

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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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Milton, Wis., Aug. 19-24, 1924.

President—Rev. Alva L. Davis, Ashaway, R. I.
First Vice President—Rev. Willard D. Burdick, Dunellen, N. J.

Vice Presidents—William C. Hubbard, Plainfield, N. J.; Frank E. Peterson, Leonardsville, N. Y.; Fred B. Maris, Nortonville, Kan.; Herbert C. Van Horn, Lost Creek, W. Va.; Curtis F. Randolph, Alfred, N. Y.; C. Columbus Van Horn, Tichnor, Ark.; Benjamin F. Crandall, San Bernardino, Cal.

Recording Secretary—J. Nelson Norwood, Alfred, N. Y.
Corresponding Secretary—Rev. Edwin Shaw, Milton Wis.

Treasurer—Rev. William C. Whitford, Alfred, N. Y.
Director of New Forward Movement—Rev. Ahva J. C. Bond, Plainfield, N. J.

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

COMMISSION

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

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

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

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS

President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—Arthur L. Titsworth, Plainfield, N. J.

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

Cor. Secretary—Rev. Willard D. Burdick, Dunellen, N. J.

Treasurer—F. J. Hubbard, Plainfield, N. J.
Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Rev. C. A. Burdick, Westerly, R. I.
Recording Secretary—George B. Utter, Westerly, R. I.
Corresponding Secretary—Rev. Wm. L. Burdick, Ashaway, R. I.

Treasurer—S. H. Davis, Westerly, R. I.
(The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.)

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Rev. W. C. Whitford, Alfred, N. Y.
Recording Secretary and Treasurer—Earl P. Saunders, Alfred, N. Y.

Corresponding Secretary—Prof. Paul E. Titsworth, Chestertown, Md.

The regular meetings of the Board are held on the second Sunday of January, April, July and October.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. A. B. West, Milton Junction, Wis.
Recording Secretary—Mrs. Edwin Shaw, Milton, Wis.
Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.

Treasurer—Mrs. A. E. Whitford, Milton, Wis.
Editor of Woman's Work, SABBATH RECORDER—Mrs. George E. Crosley, Milton, Wis.

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. Willard D. Burdick, Dunellen, N. J.
Southeastern—Mrs. M. Wardner Davis, Salem, W. Va.
Central—Mrs. Adelaide C. Brown, West Edmeston, N. Y.
Western—Mrs. Walter L. Greene, Andover, N. Y.
Southwestern—Mrs. R. J. Mills, Hammond, La.
Northwestern—Miss Phoebe S. Coon, Walworth, Wis.
Pacific Coast—Mrs. N. O. Moore, Riverside, Cal.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—H. M. Maxson, Plainfield, N. J.
Vice-President—William M. Stillman, Plainfield, N. J.
Secretary—W. C. Hubbard, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.

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

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

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

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.
Advisory Committee—William L. Burdick, Chairman.

SABBATH SCHOOL BOARD

President—Prof. Alfred E. Whitford, Milton, Wis.
Recording Secretary—Dr. A. Lovelle Burdick, Janesville, Wis.

Treasurer—L. A. Babcock, Milton, Wis.
Field Secretary—E. M. Holston, Milton Junction, Wis.

Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Benjamin F. Johanson, Battle Creek, Mich.
Recording Secretary—Miss Marjorie Willis, Battle Creek, Mich.

Corresponding Secretary—Mrs. Frances F. Babcock, 156 Goodale Ave., Battle Creek, Mich.

Field Secretary—E. M. Holston, Milton Junction, Wis.
Treasurer—Elvan H. Clarke, Battle Creek, Mich.

Trustee of United Societies—Benjamin F. Johanson, Battle Creek, Mich.
Editor of Young People's Department of SABBATH RECORDER—Mrs. Ruby Coon Babcock, Battle Creek, Mich.

Junior Superintendent—Miss Elisabeth Kenyon, Ashaway, R. I.
Intermediate Superintendent—Miss Mary Lou Ogden, Salem, W. Va.

ASSOCIATIONAL SECRETARIES

Eastern—Marjorie Burdick, Dunellen, N. J.
Central—Hazel Langworthy, Adams Center, N. Y.
Western—Vida Randolph, Alfred, N. Y.

Northwestern—Doris Holston, Milton Junction, Wis.
Miss Eunice Rood, North Loup, Neb.

Southeastern—Mrs. Clara Beebe, Salemville, Pa.
Southwestern—Miss Fucia Randolph, Fouke, Ark.
Pacific—Miss Alice Baker, 159 W. Date St., Riverside, Cal.

