the year 1924.

Minutes read and approved.

Adjourned.

CORLISS F. RANDOLPH,
President.

ARTHUR L. TITSWORTH,
Recording Secretary.

AMERICAN SABBATH TRACT SOCIETY OF NEW JERSEY

ANNUAL MEETING

The second annual meeting of the American Sabbath Tract Society of New Jersey was held on Sunday, September 16, 1923, at 2.30 o'clock p. m., in the Seventh Day Baptist church, Plainfield, N. J., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Clarence W. Spicer, Alexander W. Vars, Willard D. Burdick, William M. Stillman, Theodore L. Gardiner, Esle F. Randolph, Marcus L. Clawson, Iseus F. Randolph, Jacob Bakker, James L. Skaggs, Henry D. Babcock, Lucius P. Burch, Mrs. David E. Titsworth, Mrs. Willard D. Burdick, Arthur L. Titsworth.

Visitor: Auley C. Davis, of Shiloh, N. J.

The annual report of the Board of Trustees prepared by the Corresponding Secretary, the Treasurer and the Business Manager of the publishing house was presented and adopted.*

The special annual report of the Treasurer to the Corporation as required by Section 3 of Article IV of the Constitution was presented and adopted as follows:

Plainfield, N. J., September 1, 1923.

To the American Sabbath Tract Society (N. J.),
Plainfield, N. J.

GENTLEMEN:

In accordance with the requirements of Section 3, Article 4, of the Constitution and By-Laws, I herewith submit the following report of the financial condition of the Society as of June 30, 1923.

The whole amount of real and personal property owned by the American Sabbath Tract Society (N. J.) is as follows:

Balance, cash on hand, General Fund.....	\$321 27
Maintenance Fund, cash on hand.....	456 69
Denominational Building:	
Site	\$18,500 00
Building	42,255 41
Cash on hand	1,154 89
	<u>\$61,910 30</u>
Less loan outstanding	12,000 00
	<u>49,910 30</u>
	<u>\$50,688 26</u>
Less notes outstanding, General Fund...	4,400 00
	<u>\$46,288 26</u>

Those responsible for the Publishing House at Plainfield submit the following statement:

ASSETS	
Current:	
Cash	\$3,205 12
Sinking Fund	99 29
Accounts receivable, less reserve	5,007 08
Materials, work in process, etc....	3,971 52
	<u>\$12,283 01</u>
Deferred:	
Unexpired insurance	143 05

*See forthcoming Year Book for this report.

Fixed:		
Plant (Appraised October, 1922, by Standard Appraisal Com- pany)	\$24,900 58	
Less depreciation	1,361 53	
		<u>23,539 05</u>
		<u>\$35,965 11</u>

LIABILITIES	
Current:	
Accounts payable	1,421 86
Payroll accrued	633 19
Accrued interest on equipment notes	172 50
	<u>\$2,227 55</u>
Capital invested as at July 1, 1922	\$25,975 37
Net gain, July 1, 1922, to June 30, 1923	7,762 19
Investment at June 30, 1923.....	33,737 56
	<u>\$35,965 11</u>

Those responsible for the Publishing House at Plainfield show that the inventory of the plant was increased (investment) \$7,762.19.

For summary of Receipts and Disbursements see the annual report of the Treasurer.

F. J. HUBBARD,
Treasurer.

E. & O. E.

Attest:

CORLISS F. RANDOLPH,
President.
ARTHUR L. TITSWORTH,
Recording Secretary.
Plainfield, N. J., September 2, 1923.

The report of the Committee on Nominations was received and adopted, and the following were elected as named:

President—Corliss F. Randolph, 76 South Tenth Street, Newark, N. J.

Vice-Presidents—William C. Hubbard, Plainfield, N. J.; Clarence W. Spicer, Plainfield, N. J.; Alexander W. Vars, Plainfield, N. J.

Corresponding Secretary—Willard D. Burdick, Dunellen, N. J.

Recording Secretary—Arthur L. Titsworth, 231 East Sixth Street, Plainfield, N. J.

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

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

Directors—Corliss F. Randolph, Newark, N. J.; William C. Hubbard, Plainfield, N. J.; Clarence W. Spicer, Plainfield, N. J.; Alexander W. Vars, Plainfield, N. J.; Rev. Willard D. Burdick, Dunellen, N. J.; Arthur L. Titsworth, Plainfield, N. J.; Asa F' Randolph, Plainfield, N. J.; Frank J. Hubbard, Plainfield, N. J.; William M. Stillman, Plainfield, N. J.; Henry M. Maxson, Plainfield, N. J.; Rev. Theodore L. Gardiner, Plainfield, N. J.; Orra S. Rogers, Plainfield, N. J.; Esle F. Randolph, Great Kills, Staten Island, N. Y.; Marcus L. Clawson, Plainfield, N. J.; John B. Cottrell, Plainfield, N. J.; Rev. Edwin Shaw, Milton, Wis.; Iseus F. Randolph, Dunellen, N. J.; Jesse G. Burdick, Dunellen, N. J.; Irving A. Hunting, Plainfield, N. J.; Jacob Bakker, Plainfield, N. J.; Edward E. Whitford, New York City, N. Y.; Rev. James L. Skaggs, Plainfield, N. J.; Otis B. Whitford, Plainfield, N. J.; Rev. Clayton A. Burdick, Westerly, R. I.; Rev. William C. Whitford, Alfred, N. Y.; Roy E. Titsworth, Plainfield, N. J.; Henry D. Babcock, Plainfield, N. J.; Rev. Harold R. Crandall, New York City, N. Y.; Frank A. Langworthy, Plain-

field, N. J.; La Verne Bassett, Dunellen, N. J.; also *Ex-Officio* Rev. A. J. C. Bond, Plainfield, N. J.; *Ex-Officio* Rev. William L. Burdick, Ashaway, R. I.

Vice-Presidents of the Corporation Only—Ira Lee Cottrell, Alfred Station, N. Y.; Arthur E. Main, Alfred, N. Y.; George W. Post, Jr., Chicago, Ill.; Henry N. Jordan, Milton, Wis.; E. Adelbert Witter, Berlin, N. Y.; Eli F. Loofboro, Shiloh, N. J.; Frank L. Greene, Alfred, N. Y.; N. Wardner Williams, Pueblo, Colo.; M. Wardner Davis, Salem, W. Va.; Alfred A. Titsworth, New Brunswick, N. J.; Boothe C. Davis, Alfred, N. Y.; J. Alfred Wilson, Dunellen, N. J.; Gerard Velthuysen, Amsterdam, Holland; D. Sherman Burdick, Alfred, N. Y.; Nathan H. F' Randolph, Plainfield, N. J.; Herbert L. Polan, North Loup, Neb.

Respectfully submitted,

ORRA S. ROGERS,
WILLIAM C. HUBBARD,
ASA F' RANDOLPH,
IRVING A. HUNTING,
Committee.

By vote, Orra S. Rogers, William C. Hubbard, Asa F' Randolph, Irving A. Hunting, were elected the Committee on Nominations for the year 1924.

Minutes read and approved.

Adjourned.

CORLISS F. RANDOLPH,
President.
ARTHUR L. TITSWORTH,
Recording Secretary.

IN WONDERLAND

Eastward homeward bound, first day out from Los Angeles. Eight weeks of wonders in wonderland! Everything almost is to be found in the limits of the great State of California. The next day after arriving we all started by auto for a week's trip to San Francisco. July Fourth in Santa Barbara, with its celebration, and ocean bathing, thence northward by the Coast route. The cold ocean breeze made all our wraps insufficient for comfort. We passed through Atascadero, the place founded by E. G. Lewis who is now developing a thirty-five million project between Long Beach and San Pedro, also through Palo Alto where the great Stanford University is located. A day in the big city gave us a view of Golden Gate. Sutro Park, the Exposition grounds and buildings with their wonderful works of art. The cheapest hotel rates that we have found anywhere were in San Francisco, one dollar for good room for two in a good hotel in the heart of the city.

In Berkeley we had a glimpse of the University of California and met a former Topeka friend and real estate, who reported \$97,000 sales from his Berkeley office for the month of June. Oakland is a thriving city of 250,000. Through this we passed returning to Los Angeles by way of Fresno and Bakersfield, which we found as hot as we found the Coast line cold.

Another two days' trip into the mountains gave us a view of the quaint little town of Ojai and in the hills above this is located Thacherie School for boys, surrounded by cottages and supported mainly by millionaires. The resort at Matilija contains both cold and hot sulphur springs. With a half dozen beach resorts on one side and mountains on the other and the best of cement paved roads everywhere, auto travel is immense, practically all the time and everywhere.

Coming out of Long Beach late one afternoon I counted 150 autos that we met in five minutes, and even more than this, I believe, were going in the opposite direction. Speaking of autos, I read that one Los Angeles firm sold 900 Buicks the first thirteen days of this month.

Southern California is breaking the oil and gasoline market with her immense production of petroleum and her irrigated valleys and foothills abound in orange and lemon orchards, apricots, olives, walnuts, peaches, plums and pears, grapes, alfalfa, beans and truck of all kinds. Real estate is a big factor now and 40,000 agents in the State are engaged therein. Opportunities are big in this line as witness an old soldier across the aisle who says he went out to Glendale, near Los Angeles, four years ago, with \$13,000, and now it is \$45,000. New additions are projected daily. Lot values often double in a few months. A million dollars a day for building permits the first half of August. They think and talk in millions out here. They claim nearly a million population, not quite, and count the days when Los Angeles will be the second or third largest city in America. Great Britain has just located a consul in this city. Even the preachers say you have to falsify to tell the truth about Los Angeles, its growth is so rapid and beyond expectations. Of course it is well known that this city and vicinity lead the country in the moving picture industry.

Not only in material things but spiritual and moral as well we find here an interesting field. If sin did abound may not grace as well if not much more abound? I heard Dr. Earl of St. Paul's in several sermons in Dr. Brougner's Auditorium Baptist Temple church. These were very excellent and satisfying. The First M. E. have a new million dollar church, paid for and crowded last Sunday morning. "Bob Shuler" from Texas is a preacher of righteousness in civic and political affairs, as well as evangelical religion. He had a full house last Sunday night to hear his sermon: "Will Organized Labor Commit Suicide?" A splendid message under the three heads:

1. If they renounce Christ, God, the Bible and religion, they are doomed.

2. If they go back on the flag, their government, it means their ruin.

3. If they seek only their own selfish ends, and do not work for the elevation of all workers and all men it will mean suicide.

Billy Sunday and Bryan are to preach and lecture for Shuler the next two weeks. One night I heard a wonderful service by Mrs. Aimee McPherson in her Angeles Temple. A week night, 4,000 present, a sermon, 50 to 100 people forward seeking religion, 30 to 40 forward for healing, some of them healed on the spot, and the audience dismissed at 9.30, is certainly a great evening's work. She built this temple and has been holding continuous services for the last eight months. The Seventh Day Adventists are holding a ten days' camp meeting on South Vermont Street, having 400 family tents on the ground. Sunday afternoon Judge Rutherford, present head of the Russell movement, preached in the Coliseum at Exposition Park on the great Battle of Armageddon and the end of the world. Thirty-five thousand were reported present. I guess there is hardly a faith or unbelief in the world that is not represented in this cosmopolitan city, but many of the Lord's faithful are fighting valiantly for the faith once delivered to the saints. Even in the Los Angeles Times was lately given a most powerful defense of the Ten Comandments which will do the hearts of Seventh Day Baptists good, and which I enclose in the hope that the RECORDER will publish. Our own pastor, Brother G. W. Hills, at the little church around the corner is earnestly doing his part for a sanctified church, a

Christ-honoring, Bible-believing religion.

The sun is setting, the mountain ranges flank our right and left, all this hot afternoon we have been crossing the Majave desert and are nearing the Needles, the hottest place in the country, and this reminds us afresh what a delightful temperature we have enjoyed in the city the past two months, even better than the winters. And we again take off our hats and bid grateful adieu to our summer friends and entertainers.

G. M. COTTRELL.

August 29, 1923.

P. S.—Thursday. I asked the ice cream cone boy at Needles how hot it was there yesterday, and he said, "Not very hot, only 95 degrees!" The porter said we would find it cold in Kansas, I couldn't believe it. We shall see. I reversed in our berth last night and slept with my head at the open window, but before morning we were glad to get under the sheet and even spread the blanket over us.

G. M. C.

P. S. 2.—Forgot to tell of the special entertainment put on while we were there, that rattled our door and shook our bed about midnight. Some were even shaken out of bed. Little damage done. We turned over and went to sleep.

C.

THE CHILD GARDEN

The mind of a child is a garden place,
Where the sweetest of flowers grow;
Where sometimes they live, in silent grace,
As a rose lives under the snow.
Where sometimes they bloom, these blossoms rare
More wonderfully every day;
Oh, we who are grown-ups must take care
That they do not fade away!

We must tend the gardens with loving hands,
And gather the blooms with pride;
We must show that the kind heart understands,
With a sympathy deep and wide.
For a garden, to grow with a healthy zest,
Must know patience and faith supreme.
Oh, a garden that's helped will do its best
To sparkle and glow and gleam!

Violets and bluebells and mignonette,
Thoughts that are fine as lace;
Pansies for dreams that one can't forget,
When glimpsed on a small child's face.
Lilacs and tulips and maiden-hair,
And lilies as pure as snow—
Oh, we who are grown-ups must take care
That the garden is helped to grow!

—Margaret Sangster, in *Christian Herald*.

WOMAN'S WORK

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

UNBELIEF

There is no unbelief;

Whoever plants a seed beneath the sod,
And waits to see it push away the clod,
He trusts in God.

Whoever says, when clouds are in the sky,
"Be patient, heart; light breaketh by and by,"
Trusts the Most High.

Whoever sees, 'neath winter's fields of snow,
The silent harvest of the future grow,
God's power must know.

Whoever lies down on his couch to sleep,
Content to lock each sense in slumber deep,
Knows God will keep.

There is no unbelief;

And day by day, and night unconsciously,
The heart lives by that faith the lips deny—
God knoweth why.—*Edward Bulwer Lytton*.

BABSON ON BILLBOARDS

Roger W. Babson, a leading national authority on financial and economic conditions, for whose statistical reports 20,000 leading business firms of Wisconsin subscribe, in a recent bulletin devoted a page to the following statement on the billboards situation:

"For some years the women of the country have been opposed to billboard advertising. Their opposition has been on æsthetic grounds. They felt that the promiscuous use of the billboards was a blight on the landscape and that the very enterprise of the advertisers in placing their largest and most flaunting exhibits in the sightliest and most attractive locations was their chief point of offense.