CONFERENCE AUXILIARY FOR LONE SABBATH-KEEPERS

General Field Secretary—G. M. Cottrell, Topeka, Kan.
Assistant Field Secretary—Mrs. Angeline Abbey Allen, Fouke, Ark.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Robert B. St. Clair, Chairman, Detroit, Mich.; Carl U. Parker, Chicago, Ill.; E. S. Maxson, Syracuse, N. Y.; George H. Davis, Los Angeles, Cal.; John H. Austin, Westerly, R. I.; D. Nelson Inglis, Milton, Wis.; Holly W. Maxson, West New York, N. J.

THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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

The Sabbath Recorder

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

VOL. 95, No. 16

PLAINFIELD, N. J., OCTOBER 15, 1923

WHOLE No. 4,102

Carefully Heed the Still Small Voice

When Elijah went back to the mount of God's law after his pessimistic view of world conditions, and after his experience with blood and thunder methods, he learned there, the most wonderful lesson of all the ages—a lesson which Christ emphasized in his great commission on evangelism; by telling his disciples to tarry for the power from on high before they even so much as tried to convert the world.

The still small voice in Elijah's time, and the power from on high which filled the disciples at Pentecost were conspicuous examples of God's way of speaking to human souls. Through all the ages Jehovah has been speaking, to men by the still small voice, and wherever they have carefully heeded that voice the power from on high has been given.

The admonition of conscience is to us the voice of God in the soul. Had Elijah failed to heed the still small voice his life from that time on would have been a failure. He might as well have died under the juniper tree, so far as his usefulness, or his hope for the future was concerned. Had the disciples disregarded the Master's words regarding the power from on high, they would have lost what little power they had and died without helping the world in the new forward movement of their wonderful time.

Many Christians in our day are hearing the call of God to go forward. It is yet the still small voice of conscience. If heeded, power from on high will be granted, and the work of the kingdom will go forward. If neglected, we suffer great loss as individuals, and the kingdom-tasks assigned to us will never be done.

The road for him who neglects his conscience is all the way down hill. Many highly cultivated things if neglected revert to the lower type and the result is always something worse. If a man neglects his higher self—if he fails to heed the still small voice—a worse man and a lower man is inevitable.

Noxious weeds are inevitable in a neg-

lected garden; and they are sure to choke down the good fruit. The longer the garden is neglected the more hopeless is the case. The garden of the Lord is no exception. A neglected conscience can not bring forth fruit unto righteousness.

Plain Good Sense Enabled Her to Win Some of the great papers of America are hastening to recognize the value of plain good sense in what some of them call, "An old fashioned girl," who won the national championship in tennis a few weeks ago. The young lady was a modest California girl, loyal to the teachings of a good common-sensed mother and a practical, sensible father.

The annual tournament was held on Long Island and was a great occasion for New York's fashionable society. Day after day the arduous toil of preparation for the final contest went on and little by little the modest maid from the Pacific Coast pressed steadily toward the top.

Many others were in the drill striving for victory, among them the old champion in the tennis games. Pressing invitations to dances, dinners, and theater parties, almost innumerable, were declined; for she realized the need of conserving her strength in order to win. "Early to bed and early to rise" was the rule with her in New York as well as in California, and she would not be lured into any gay whirl of midnight revelry. The result showed the value of the good "old-fashioned" life, as the papers call it. There were no excesses, no carousals, no cigarettes, no high-balls; nothing but wholesome habits, simplicity, diligence—and victory!

It was gratifying to see that some of the leading Christian weeklies so whole-heartedly commended the sober, sensible, old-fashioned life.

America as Represented By Moving Pictures in England An item in the *Christian Work* tells how Amer-

ica is regarded in England by those who study the moving picture shows that are sent to that country. The data is secured

from the London *Evening News*. Those who have seen many sensational pictures in our homeland, will not wonder at the impression made by them when exhibited beyond the Atlantic.

According to the description from the London paper:

America is inhabited in the East by unscrupulous but enormously successful business men, who devote their nights to squandering in cabarets their ill-gotten gains of the day before. In the West, bad men rob stage coaches and banks and shoot sheriffs, and partners in crime, and spend a good deal of time rolling on the ground in attempts to gouge each other's eyes out. The North is peopled by bearded scoundrels who go there to escape from the law, to steal mining claims and to menace girls in snowbound log cabins. The South is noted for cacti and half-breeds. The last named have no particular vice; they are just bad.

This is a fair sample of the exaggerated and misleading representations of many moving picture shows. These kinds are as one-sided and untrue to real life in other things as they are in showing up the American life. It would be well if they could be banished from the screen. They give America a bad name, and they foster unholy and impure ideals regarding human life. They show the very worst elements in society and in civic life.

On the other hand there are picture shows which exalt the good; and they are effective educators; harmless, enjoyable entertainments, so much needed by the overworked masses.

There is as much difference between good and bad pictures as there is between good and bad company. And as much care is needed in choosing between them as in choosing between good and bad company. If all good people would shun the evil shows and patronize only the good and helpful ones, the bad movies would soon disappear.