"The attempt has been made to eliminate what the women called the 'billboard nuisance' through legislative means. In legislature after legislature bills have been introduced, aimed at the limitation or the elimination of billboard advertising. No appreciable progress has been made on these lines and in spite of all the agitation the billboards have not only multiplied, but the profits have mounted, the elaborateness and compelling power of the boards have increased and today there is scarcely a point

of scenic interest but sings the praises of some ham or codfish or timepiece. We are never able to forget that, in order to be happy and prosperous, we should buy the things about which the billboards talk. One might size up the situation by saying that the women have been licked.

"But the women are not licked. Women are never licked. They may be beaten on one line of attack. That merely means that they shift to another. They are like the woman in the Bible who approached the unjust judge. At first he refused her and afterwards he decided to avenge her of her enemy, 'lest by her continual coming she weary me.' The unjust judge may have been unjust, but he knew what he was up against!

"So, now, the women have switched the line of attack. Their object is the same—the elimination of billboards. Their method is different. No more legislative lobbies. No more ill-fated bills, to be killed in committees or vetoed by governors. These things have been abandoned. In place of them the women are now concentrating their attack on public opinion. Near Glens Falls, New York, is a wonderful bit of natural scenery. Tourists from all over the country seek this region to feast their eyes on the lovely things it offers. But the billboard man has beaten them to it and they find the usual exhortations staring at them from every vantage point. So the women's club, the D. A. R. and other women's organizations have begun their attack via public sentiment!

"How does it work? Very simply. Commodities that are advertised on local billboards are passed by when the women are making their purchases. Merchants who sell goods that are not talked about on local billboards are complimented by the women when such goods are sold. Strangers from the Pacific Coast and from the tip end of Florida stop at Glens Falls stores and buy nicknacks of one kind or another and bring the storekeeper up standing with a sweet toned compliment on the fact that the things they have bought are not advertised on billboards!

"Result—the billboards are disappearing from Glens Falls roads. The women are describing the remedy in a nation wide circularizing campaign, sent out to women's clubs everywhere and the billboard men are

writing threatening letters to the women, warning them that they will sue them for injury to the billboard business and are also attempting to enlist local merchants to help out the pro billboard campaign.

"The fact that there are millions invested in billboard advertising; that several great companies, with large investments and with the most promising profits are engaged in the business does not make any difference. The women are still in the campaign and the methods described have made the first real dent in the billboard business.

"People who are in billboard companies should make up their minds that at last the women have turned up a winning card, and adjust themselves accordingly. To talk of illegal boycotts and interference with trade will not avail. No high court will decide against millions of women.

"The whole thing is an illustration of the relation between human sentiment and the value of business. After all the usual business questions regarding billboard advertising have been asked and favorably answered and a man has made up his mind to put his money into such advertising, there is still one other consideration: The women are against it! That is the biggest item on the list. We use this story as an illustration of the importance of these unseen, unweighed, sentimental values in determining the market value of otherwise highly profitable business." — *The Wisconsin Club Woman*.

FOR WORK AMONG COLORED PEOPLE

For some time different Seventh Day Baptists have been in communication with individuals and groups of colored people about the beliefs and polity of the Seventh Day Baptist denomination. The interest was so great at the Eastern Association that a Provisional Committee for work among the Colored People was appointed, consisting of Willard D. Burdick, chairman, James L. Skaggs, Ahva J. C. Bond and William L. Burdick.

The plan for securing funds to start the work until one of our denominational societies shall be able to take it over, is for persons to give one dollar a week for a year,—this giving not to interfere with their giving for the New Forward Movement work. The response has been gratifying.

The committee chose James L. Skaggs to serve as secretary-treasurer.

In the interests of this new work the committee arranged with Cyril A. Crichlow to serve as evangelist and field secretary for one year. About enough has been subscribed to provide for the salary.

Mr Crichlow is a native of the island of Trinidad, and has always been a Sabbath-keeper. Mrs. Crichlow was born at Salem,



CYRIL A. CRICHLLOW, Field Secretary
209 Prospect Ave., Asbury Park, N. J.

N. J., and from early life has been a Sabbath-keeper. They have three sons: Luther, Martin and Forrester. Both Mr. and Mrs. Crichlow have engaged in mission work, and are experienced teachers. They are non-resident members of the Detroit Seventh Day Baptist Church and are licensed by the church as evangelists.

Mrs. Crichlow is helping to meet the expenses of their rented house by letting out furnished rooms to summer visitors in the city.

It is the purpose of the committee to keep thoroughly acquainted with the progress of the work through correspondence with Mr. Crichlow and others, and, so far as possible, to have monthly meetings with him in the interests of the work. Following out this plan Elders Skaggs and Bond, and Mrs. Burdick and I visited the Crichlows in their home September 26, spending an enjoyable and profitable day with

them. We also called Elder Williams from his carpenter work for a few minutes to talk with us, as we passed the building where he was working. Those present at the Eastern Association will recall his making a short talk. He is a loyal and enthusiastic supporter of the work at Asbury Park.

When Mr. and Mrs. Crichlow went to Asbury Park they started a Sabbath school, holding it in their home. Both of them are doing personal work in the city, and are corresponding with a good many people. They have sent out literature to several hundred persons. Some time ago Mr. Crichlow asked me not to have any of the old SABBATH RECORDERS at the Publishing House destroyed, for he wished to use them among his people. We carried about 500 copies to him last Wednesday.

But it is quite impossible for Mr. Crichlow to hold evangelistic and Sabbath meetings in his home with the expectation that people will respond in any considerable numbers. He must have a place for meetings where the people will not excuse themselves from attending because the services are held in a private house.

There are probably 2,000 or 3,000 colored people in Asbury Park. There is a hall nicely located on a business street in the colored section of the city that can be rented till next May for \$17.50 per month. This hall can be made to seat about two hundred persons by moving the partition back a few feet. For comfort during the cold weather this partition should be extended to the ceiling. The Sabbath-keepers there have sent in to the committee tithes amounting to \$20.00, and now they plan to provide for the heating and lighting of the hall from their tithes. The committee desires to secure the hall for the six months beginning November 1, for which we need at least \$150.00 for rent and material for extending the partition. Then, too, we must either rent or purchase a piano for the meetings. Both Mr. and Mrs. Crichlow play the piano. And the committee should have sufficient funds during the year for postage for the correspondence of the department, and for such printing as is needful to carry on the work. And it would be very helpful to the cause if we could send Mr. Crichlow to visit groups of Sabbath-keeping colored people with whom we are corresponding in near-by cities.

The more the committee becomes acquainted with the possibilities of this work the more interested we get in it. We are seeking to move carefully and wisely,—but we feel that we must move forward. Brother and Sister Crichlow are going to reach many for good in their correspondence, and we must provide a place in which they can hold evangelistic and Sabbath meetings.

Doubtless there are other persons who, knowing more about the work will be glad to give a dollar a week, while in other cases groups of persons can join in paying the share, while Sabbath schools and Christian Endeavor societies can help financially in carrying on the work.

Members of the committee will be glad at any time to give information or answer questions about the work.

Funds for the work should be sent to Rev. James L. Skaggs, 511 Central Avenue, Plainfield, N. J.

WILLARD D. BURDICK,
Chairman.

425 Center Street,
Dunellen, N. J.

THE TEST OF A MAN

The test of a man is the fight he makes,
The grit that he daily shows;
The way he stands on his feet and takes
Fate's numerous bumps and blows.
A coward can smile when there's naught to fear,
When nothing his progress bars;
But it takes a man to stand up and cheer
When some other fellow stars.

It isn't the victory, after all,
But the fight that a brother makes;
The man who, driven against the wall,
Still stands up erect and takes
The blows of fate with his head held high,
Bleeding, and bruised, and pale,
Is the man who'll win in the by and by,
For he isn't afraid to fail.

It's the bumps you get, and the jolts you get,
And the shocks that your courage stands;
The hours of sorrow and vain regret,
The prize that escapes your hands,
That test your mettle and prove your worth;
It isn't the blows you deal,
But the blows you take on the good old earth,
That show if your stuff is real.

—Selected.

"To add yesterday's load to what you already carry makes a heavy burden. Put tomorrow's load on top of that and you can not support it."

YOUNG PEOPLE'S WORK

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

PROHIBITION PROHIBITS

Christian Endeavor Topic for Sabbath Day,
October 27, 1923

DAILY READINGS

Sunday—A sharp answer (Job 13: 4)
Monday—Liquor defenders (Jer. 9: 1-8)
Tuesday—Drink is of the flesh (Gal. 5: 19-21)
Wednesday—Drink demoralizes (Esth. 1: 1-12)
Thursday—Why we need prohibition (1 Tim. 1: 9)
Friday—Satan can be bound (Rev. 20: 1-3)
Sabbath Day—Topic. How can we answer those who say that prohibition can not prohibit? (Hab. 2: 1-14)

H. M. Daugherty, Attorney-General of the United States in President Harding's cabinet, has a better name for what the would-be nullifiers are clamoring. He calls it "peculiar liberty" in the following comment on those who would weaken the enforcement laws: "This Government will endure on the rock of law enforcement or it will perish in the quicksands of lawlessness. Those who do not believe in our Government and the enforcement of our laws should go to a country which gives them their peculiar liberty." He added: "As long as I am the responsible head of the Department of Justice the law will be enforced with all the power possessed by the Government that I am at liberty to call to my command."

THE UNUSED POWER

In that last sentence of the Attorney-General's is the answer to the question: Why isn't prohibition even now, after only three years of trial, more of a success than it is? At the present moment it may be rated fairly as a 75 per cent success. The chief reason that it is not yet 95 per cent is that the Department of Justice of the United States is not yet at liberty to call to its command enough of the power of the Government. There are something less than thirty-five hundred Federal prohibition-law enforcement officers employed throughout the entire country on one of the greatest tasks ever undertaken by the United States. The task was and is underestimated. *It will be met adequately as soon as the disgust and determination of the people,*

now rapidly increasing, reach the point of compelling complete efficiency and activity. We have reduced the smuggling of diamonds to an almost negligible minimum because the customs service for many years has been organized, trained and adequately manned for the job. And if we can prevent the illicit bringing in of gems that the criminal may conceal in the sole of his shoe, is it not absurd to throw up our hands in despair and say that we can not prevent the illicit importation of such bulky contraband as casks and barrels?

If the hastily improvised war patrol fleet of the Navy could keep the enemy's hidden submarines from our coasts in wartime, are we now to be stumped by the appearance of a few miserable tramp ships and tugboats looming on the horizon with their cargoes of rum barrels? Every lighthouse keeper on the three coasts of America, every coast-guard patrolman, every captain of a light-ship is available as a watcher. Our entire fleet of revenue cutters, lighthouse tenders and scores of other government craft can patrol for the criminal employes of the liquor agents if necessary. The number of Federal enforcement officers may be multiplied a hundred times if necessary, and even then the power of this Government to enforce its laws will hardly have been tapped. So far we have not really scratched the surface of that mine of power. *And yet prohibition is a 75 per cent success, partly because of the police efforts to enforce, but chiefly because the majority of the people of the United States do not want liquor in the country.*—From "Enemies of Prohibition," by Charlels A. Selden, in the *Ladies' Home Journal*.

FACT VERSUS FICTION

The attempted nullification of the Eighteenth Amendment through misrepresentation has been exposed by Charles Scanlon, general secretary of the Board of Temperance and Welfare of the Presbyterian Church. His exposé of the situation was originally printed by the *Christian Science Monitor* in this graphic form:

Fiction—Prohibition was hastily enacted.

Fact—For more than one hundred years prohibition was intensively and extensively studied and discussed. No question ever decided by the American people was better understood.

Fiction—Prohibition was the will and act of the minority.

Fact—Before national prohibition went into effect 34 States, acting separately for themselves, had adopted prohibition. More than three-fifths of the people and four-fifths of the territory of the country were under prohibition. The Eighteenth Amendment was submitted by a vote of more than two-thirds of both Houses of the United States Congress and has been ratified by 46 of the 48 States.

Fiction—Prohibition is unconstitutional.

Fact—By a unanimous opinion of the United States Supreme Court, 1920, both the Eighteenth Amendment and the Volstead enforcement code were declared to be constitutional.

Fiction—Prohibition interferes with personal liberty.

Fact—So do the Ten Commandments, according to the testimony of every liar, thief, libertine and blasphemer.

Fiction—Prohibition makes hypocrites.

Fact—The treason and anarchy preached and practiced by the liquor people will, of course, make patriots and Christians.

Fiction—Prohibition can not be enforced.

Fact—Prohibition, and every other law for the good of the people, can be enforced by placing men in authority who have the inclination, courage and ability to do what they are paid and sworn to do.—*Capper's Weekly*.

WHAT MY DENOMINATION IS PLANNING FOR THE FUTURE

WHAT THE BOARDS ARE PLANNING

(Continued)

THE EDUCATION SOCIETY

THE WORK of the Education Society that shows most is in the conduct of a department in the SABBATH RECORDER. In this department our corresponding secretary gives information in regard to various educational matters, and endeavors to inspire ideals concerning education. These columns deserve careful reading, and especially from our young people.

THE EXECUTIVE BOARD of the Education Society gives care to the management of various funds intrusted to this society for the help of our schools. Most of these funds were particularly designated for the Theological Seminary, or for Alfred University.

THE EDUCATION SOCIETY co-operates with the Council of Church Boards of Education in planning for the general field of religious education.

WILLIAM C. WHITFORD.

Alfred, N. Y.

THE MISSIONARY BOARD

The plans of the Missionary Board for the coming year can not be definitely made until the meetings on the third Wednesday of October; but in a way these things are before us.

CHINA—MEDICAL. — George Thorngate and wife to be sent as soon as possible.

SCHOOLS.—Completing the paying in of the budget for the Boys' and Girls' school buildings. The employment of Miss Mabel West in the work.

SOUTH AMERICA.—Completion of work necessary for placing chapel on site already purchased.

HOME FIELD.—Effort to enlarge fields already occupied and to enter new fields that may appeal to us. Increase in evangelistic effort.

These and other things that may arise we will have to plan to meet in the year before us.

CLAYTON A. BURDICK.

Westerly, R. I.

YOUNG PEOPLE'S BOARD MEETING

The Young People's Board met in the College Building of the Sanitarium at 8 o'clock, September 10, 1923.

Ivan O. Tappan called the meeting to order, and Pastor Fifield offered prayer.

Members present: I. O. Tappan, Mrs. Frances F. Babcock, Mrs. Ruby Babcock, Miss Frances E. Babcock, Aden Clarke, E. H. Clarke, Dr. L. S. Hurley, D. K. Howard, Lyle Crandall, Marjorie Willis.

Visitors present: Rev. G. E. Fifield, Mrs. Fifield, Mr. and Mrs. Lester Osborn, Miss Emma Maxson.

The report of the Nominating Committee as it was passed upon by the General Conference was presented.

Dr. L. S. Hurley, at the request of the acting president, welcomed the new members of the Board.

The report mentioned above appears elsewhere in this department.

Mrs. Frances Babcock presented a report

of the Young People's activities at Conference.