That Ethiopian Prince Many Friends Will Be Proud of a Fake Many friends will be sorry to learn that the so-called Ethiopian prince with the unpronounceable name, described in the SABBATH RECORDER of August 7, 1922, has been proved to be a fake.

While we had misgivings regarding some of his pretensions, we did hope that friends who knew him were not mistaken in the man. And not wishing to be classed among those who are *over suspicious*, the RECORDER

published the articles concerning him. We are now sorry that we did that much. Let everybody forget the whole matter as soon as possible.

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

(Concluded)

ANNUAL REPORT OF THE PUBLISHING HOUSE
For the year ending June 30, 1923

To the Board of Directors of the American
Sabbath Tract Society:

We herewith present our report for the year ending June 30, 1923, together with a detailed statement of the publications. This is the first full year of operation in the new plant, and while the result is not all that we could wish, the outcome is far from discouraging to the manager. During the year we have had some heavier expenses than before which will not be necessary the coming year. In October, 1922, an appraisal of the printing plant was made by the Standard Appraisal Company of New York at a cost of \$175. This appraisal was made for the purpose of adjusting our insurance. The result showed the replacement value of the plant to be \$38,973, while the sound value after the proper depreciation had been made was \$24,420. This is \$6,062, more than the plant was carried at on our books at the time of the last report, and is shown in the profit and loss statement under the item of "Appreciation of plant." Since that inventory we have added \$480 in small equipment. The present value is \$24,900.

It became necessary the past year to engage the services of an auditor to readjust our accounting system, which had remained very much the same since time immemorial, and had not kept pace with the growth of the business. The system which seemed adequate in 1912 and 1916 had become obsolete in 1922. So we engaged an auditor at an additional expense to make the necessary changes in the accounting so we could tell all the time just where we stood. This expense will not be as great in the future as the past few months.

The total business of the publishing house for the year was \$52,581.32, divided into commercial sales of \$36,156, Tract Society printing of \$14,369.76, and other denominational work of \$2,046. This is an increase

in Tract Society work of \$1,364; denominational work of \$33, and of commercial sales of \$6,207. The net gain, after deducting the \$6,062.10 appreciation shown by the reappraisal, depreciation of \$1,361.53, and interest on \$11,500 of equipment notes of \$799.67, is \$1,700.09.

The SABBATH RECORDER this year shows a total cost of \$11,417.94, an increase of \$1,195.84 over the previous year; while the receipts from all sources were but \$4,311.07, \$499.70 less than last year. The present circulation is 1,745.

The *Sabbath Visitor* was published until January, 1922, six months, at a cost of \$880.63, with receipts of \$164.09, leaving a deficit of \$716.54 for the six months. Publication was discontinued at that date.

The *Helping Hand's* total cost has been \$1,708.40 and the receipts \$1,403.87, leaving an excess cost of \$304.53 against \$230.79 last year. There has been an average sale for the year of 3,141.

We have now completed the third year in the publication of the Junior and Intermediate Series of Graded Lessons. There is still another year to complete the four-year course of these lesson helps. The Publishing House has tried to carry in stock teacher's textbooks to fit these lessons, but it has been difficult to get helps for all of them, as many of the denominations have changed their course since our boards started this series. We can not find helps for some of the parts. A detailed report, showing the complete sales for the past year in all parts, will be found appended to this report.

Also attached hereto is a complete statement of all the work done for the Tract Society, together with the receipts from the sale of books and tracts for the past year.

Below is the balance sheet of the Publishing House and the profit and loss statement for the year ending June 30, 1922:

BALANCE SHEET OF THE PUBLISHING HOUSE
June 30, 1923

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
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>

PROFIT AND LOSS STATEMENT OF THE PUBLISHING HOUSE
Fiscal Year ending June 30, 1923

Sales—Tract Society	\$14,396 76
Sales—Commercial (including other denominational sales)	38,211 56
	<u>\$52,581 32</u>
Less return and allowances	9 15
Net Sales	\$52,572 17
Cost of Sales	42,100 02
	<u>\$10,472 15*</u>
Gross operating profit	\$10,472 15*
Administrative and selling expenses:	
Salaries	\$ 6,205 64
Telephone	144 91
Stationery, postage and miscel- laneous expenses	881 53
Auditing expense	333 35
	<u>7,565 43</u>
Net operating profit	\$ 2,906 72
Add—Miscellaneous income:	
Discount on purchases, etc.	\$ 282 52
*Appreciation of plant	6,062 10
	<u>6,344 62</u>
	<u>\$ 9,251 34</u>
Deduct—Miscellaneous charges:	
Interest and discount	\$ 85 11
Interest on equipment notes	799 67
Doubtful accounts charged off ..	133 28
Reserve for doubtful accounts ..	471 09
	<u>1,489 15</u>
Net gain, including appreciation of plant ..	\$ 7,762 19

* This amount is the result of a reappraisal made in October, 1922, by the Standard Appraisal Company of New York.

STATEMENT OF THE PUBLISHING HOUSE FOR THE YEAR END-
ING JUNE 30, 1923

Sabbath Recorder	
Stock on hand July 1, 1922	\$ 406 67
Cost of printing, editor's salary, clerical assistance, etc.	11,011 27
	<u>\$11,417 94</u>
Received on subscriptions, adver- tising, etc.	\$ 3,903 05
Stock sold	73 14
Stock on hand July 1, 1923	334 88
	<u>\$ 4,311 07</u>
Cost in excess of income	7,106 87
	<u>\$11,417 94</u>
Amount paid in advance	\$ 1,751 87
Amount in arrears	240 82
Circulation:	
Paying subscribers	1,628
Agents	15
Free	92
Exchange	10
	<u>1,745</u>
Sabbath Visitor	
Stock on hand July 1, 1922	\$ 7 40
Cost of printing, stock, etc.	871 10
Westminster Quarterly	45
Office postage	1 68
	<u>\$ 880 63</u>
Received on subscriptions	\$ 164 09
Cost in excess of income	716 54
	<u>\$ 880 63</u>
Due on subscriptions	\$ 40 89

Helping Hand	
Cost of printing, postage, stock (4 quarters) ..	\$ 1,708 40
Received on subscriptions	1,403 87
Cost in excess of income	\$ 304 53
Amount paid in advance	\$ 158 20
Amount in arrears	101 80
Circulation:	
Paying subscribers	3,123
Free	18
	3,141
Outside Publications	
Lesson helps, etc	\$ 87 45
Receipts	54 86
On hand	\$ 32 59
Junior Graded Lessons	
Cost of Printing:	
Year 2:	
Part 4 (1,500 copies)	\$ 212 91
Year 3:	
Part 1 (1,500 copies)	152 14
Part 2 (1,500 copies)	163 26
Part 3 (1,500 copies)	175 58
Part 4 (1,500 copies)	166 41
Postage	11 60
Received on subscriptions	\$881 90
	227 70
Cost in excess of income	\$ 654 20
Amount paid in advance	\$ 1 00
Amount in arrears	61 30
Number sent out past year:	
Year 1:	
Part 1	64
Part 2	108
Part 3	108
Part 4	47
Year 2:	
Part 1	69
Part 2	113
Part 3	126
Part 4	191
Year 3:	
Part 1	184
Part 2	211
Part 3	220
Part 4	141
17 free subscriptions sent each issue.	
Intermediate Graded Lessons	
Cost of Printing:	
Year 2:	
Part 4 (900 copies)	\$ 126 78
Year 3:	
Part 1 (900 copies)	119 09
Part 2 (900 copies)	159 03
Part 3 (900 copies)	160 56
Part 4 (900 copies)	153 43
Postage	7 30
Received on subscriptions	\$ 726 19
	191 85
Cost in excess of income	\$ 534 34
Amount paid in advance	\$ 15
Amount in arrears	17 10
Number sent out past year:	
Year 1:	
Part 1	107
Part 2	81
Part 3	74
Part 4	32
Year 2:	
Part 1	74
Part 2	26
Part 3	58
Part 4	64
Year 3:	
Part 1	162
Part 2	157
Part 3	169
Part 4	101
An average of 7 free copies sent each issue.	
Miscellaneous	
150 reports to Conference	\$ 80 95
Proportion 1922 Year Book	132 31

150 circular letters, postage, mailing (for president)	7 08
200 postals (for president)	3 50
300 stamped envelopes (for president)	8 63
350 stamped envelopes (for president)	10 00
1,000 file cards Commission on Denominational Files	1 10
200 folders—List of officers	7 85
500 letterheads—2 colors (for president)	6 31
200 letterheads; 200 stamped envelopes (corresponding secretary)	9 17
500 letterheads; 500 envelopes (corresponding secretary)	5 31
200 business cards—A. J. C. Bond	3 62
500 2-cent envelopes—treasurer	12 15
Labels	1 57
2,000 Calendars, 1923	236 72
2,000 tracts—"Seven Nuts Cracked"	93 22
2,000 each of 6 tracts	114 86
5,000 tracts—"Lovest Thou Me"	21 82
500 books—"Early Sabbath History"	201 60
1,000 booklets—"Abiding God and His Holy Day"	93 92
2,000 tracts—"Forward Look"	55 64
2,000 post card tracts—"Sabbath"	4 15
1,000 tracts—"What of the Future"	16 95
5,000 each of 3 tracts—"Religious Beliefs," "Bible Readings," "Pro and Con"	107 66
Labels	1 03
Posters	70
Postage, express, etc.	62 84
Total	\$ 1,300 66

Receipts	
"Abiding God and His Holy Day"	\$ 24 05
"Sabbath History No. 1"	97 65
"Critical History of Sabbath and Sunday"	2 25
Calendars	131 30
"Spiritual Sabbathism"	1 00
"Country Life Leadership"	76 08
S. D. B. Songs	10
"Faganism Surviving in Christianity"	1 25
"Sabbath Commentary"	25
"Studies in Sabbath Reform"	1 00
"Reconstruction Messages"	2 25
"Life of Governor Ward"	50
Manuals	15 00
Tracts	29 28
	\$ 381 96

Respectfully submitted,
I. P. BURCH,
Business Manager.