Voted that the Corresponding Secretary send letters of thanks and appreciation to all those who had a part on the Young People's program at Conference, and to all who helped in preparing exhibits, or who aided in any other way.

The Treasurer presented a report which was approved. The following bills were allowed:

Goal cards and yearly reports	\$24 50
Pennants and supplies	5 57
Postage	5 00
Banner (Expert)	2 75
Marjorie Willis, expenses to Conference..	15 00
	<hr/>
	\$52 82

The Corresponding Secretary's report was read and approved. It follows:

REPORT OF CORRESPONDING SECRETARY FROM
CONFERENCE TO SEPT. 10

Number of letters written—20. Goal cards and annual reports have been sent to each society. Correspondence has been received from Miss Hazel Langworthy, Miss Elisabeth Kenyon, Miss Fucia F. Randolph, Miss Vida T. Randolph, O. T. Babcock, Mrs. Mae Bishop, United Society of Christian Endeavor. FRANCES FERRILL BABCOCK.

Mrs. Ruby Babcock presented the SABBATH RECORDER Reading Contest for consideration. The details are being worked out, so that it will be ready for presentation at an early date.

A discussion followed on the Life Work Recruit program for the coming year.

Voted that the Corresponding Secretary be instructed to procure stationery.

Voted that the President appoint the chairman of each of the following committees, the President and the Chairman to select the other members: Conference Program Committee, Nominating Committee, Christian Endeavor Week Committee.

The Tenth Legion Superintendent presented a written report.

The Board was very much pleased to have with them Mr. and Mrs. Lester Osborn, recently of Riverside, Cal. Mr. Osborn brought the greetings from the Riverside society and spoke of the work among our young people.

Reading and correction of the minutes.

Adjournment.

Respectfully submitted,
MARJORIE WILLIS,
Recording Secretary.

YOUNG PEOPLE'S BOARD, 1923-1924

President—Dr. Benjamin F. Johanson.
Corresponding Secretary—Mrs. Frances Ferrill Babcock.
Treasurer—Elvan H. Clarke.
Recording Secretary—Miss Marjorie Willis.
Field Secretary—Rev. Edward M. Holston.
Editor—Mrs. Ruby Coon Babcock.
Trustee of United Society—Dr. Benjamin F. Johanson.
Vice-Presidents—Clark H. Siedhoff, Ivan O. Tappan, Allon Van Noty, Dr. Harry M. Pierce, David M. Bottoms, Dr. Louis S. Hurley, David K. Howard, Aden Clarke, Mrs. A. E. Whitford.

SUPERINTENDENTS

Junior—Miss Elisabeth Kenyon.
Intermediate—Duane Ogden.
Quiet Hour—Hurley Warren.
Tenth Legion—Lyle Crandall.
Efficiency—Miss Frances E. Babcock.
Social Fellowship—Mrs. Edna Burdick Sanford
Study Courses—L. Emile Babcock.
Lone Sabbath Keepers—Courtland V. Davis.

ASSOCIATIONAL SECRETARIES

Eastern—Miss Marjorie Burdick.
Central—Miss Hazel Langworthy.
Western—Miss Vida Randolph.
Northwestern (East)—Miss Doris Holston.
Northwestern (West)—Miss Eunice Hood.
Southeastern—Mrs. Clara Lewis Beebe.
Southwestern—Miss Fucia F. Randolph.
Pacific Coast—Miss Alice Baker.

SABBATH RECORDER READING CONTEST

DEAR ENDEAVORERS:

In order to stimulate a more lively denominational spirit among our young people, and intensify the spirit of fellowship among all our people, and at the same time increase the circulation and use of the SABBATH RECORDER, the Young People's Board, as one of its major activities this year, is launching a RECORDER reading and subscription campaign in the nature of a contest, to be carried on by the local Senior and Intermediate Christian Endeavor societies. Every society in the denomination is urged to get into this, both for its own good and the good of the cause in general. Following is the plan:

1. The contest will open at once upon the receipt of this bulletin and close with the Conference year June 30, 1924.

2. A superintendent of RECORDER Reading Contest is to be appointed in each local society who shall take and keep the records at each Endeavor prayer meeting, receive and forward all subscriptions, and make reports of the contest to the Young People's Board January 1, April 1, and July 1, 1924.

3. The contest will be based on points, the society making the highest percentage in points based on active membership to receive a banner at Conference; and the two individuals in the denomination making the highest record in points each to receive a choice of C. E. emblems not to exceed \$6.00 in value, and the next three highest to receive plain gold C. E. pins. The Tract Society has also been asked to offer free RECORDER subscriptions to societies based on points made, the subscription to be placed as the society winning them directs.

4. Only C. E. members will contest and points will be credited as follows: (a) One point for each department of any issue of the RECORDER read by the C. E. member reporting, (b) An additional point for each report of a board meeting read by the member reporting, (c) For departments or reports of board meetings read by others than C. E. members, one point each to be credited to the member reporting, (d) For each renewal of RECORDER subscription ten points, (e) For each new RECORDER subscription fifty points. Reports are to be made by contestants in person at the weekly C. E. prayer meeting, or if absent, to the superintendent in writing.

Awards to societies will be made on the average of active membership June 30, 1923 and June 30, 1924. It will be seen that in our plan the small society will have as good a chance of winning as the large, wherever located, the individuals will have equal opportunity to win highest honors.

Will corresponding secretaries present this matter at once to their societies, and as soon as the contest is launched in the local society report the fact on a postal to the undersigned. Mrs. Babcock or Mr. Holston will answer any inquiries concerning this contest.

Yours sincerely,

FRANCES FERRILL BABCOCK.

156 Goodale Avenue,
Battle Creek, Mich.

The best gifts of God are free and commonplace gifts open to all. Sunshine, fresh air, sleep, food, exercise, companionship, work, are ours for the asking and require no special effort to enjoy. Health is the greatest of them all and results from the appropriation of the other gifts.—*The Continent by permission.*

HOW A FAMOUS POEM WAS WRITTEN

Admirers of Sam Walter Foss' poem, "The House by the Side of the Road," are many. The story of his writing it is known to few. He was an enthusiastic traveler, and on one of his trips through England he came, at the top of a long hill, to a little unpainted house almost in the road, so near it was. Near one side was a queerly constructed sign post finger pointing to a well-worn path and sign, "Come in and have a cool drink." Following the path, he found in the side of the bank, some distance from the house, a spring of ice-cold water into which had been sunk and above which hung an old-fashioned gourd dipper; and on a bench near by—a wonder—was a basket of fragrant apples with another sign, "Help yourself."

Scouting a story, he went back to the house, where he found a childless old couple in straitened circumstances, with the rocky farm as their only source of livelihood. But it was rich in the delicious spring water and an abundance of fruit; so the sign was placed guiding to the water and from the time of ripening of the first purple plum to the harvesting of the last apple a basket of whatever fruit might be in season was placed near, so that every one passing might rest upon the long hill and refresh himself.

The old gentleman explained that they were too poor to give money, so took this way to add their mite to the world's well-doing.

The beautiful thought and its real helpfulness so impressed Foss that he immortalized with his pen the spirit of the ideal home:

"Let me live in my house by the side of the road,
Where the race of men go by;
They are good, they are bad, they are weak, they
are strong,
Wise, foolish; so am I.
Then why should I sit in a scorners' seat
Or hurl the cynic's ban?
Let me live in my house by the side of the road
And be a friend to man."

—*Gospel Banner.*

It's a good plan not to tarry by the way-side very long, to listen to either those who condemn you or those who commend you. We are here just for a short time, so let us make the most of our stay.—*Napoleon Hill's Magazine.*

CHILDREN'S PAGE

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

THE PHILIPPINES

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
October 20, 1923

DAILY READINGS

Sunday—Need education (2 Kings 12: 2)

Monday—Need salvation (John 3: 16)

Tuesday—Need cleansing (Zech. 3: 1-5)

Wednesday—Need love (1 Thess. 2: 7-12)

Thursday—Need respect for law (Mark 12: 17)

Friday—Need freedom from superstition (Acts 19: 13-19)

Sabbath Day—Topic, Children of the Philippines
(Acts 1: 8)

When one speaks of the children in the Philippines one does not mean one race of people such as we studied about a month ago—the Africans—for on these islands there are over eighty tribes and over 75,000 different languages spoken.

Here we find two-story houses built right on the sidewalk and in many places the rubbish is thrown out into the streets from the upper story. The streets are damp and gloomy and very narrow.

The carabao or buffalo ox, which helps to plow the rice fields, drags the carts and sleds and is ridden like our saddle horses, is the most useful animal in the islands. But unless he is allowed to wallow in the mud and water real often he becomes mad and is then very dangerous.

The people are neat and clean with happy looking faces that never fail to greet the stranger with a welcome not often received in our own country, especially in the East.

Since the United States has taken over the islands, schools have been built in every town and city and the natives are taught to speak English "like the Americans do." The girls and boys do not go to the same school but they make good scholars and learn very quickly. Besides English, music is taught in the schools as the natives are very fond of it and make good musicians, the piano being their favorite instrument.

The boys and girls have few playthings. They play tops and kite fighting among the boys is one of their favorite amusements.

During their vacations from school they have to work in the rice fields under the scorching hot sun. When babies they learn to swim even before they learn to walk.

There are fifteen members in the Little Genesee society from the ages of four to twelve years. They like to lead the meetings and work out the topics themselves. They are beginning to say sentence prayers. Recently they had a penny supper to earn money to buy Junior pins.

THE LITTLE ARTIST

Oh, there is a little artist,

Who paints in the cold night hours

Pictures for wee, wee children,

Of wondrous trees and flowers—

Pictures of snow-capped mountains

Touching the snow-white sky;

Pictures of distant oceans,

Where pigmy ships sail by—

Pictures of rushing rivers,

By fairy bridges spanned;

Bits of beautiful landscapes,

Copied from elfin land.

The moon is the lamp he paints by,

His canvas the window-pane;

His brush is a frozen snowflake:

Jack Frost is the artist's name.

—Selected.

WHEN "I DON'T WANT TO" WANTED TO

It had been a bad day for Tollie. Everybody had wanted him to do something that he didn't want to, or that is the way it seemed to him, to others it had seemed that Tollie didn't want to do anything in the world any one wanted him to.

Mamma had asked him to bring up the potatoes from the cellar but he hadn't wanted to. Sister Ruth had said in the very sweetest tones: "Tollie, dear, put on a nice clean waist and go to the store for sister. I'll give you a penny if you will," but Tollie had answered with a pout and the old disagreeable, "I don't want to."

"Here, Tollie! Hold this leather while I braid a whip lash. I'll make you one, too," Angus suggested invitingly, but Tollie hadn't wanted to.

"Let me brush your hair and make you all pretty like a good boy," sister Anna had coaxed, but Tollie didn't even want to be made pretty. He had the habit of not wanting to, and sometimes said, "I don't want to," when he really wanted to. Harold was

always wanting him to do something he didn't want to.

Now there was something he especially did want to do and they weren't going to let him, that is, they said they wouldn't, though sometimes he made folks let him when they said they wouldn't, by making a terrible fuss.

What he wanted to do was to go with them in the boat to take dinner to his father, who was chopping wood across the river. They were going to take baby May, and if she could go, why couldn't he? She was just a baby and most always crying. So he followed after them screaming as hard as ever he could and begging to go.

"Well, carry the dinner pail then," Angus demanded, thrusting the pail upon him.

"I don't want to," Tollie began, but Angus shook his head.

"None of that, buddy," he said. "Carry it or you don't go." So Tollie took the load reluctantly.

Tollie's little brown dog ran along at his side. The boys joked him about his name. They were always teasing Tollie because he could not think of a name for his dog.

"Why don't you call him Towser?" they suggested.

"I don't want to," Tollie retorted petulantly.

"I'll tell you! Let's call him 'I don't want to,' then Tollie will never forget his name," Angus suggested. "'I don't want to' is his favorite expression."

"No, sir, you shan't call him that! I don't want to," Tollie pouted. As they pulled out, the little dog sat down on the bank patiently to await their return.

It was certainly pleasant, gliding along over the glassy water, where he could peep over the edge of the boat and see his image just like in a looking glass. Once across the river there were chinquapins, the ground just brown with the little prickly fellows, and Tollie and baby May stayed and ate while the older boys went on into the woods with father's dinner. Tollie had every pocket bulging when they got back, and Angus said he looked like a chipmunk, he had stored so many inside his cheeks.

On the way home baby May went to sleep in the bottom of the boat. When they reached the landing the little brown dog still sat on the bank. He began to wag his tail as the boat approached.

"I say Harold, let's run up and look at our traps," Angus suggested. "It won't take but a minute." The older boys sprang out and pulled the boat well up on the beach by a long rope fast to its prow.

"You sit still, Tollie, and watch the baby till we get back. We'll carry her to the house in a minute."

"I don't want to," Tollie objected. The boys paid no heed, however, but started on.

"Oh, say, Tollie! hop out and tie that rope to the big root," Harold called back over his shoulder. "We forgot it." But Tollie didn't want to. When they were gone he sat for a while stubbornly and ate nuts.

There was a great grapevine swinging down from the big sycamore over his head. At the far end of the boat he believed he could reach it by standing upon the seat. He wondered if there were grapes up in the tree.

He peered up. Yes, there were. He could spy them, blue and tempting. If he could reach the big vine he might swing himself up. He tried several times before he succeeded, and every little spring he made loosened the boat from the sand and drew it farther out into the water, but Tollie did not notice this. He had set his heart upon the blue grapes, and was only thinking of how he was to get some. At last he caught the limb, but the grapes were still high above him, and he found the tree so interlaced with vines that it was impossible to climb farther. He tried but became so tangled he had hard work freeing himself.

He looked down, and how far the water seemed below him. The boat!—Where was the boat?—And then he saw that it was slowly, slowly drifting out. He saw it with a sinking heart.

Baby May was still asleep. The boat was carrying her out into the river. If he had only tied it as the boys had told him to. Oh, how he longed to do it now! If he only dared to jump, but the water looked deep. If the boys would only come.

Then the little brown dog began to bark at the long rope creeping like a snake through the dry leaves. He thought it was something alive and pounced upon it. As the big knot at the end pulled past him he caught it in his teeth, and braced his little legs and held fast with all his might.

It was the dog who saved her, for when the boys came back he was still holding on though he was in the water up to his neck.

How the boys petted him and praised him. "I'll never say 'I don't want to' again," Tollie said after they had helped him out of the tree. "The dog didn't say, 'I don't want to.'"—*The Little Ones*.

THE WORLD'S LARGEST SHIP

On May 16, 1922, the *Majestic* of the White Star line, the world's largest ship, steamed up New York Harbor, completing its maiden voyage from Southampton in five days, fourteen hours and forty-five minutes. The *Majestic* was formerly the *Bismarck*, designed in Germany, but not completed there. Under the Versailles treaty it was turned over to Great Britain, and has just been finished in British yards. The gigantic liner is 956 feet long and 100 feet broad and has a capacity of 56,000 tons. Its boilers cover about five acres of space, and its turbine engines can develop 100,000 horsepower. It has accommodations for 4,000 passengers.—*Kind Words*.