FOREVER

The stars intone in concord sweet,
A constant chant to Him—
The Infinite in splendor throned—
And are His Cherubim.

He sits serene as on they march,
In blaze of burning light,
And listens while they joyous sing
The praises of His might.

—George I. Sill.

MARTHA WASHINGTON BIBLE

E. D. North, at a sale in New York City, recently paid \$3,700 for Martha Washington's family Bible. It was printed at Oxford, England, in 1783, and has her autograph in three distinct places. The five leaves at the front of the book contain the manuscript record of Lawrence Lewis, George Washington's nephew, and his wife, Eleanor Parke Custis, Washington's adopted daughter, and the births of their eight children.—*New York Bible Society.*

**THE NEW FORWARD MOVEMENT
AND
SABBATH STUDY AND PROMOTION**

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

THE SOUTHWESTERN ASSOCIATION

I do not know whether anyone will report the Southwestern Association to the SABBATH RECORDER. If someone has been appointed to that task, what is written here may possibly serve as a foot-note to the longer article.

The Southwestern Association met with the church at Attalla, Ala., September 13-16. The delegates from without the association were Secretary William L. Burdick, of Ashaway, R. I., representing the Missionary Board; Rev. Harold R. Crandall, of New York City, representing the Eastern, Central and Western associations; Rev. Jesse E. Hutchins, of Farina, Ill., representing the Northwestern Association; and Rev. Ahva J. C. Bond, of Plainfield, N. J., representing the New Forward Movement, the Tract Board and the Education Society. There were but five delegates from other churches of the association outside of Attalla. Rev. Rollo J. Severance, of Gentry, Ark., may be said to have represented more than one church perhaps, for he was able to bring a pretty clear report of the work on the entire field, where he is the general missionary. Mr. and Mrs. C. Columbus Van Horn and son Marion, and Mr. and Mrs. Claude Mitchell were present from the Little Prairie, Ark., Church.

The Little Prairie delegation made the journey in a Ford, sleeping at night in schoolhouses, barns, and corn cribs. They were five nights on the road, and were joyfully welcomed on Friday morning by the group at the church, who had been looking for them for two days.

The Ford carried a banner bearing the words, "Little Prairie, Ark." As we ate our dinner in the shadow of the church, someone who was present reminded us that there was a certain sea-faring vessel at one time called an "ark." It was recalled also that some time since a voyage was made by one "Columbus." Attempts were made to

connect the three facts in some fashion. It proved to be only a play on words, however. All remarks were made in kindness, and not very much to the point. Someone assured us that looks are deceiving, that no Ford can be more than twenty-six years old; which remark was equally pointless with the others, and was as heartily enjoyed by the Little Prairie friends.

Some of the "foreign" delegates having heard that the Attalla friends had sold their church in town, wondered where we were to meet. As is so often the case, our worry was due to incomplete knowledge. What we had heard in regard to the sale of the building in town was true. But we had not heard the complimentary fact that they had bought another building out in the country, more conveniently located for the accommodation of the congregation. They had bought a two-room schoolhouse, had taken out the partition, had fitted it up with pews and a pulpit, had hung the old church bell in the loft, and had placed the organ in front of the platform,—and in this church the meetings were held. In fact they had been worshiping here every other Sabbath for months.

The theme of the association was "Evangelism." The entire program centered around this theme and all the sermons rang true. Besides the parts taken on the program by the denominational representatives present, sermons were preached and talks were given by brethren Severance and Van Horn, by Rev. Verney A. Wilson, pastor of the local church and moderator of the association, and by Rev. R. Scott Wilson, a former missionary on this field, now living about fifteen miles from the Attalla church. Other local people appeared on the program also.

Matters of denominational interest were presented to sympathetic listeners. As has been the case everywhere, especially during the last year, the people insisted upon hearing "more about the denominational work and program." There were good and practical talks on "How to Hold Our Own Young People," "Opportunities for Seventh Day Baptists," "The Call of the Ministry," "Being a Lone Sabbath-keeper."