THE BOYHOOD OF JESUS

Lesson Two—The Baby Jesus

Text—Luke 2:1-7

Very eagerly Jimmie, Hilda, Esther and Baby John, Helen and Richard watched Miss Alice as she seated herself at the table with them. Very softly Miss Alice said, "Every little head bowed, every little hand folded, every eye shut tight, and we will have our little prayer:

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

THE STORY

"In that beautiful country called Palestine, there was once a man and lady. The man's name was Joseph and the woman's name was Mary. The king told all the people it was time to pay their taxes or money. Every man and woman had to go to a certain town or village to pay their money.

"Joseph and Mary had to go to Bethlehem, a little village on the hillside. There was only one street and the houses were small. Mary and Joseph walked many miles to get to Bethlehem and it was night when they came to the little town. Joseph went to the inn or hotel to get a room for himself

and Mary but the keeper said so many people had come to Bethlehem to pay their money that there was no room left in the inn. He felt very sorry for Joseph and Mary because they were dreadfully tired. He told them that it was warm in the stable, in the basement of the inn, and if they wanted to spend the night with the oxen and cows and mules, they might do so.

"Joseph was glad to have even so humble a place for his wife to rest. So downstairs they went and found a nice comfortable bed of straw. There they rested, smelling the sweet hay and listening to the animals munching their grain.

"In the night a most wonderful thing happened. A little baby came to Mary and Joseph. A darling, rosy, pink, happy, smiling, cuddly baby. This dear little baby was Jesus come from heaven. God sent Jesus to live on earth so everybody could know him and love him. God chose Mary and Joseph to be his father and mother. Mary was so pleased to have baby Jesus that she loved him dearly and took the very best care of him. She knew her baby was going to grow up to be the greatest man that ever lived, so she took great care of him.

"Hilda, what did mother do for baby John this morning?"

"She gave him a bath," Hilda replied.

"Yes, and Mary did just that for baby Jesus," Miss Alice said.

"Jimmie, why does mother help Esther dress in the morning?"

"Because she is too small to dress herself."

"Mary used to take just such pains in dressing little Jesus."

"Esther, what does mother do when baby John is hungry?"

"She gives him something to eat."

"And Mary always had nice food for her little baby when he was hungry," Miss Alice added.

"Helen, when your baby sister gets tired and fussy, what does mother do?"

"She puts her to bed for a nap."

"And so did Mary put Jesus to bed for a nap when he was tired."

"Richard, why does mother help you with your coat and rubbers and mittens and then kiss you?"

"Because she loves me."

"Mary and Joseph both loved their baby boy, too."



"Helen, do you ever help mother take care of baby sister?"

"Yes, I do."

"What do you do?"

"I hand her things when she is dressing her."

"That is a very nice way to help mother, too. I think," Miss Alice said smiling.

"Now, let me see, if you children can think of nice things that Mary and Joseph did to take care of baby Jesus."

(A brisk discussion followed.)

"Now suppose we all sing our little Love song," suggested Miss Alice.

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

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

BUSY WORK

Miss Alice had prepared for the children an envelope for each with the letters of LOVE traced on soft cards. The children cut

these out and fitted the letters together to form the word LOVE as they did two weeks ago. The letters were not only cut this time but colored with bright pencils.

While the children were busy cutting and coloring, Miss Alice drew from them by simple questions, the story just told.

When the busy work was completed, Miss Alice said, "Every little head bowed, every little hand folded, and every eye shut tight. Dear Jesus, help us to be good to baby brother and baby sister. Amen."

R. M. C.

Tom and Bill were late for school and were called to account for it. "What made you late, Bill?" asked the teacher.

"Please, sir, I was dreaming I was going to California, and I thought the school bell was the steamboat I was going on," exclaimed Bill.

"You did, eh!" said the teacher. "And now, sir, turning to the second boy, 'what have you to say for yourself?'"

"Please sir, I—I was just waiting to see Tom off."—*Exchange*.

Lone Sabbath Keeper's Page

LETTER FROM A LONE SABBATH KEEPER IN THE SOUTH TO ONE IN THE NORTH

DEAR FRIEND:

Your letter was forwarded to me while I was staying with my sister who lives fourteen miles from my old home. When I arrived my sister was very sick with pneumonia and the doctor did not think she would live. But the worst has passed and she is better. At times her temperature was very high, and besides all the fresh air that open doors and windows let in, she often had to be fanned to keep her from losing her breath. Day and night during the worst some one had to be near her, but when I left she was so much improved she could sit up in a chair an hour a day and eat three good meals a day. Since I came home they write she can walk to the kitchen for her meals. We southerners often use one end of the kitchen for the dining room, in a separate building a short distance from the dwelling house. This is the way her kitchen is, though there is a board walk between the houses. Now that she is able to do this, we feel she is well on the way to complete recovery.

My trip back to my old home, where I am now, was full of commotion. Oh, the rush and worry of this unresting world! Surely a weekly Sabbath is necessary for the human wheels, to prevent hot boxes in their brains and smash-ups on their roads.

Speaking of smash-ups reminds me of the plea Pennsylvania deaf mutes were making when I was there, that the legislature would allow them to own and operate their own cars. The plea was that no auto accident could be traced to deaf auto drivers because they were one and all careful not to drive in any way that would endanger life or property. One of my sons is a deaf mute, going on long journeys through towns and over all sorts of roads.

On my trip to Niagara a deaf mute took me with others in his car and carried us around to see many interesting places, and then on a long drive. Several weeks later another deaf man drove his car containing myself and three others several miles, and I

could not help noticing how careful he was all the way.

I am finding some beautiful hymns on different subjects in old SABBATH RECORDERS, and several Sabbath hymns with tunes. I feel more and more that it is a God-given work. The encouragement I am receiving from Sabbath-keepers from Massachusetts to Florida is partly the cause of that feeling.

I enjoyed your good letter. Write soon to
YOUR FRIEND IN THE SOUTH.
June 9, 1923.

A REPLY FROM THE NORTH

DEAR FRIEND:

When your welcome letter arrived in June, I little thought autumn aromas would pervade the atmosphere before my reply would return to you. The season has been a busy one, and a dry one. Local mills are short of water power. Hotels and homes find their supply low. While last year frequent rains caused potato blight to damage the yield about here, this year there seems to be none of that trouble, but apples are inclined to fall early and worms are abundant.

When the first signs of frost appear, I like to chronicle a summary of the season's efforts, and my verdict this year is this, "It is not in vain that we serve God, as Sabbath-keepers." What a deceptive fear it is that makes us afraid to say to the business world, "Closed Saturdays."

There are two ways of introducing the Sabbath into the business world. One is by accompanying the request for Sabbath recognition with careless, indolent inattention to the duty in hand. The other and better way is by accompanying that request with faithful industrious attention to the duty in hand. The former brings dishonor upon God's Sabbath, and the latter honor. Herein lies the importance of Christ's words "Be ye perfect, even as your Father which is in heaven is perfect."

There are some forms of business with unprincipled managers, from whom Christians should not expect to receive employment, I believe, where to please the management laws of God will have to be transgressed. We may look at some highly organized business centers today and feel "left out" because we are not within the

circle of activities; but we should feel inspired with a conviction that we are pioneers for a reformed way of living, which will be active when present institutions are fallen into decay.