The "Woman's Hour" was in charge of Mrs. Verney A. Wilson. A paper written by Mrs. Smith, of Fouke, Ark., was read

(Continued on page 487)

THE STANDING OF THE CHURCHES

September 30, 1923

Churches	Quota	1919-20	1920-21	1921-22	1922-23	1923-24
Attalla	\$ 340	\$ 17.00			\$ 5.00	
Adams Center	1,530	1,230.98	708.00	710.85	816.58	\$ 290.50
First Alfred	5,890	3,335.61	3,876.42	4,121.00	2,957.00	642.74
Second Alfred	2,940	768.34	1,146.90	1,358.13	1,577.43	134.35
Albion	1,870	622.27	279.83	95.00	327.07	
Andover	620	148.49	201.25	63.35	206.87	17.00
Battle Creek	1,880	1,893.00	2,487.87	1,880.00	1,880.00	
Boulder	920	460.00	920.00	460.00	220.00	
Berlin	970		308.37	541.01	436.86	20.00
First Brookfield	1,490	769.60	1,550.58	1,072.34	1,054.93	32.37
Second Brookfield	1,240	987.56	1,157.50	613.63	801.81	20.00
New Auburn	770	400.00	258.65	211.28	45.25	
Chicago	830	1,009.60	926.60	884.16	1,059.50	125.00
Cosmos	220	46.00	88.00	40.00	77.00	
Carlton	960	352.97	247.39	182.88	129.28	
DeRuyter	910	910.00	677.00	814.50	708.00	55.00
Detroit		(Joined Conference 1921)		140.00	225.00	
Dodge Center	1,240	1,250.00	458.45	275.58	501.77	45.65
Exeland	220	45.00	20.00	50.00	20.00	
Farina	1,650	1,650.00	1,019.95	1,161.64	1,336.02	122.15
Fouke	720	664.38	88.00	115.00	157.00	
Friendship	1,200	430.00	679.83	536.00	232.50	
First Genesee	1,970	985.00	1,895.79	1,197.17	1,211.00	100.00
Gentry	650	480.50	355.66	167.50	37.50	
Grand Marsh	280		98.01	25.00	16.00	
Greenbrier	340		70.00	50.00	100.00	
Hammond	460	703.00	619.54	575.01	568.50	
First Hopkinton	2,860	114.53	1,178.68	1,351.29	1,255.11	
Second Hopkinton	880	132.15	75.00	194.23	153.63	54.99
First Hebron	520		150.00	520.00	232.00	
Second Hebron	370		67.00	22.00	56.00	
Hartsville	700	80.00	110.10	62.00	145.00	
Independence	1,070	1,360.00	1,100.00	565.00	855.00	
Jackson Center	1,180	200.00	95.00	160.00	96.59	
Lost Creek	910	910.00	910.00	910.04	409.73	199.98
Little Prairie	370		150.00	66.60	46.00	
Los Angeles	240	275.00	240.00	240.00	345.00	
Middle Island	730	90.00	100.00	190.25	60.00	
Marlboro	990	1,030.00	1,004.51	443.77	455.00	
Milton	4,460	2,300.00	3,501.24	3,345.00	2,949.00	500.00
Milton Junction	1,990	1,138.74	2,240.00	1,202.00	1,562.75	100.00
Muskegon		(Joined Conference 1921)		25.00	20.00	
New York	660	1,075.00	948.06	1,077.41	1,167.41	55.50
Nortonville	2,240	2,240.00	1,440.00	749.00	1,250.00	
North Loup	4,180	4,180.00	4,180.00	2,350.00	3,190.00	
Piscataway	930	571.62	412.20	931.16	714.69	53.50
Plainfield	2,440	2,071.62	2,975.30	2,884.91	2,656.24	132.00
Pawcatuck	3,840	3,483.29	3,993.17	3,902.01	3,840.00	1,327.06
Portville	210	210.00	210.00	210.00		
Roanoke	400	97.00	114.00	75.00	50.00	
Rockville	1,340	172.00	135.00	245.00	261.00	
Richburg	390	293.00	390.00	192.10	195.00	5.00
Riverside	1,030	925.00	820.05	1,216.61	1,158.34	
Ritchie	900	650.00	69.50	271.52	173.00	
Rock Creek		(Joined Conference 1921)		13.00	10.00	
Salem	3,220	3,213.50	2,634.55	3,309.20	1,850.30	576.50
Salemville	580	80.46	290.00	142.50		
Shiloh	3,550	1,344.04	3,674.30	1,637.01	1,873.26	
Scott	490		1.00	33.00	24.00	11.00
Syracuse	270	88.99	107.72	78.22	76.00	
Southampton	90	120.00	40.00	20.00	30.00	
Stonefort	350	107.00	100.00	159.00		
Scio	180	7.71		5.00		
First Verona	820	800.00	827.12	820.00	665.86	148.75
Waterford	490	540.00	512.25	428.67	611.33	93.00
Second Westerly	220	275.00	230.00	230.00	235.00	
West Edmeston	550	550.00	345.00	300.00	360.00	
Walworth	880	248.66	499.56	248.50	294.75	50.00
Welton	700	610.00	700.00	700.00	700.00	
White Cloud	1,020	185.00	26.73	203.25	250.00	

(Continued from page 485)

by Mrs. Mitchell, of Little Prairie; and one written by Mrs. Pierce, of Fouke, was read by Mrs. Usry, of Attalla. Mrs. Van Horn read a good article on "Telling Stories to Children."

Brother Verney Wilson has a very earnest desire to go to college and to fit himself thus for better service. He is thirty-one years of age, is married and has three children. He has given practical evidence of his determination to get a better education by re-entering high school a few years ago in Attalla, where he completed the course. More recently he has had some correspondence with President S. O. Bond, of Salem College, and it is hoped that his desire for a full college course may yet be realized.

Dinners were served at the church, and at night we were entertained in the homes of the people. It was a beautiful hospitality, graciously rendered by our hosts, and most thoroughly enjoyed by their guests. Henceforth our prayers for Attalla will be more definite and personal; and we feel sure that the work and the workers of the denomination will have a larger place in the prayers of the good friends there.

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, September 16, 1923, at 2.30 o'clock p. m., 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, Arthur L. Titsworth and Business Manager Lucius P. Burch.

Visitors: Mrs. Willard D. Burdick, Mrs. David E. Titsworth, Auley C. Davis.

Minutes of last meeting were read. The actions taken by members of the Board present at the August meeting were by vote confirmed by the Board, and made a part of the records of this meeting.

Voted that the President appoint a com-

mittee on nominations for the standing committees of the Board for the year. James L. Skaggs, William M. Stillman and Theodore L. Gardiner were appointed such committee.

Voted that the Corresponding Secretary be authorized to place in the hands of such ministers of the Church of God as in his judgment may seem wise, copies of some of our publications now in store.

Voted that the report of the visit of members of the Board to the Church of God, be made a special order for the October meeting.

The Committee on Distribution of Literature reported:

New subscribers to the SABBATH RECORDER from June 13, 1923 to September 13.... 37
SABBATH RECORDER subscriptions discontinued from June 13, to September 13 20

The Corresponding Secretary presented correspondence from various parties relating to the Sabbath, and correspondence from A. L. Davis relating to the annual budget to be drawn up by the Commission, was referred to the Budget Committee.

The committee on nominations of standing committees presented the following report:

STANDING COMMITTEES
(Elected Annually)

Advisory Committee.—Edward E. Whitford, Chairman, Asa F. Randolph, Jesse G. Burdick, William M. Stillman, James L. Skaggs, Clayton A. Burdick, William C. Whitford, Alexander W. Vars.

Supervisory Committee.—Marcus L. Clawson, Chairman, Clarence W. Spicer, John B. Cottrell, Orra S. Rogers, Ahva J. C. Bond.

Committee on Distribution of Literature.—Willard D. Burdick, Chairman, Alexander W. Vars, Henry M. Maxson, James L. Skaggs, Ahva J. C. Bond, Iseus F. Randolph, LaVerne Basset.

Committee on Sabbath School Publications.—Willard D. Burdick, Chairman, Theodore L. Gardiner, William C. Whitford.

Committee on Files of Denominational Literature.—Corliss F. Randolph, Chairman, Arthur L. Titsworth.

Investment Committee.—Frank J. Hubbard, Chairman, Henry M. Maxson, William M. Stillman.

Auditing Committee.—Otis B. Whitford, Chairman, Frank A. Langworthy, Roy E. Titsworth.

Budget Committee.—Frank J. Hubbard, Chairman, Edward E. Whitford, Marcus L. Clawson, Willard D. Burdick, Otis B. Whitford.

NOTE.—By vote of the Board of Trustees the President of the Society and Board is, by virtue

of his office (*ex-officio*), a member of all standing committees.

Respectfully submitted,
 JAMES L. SKAGGS,
 WILLIAM M. STILLMAN,
 THEODORE L. GARDINER,
Committee.

Report adopted.
 Minutes read and approved.
 Adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