Close by us is a lot of land cared for by a Sabbath-keeper but owned by a non-Sabbath-keeper living at a distance. There were blueberries growing in this lot the past summer and the question arose: "Shall there be an open Sabbath for the owner's sake, or a closed Sabbath for God's sake?" Prayerfully an advertisement was framed something like this, by the caretaker:

"Blueberry picking for quiet family parties. Rates reasonable. Open daily except Saturday during berry season."

The owner heartily approved this advertisement, and with directions as to location, it was inserted in a first-class worldly paper. Visitors were received according to the principle expressed: those coming Saturday were denied admittance and went to other fields, but on other days a good patronage applied for admission. Thus God honored the choice of a course that honored him. But if the owner had been an unprincipled person, or if the caretaker had been a careless or negligent character, even an enterprise like this would not have had the blessing of God.

In our own experience selling milk and cream the result is the same. We do not sell on the Sabbath, but the next day more customers come and purchase what has accumulated. If the milk was negligently and carelessly handled, so that it had poor keeping quality and tainted flavor, even professions about the Sabbath would fail to bring full honor to God's Name.

You in a warmer climate must have more difficulties in dairy management than we. It must be more of a task for you to keep food in good condition from day to day, than it is for us to bank up our houses, adjust storm doors and windows, and provide fuel to keep out the cold of winter.

Two days ago I met a Jewish girl who told me all her family attended to business on the Sabbath; the law requires them to close on Sunday and they argue they can not afford to lose two days every week. In reality they are following a destructive policy, linking their destinies with materialistic holidayism instead of with spiritual development; and they are mistaken about

the law in this State, which allows a person to pursue business Sunday if he has rested on another day, provided he disturbs no other person by so-doing.

I am so glad you are collecting the hymns of Sabbath-keepers. When I first commenced keeping the Sabbath I began to feel the need of a distinctly seventh-day hymnal. I have since found out that the burden of sustenance often rests very heavily upon the Sabbath-keeper, who finds little time for exercise of poetical talent. It is to be regretted that the prosaic habit formed in the days of adversity often continues when God grants prosperity. I do hope and pray that they who are able to combine spiritual inspiration with the rhythm of music, and those who fail in this, but possess means to help the sweet singers will receive an awakening and contribute willingly so that more and more the praise services of Sabbath-keepers will resound with symphony from Sabbath-keepers' musical talent.

Conference is in session as I write. What an interesting history those North Loup pioneers have had! I trust many prayers of the absent ones, including yours and mine, will combine with the efforts of those present there, to perpetuate the faith and knowledge of God.

Hoping to hear how you and the sick sister have fared during the past summer, I remain,

As ever,

YOUR FRIEND IN THE NORTH.

August 26, 1923.

RESOLUTIONS OF SYMPATHY

WHEREAS, Our heavenly Father, in his infinite wisdom and love, has called to her long home our beloved sister, Hattie J. Garthwaite, therefore be it

Resolved, That although we, the members of the Ladies' Aid Society of the Milton Junction Seventh Day Baptist Church shall miss her loving greetings and friendly visits, since for some years she lived away from her church home, we find comfort in the thought that although she may not come to us, we may go to her, and "There, sometime we'll understand."

Resolved, That we extend our sincerest sympathy to the bereaved husband and family.

Resolved, That a copy of these resolutions be sent to the family, one to the SABBATH RECORDER for publication, and one placed on the records of our society.

MRS. MATTIE M. BURDICK,
MRS. ESTHER E. CLARKE,
MRS. G. E. COON,

Committee.

DEATHS

WARD.—Kathryn Van Tassell Moore, daughter of Charles W. and Edith Garrison Moore, was born at Ashaway, R. I., April 29, 1895, and died at Hagerstown, Maryland, September 7, 1923.

For several years her father was principal of the Ashaway schools; he moved to Brooklyn, N. Y. August, 1896. Here Kathryn lived until 1914, when she, her brother Charles Warren, and her sister Dorothy May entered college at Salem, W. Va. When the three were graduated, Kathryn married Charles Dean Ward, and Dorothy married Elwin B. Clark, whose father, Dr. Charles B. Clark, officiated at both weddings. Mr. Ward, having become interested in the Boy Scouts of America, was employed at Norfolk, Va., as assistant scout executive, while Kathryn was secretary in the same organization. At Norfolk a son, Charles D., Jr., was born to them in May, 1920. In 1921, they moved to Lancaster, Ohio, where Mr. Ward was scout executive. This was their home until her failing health caused them to try to reach New York City for treatment. Of this journey, only the part from Lancaster to Dorothy's home in Hagerstown was completed. At the hospital in Hagerstown, an X-ray examination revealed an advanced condition of tuberculosis of the adrenal glands. Kathryn was not told of the seriousness of her condition, so she never saw the Grim Reaper near her, but she fell asleep—to wake in heaven.

The letters of love and sympathy to those bereaved were many; and dear comfort came from Kathryn's lovely, peaceful, happy face. Farewell services were conducted on September 9 by Rev. N. R. Normant of the Christian Church; interment was in Rose Hill cemetery, Hagerstown.

M.

RECORDER WANT ADVERTISEMENTS

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

WANTED AT ONCE—Sabbath-keeping home for boy of 15 who has no known relatives. Christian; good worker. Inquire of Mrs. Elizabeth Green, Haskell Home, Battle Creek, Mich. 9-24-5w

THE SABBATH RECORDER

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

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S. D. B. YEAR BOOK, 1923

Proof received from committee Monday, October 1.

Copy for Sabbath school tables received October 1.

Revised proof sent to committee Wednesday, October 3.

Part of revised proofs received back to date—Friday, October 5. L. P. BURCH.

Sabbath School. Lesson III.—October 20, 1923

ISRAEL IN THE MIDST OF THE NATIONS. Joshua 1: 1-4; Deut. 4: 5, 6; 8: 7-10; Isa. 2: 2-4; 19: 23-25; Ezek. 5: 5.

Golden Text.—"Look unto me and be ye saved, all the ends of the earth." Isa. 45: 22.

DAILY READINGS

- Oct. 14—Josh. 1: 1-8. Israel in the Midst of the Nations.
- Oct. 15—Deut. 4: 1-9. Living before the Nations.
- Oct. 16—Deut. 8: 1-11. Remembering God in Strange Lands.
- Oct. 17—Deut. 31: 9-13. The Feast of Tabernacles in the New Land.
- Oct. 18—Isaiah 2: 1-9. God's Promise and Israel's Neglect.
- Oct. 19—Psalm 60: 1-12. Israel's Prayer for Deliverance.
- Oct. 20—Psalm 48: 1-14. God's Goodness to Israel.

(For Lesson Notes, see *Helping Hand*)



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

"And, lo, I am with you alway." Matt. 28: 20.

Yea, I am with thee when there falls no shadow
Across the golden glory of the day,
And I am with thee when the storm-clouds gather,
Dimming the brightness of the onward way;
In days of loss and loneliness and sorrow,
Of care and weariness and fretting pain,
In days of weakness and of deep depression,
Of futile effort when thy life seems vain,
When youth has fled and Death has put far from thee
Lover and friend who made the journey sweet,
When age has come with slowly failing powers,
And the dark valley waits thy faltering feet,
When courage faints before the unknown future
And the heart sinks beneath its weight of fears,—
Still I am with thee, Strength and Rest and Comfort,
Thy Counsellor through all earth's changing years.
Whatever goes, whatever stays,
Lo, I am with thee all the days.
—Annie Johnson Flint.

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