AMERICAN SABBATH TRACT SOCIETY
Treasurer's Receipts for July, 1923

Contributions to General Fund:	
Rev. J. Franklin Browne, Salem, W. Va.	\$ 10 00
Mrs. Ella Davis, Salem, W. Va.	10 00
W. H. Tassell, White Mills, Pa.	5 00
"A Friend," Providence, R. I.	2 00
Daytona, Fla., Sabbath School	40 00
	\$ 67 00
Income from Invested Funds:	
Annuity Gifts	\$ 82 07
Henrietta V. P. Babcock Bequest	29
Lois Babcock Bequest	02
Mary Rogers Berry Bequest	11 00
Sarah Elizabeth Brand Bequest	03
Harriet Burdick Annuity Gift	4 00
Susan E. Burdick Bequest	03
Relief A. Clark Bequest	8 00
Eliza M. Crandall Bequest	22 02
S. Adeline Crumb Fund	16
Elizabeth R. Davis Bequest	5 00
Oliver Davis Bequest	03
Nancy M. Frank Bequest	02
Hannah Cimiano Bequest	55 00
Amanda B. Greene Bequest	2 03
Olive A. Greene Bequest	02
George S. Greenman Bequest	14 00
Celia Hiscox Bequest	05
Angenette Kellogg Bequest	3 14
Adelia C. Kenyon Bequest	24 10
North Branch, Neb., Church Fund	02
Electra A. Potter Bequest	1 58
Deborah A. Randall Bequest	02
Arletta G. Rogers Bequest	02
Fannie R. Shaw Bequest	31
Gift of Mrs. H. Gillette Kenyon	1 00
S. D. B. Memorial Fund:	
American Sabbath Tract Society	\$ 29 42
Delos C. Burdick Bequest	308 97
Delos C. Burdick Farm	12 73
Eugenia L. Babcock Bequest	132 76
Estate Edward W. Burdick	12 45
George H. Babcock Bequest	1,091 72
Eugene K. and Francis Burdick Fund	27 23
Charity L. Burdick Bequest	8 91
Penelope R. Harbert Bequest	27 93
Hornell Church Fund	32 73
Sarah P. Potter Bequest	27 30
Mary E. Rich Fund	35 60
	1,747 75

Publishing House Receipts:	
RECORDER	\$ 233 84
Helping Hand	195 00
Intermediate Graded Lessons	18 90
Junior Graded Lessons	47 80
Outside Sabbath School Publications	18 92
"Seventh Day Baptist History No. 1"	6 00
	1,981 71

Seventh Day Baptist Hymns and Songs	10	
"Critical History"	75	
Year Book	50	
Miscellaneous Books	1 50	
Tracts	3 30	
Postage	25	
Calendars	3 25	
		530 11
Sinking Fund, refund of interest advanced on Equipment Notes		627 17
Denominational Building Fund:		
Interest on bank balance	\$ 11 13	
Contributions:		
John W. Geisinger Annuity Gift	100 00	111 13
Maintenance Fund:		
Rent, Publishing House		200 00
Life Membership:		
Robert T. Spicer (through Mrs. J. G. Spicer, Plainfield)		25 00
		\$ 3,542 12

Treasurer's Receipts for August, 1923		
Contributions to General Fund:		
Mrs. C. H. Threlkeld, Memphis, Tenn.	\$ 10 00	
Forward Movement Contributions, W. C. Whitford, Treasurer	343 15	\$ 353 15
Publishing House Receipts:		
RECORDER	\$ 115 20	
Helping Hand	40 55	
Intermediate Graded Lessons	11 95	
Junior Graded Lessons	6 40	
Outside Sabbath School Publications	10 90	
"Seventh Day Baptist History No. 1"	3 50	
Calendars	1 90	
Tracts	1 00	
Seventh Day Baptist Hymns and Songs	20	
		191 60
Denominational Building Fund:		
Forward Movement Contributions		465 18
Maintenance Fund:		
Rent, Publishing House		200 00
		\$ 1,209 93

Treasurer's Receipts for September, 1923		
Contributions to General Fund:		
Forward Movement Contributions	\$ 245 10	
Publishing House Receipts:		
RECORDER	\$ 149 26	
Helping Hand	35 80	
Intermediate Graded Lessons	12 90	
Junior Graded Lessons	24 70	
Outside Sabbath School Publications	4 93	
Tracts	1 00	
Calendars	2 50	
"Seventh Day Baptist History No. 1"	50	
		231 59
Collections:		
One-third collection, Sabbath Day, General Conference		47 01
Publishing House, six months' interest on Equipment Notes, (to October 1, 1923).		345 00
Denominational Building Fund:		
Forward Movement Contributions		447 75
Maintenance Fund:		
Rent, Publishing House		200 00
Contributions to Cornelia Slagter, Java:		
Mrs. Ruth Threlkeld, Memphis, Tenn.		25 00
Contributions to Rev. T. L. M. Spencer:		
Mrs. Ruth Threlkeld, Memphis, Tenn.		50 00
Contributions to Marie Jansz:		
Mrs. Ruth Threlkeld, Memphis, Tenn.		25 00
Mrs. Ruth Threlkeld, Memphis, Tenn., account exchange on above contributions		20
		\$ 1,616 65

E. & O. E.
 F. J. HUBBARD, Treasurer.
 Plainfield, N. J. October 3, 1923.

That best portion of a good man's life—
 His little, nameless, unremembered acts
 Of kindness and of love.—*Wordsworth.*

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

OUR TASKS AND THEIR ACCOMPLISHMENT

WILLIAM L. BURDICK

(Delivered before the General Conference Missionary Day, August 24, 1923)

When the steamship *Mauretania* was launched to make her maiden trip, it was expected that she would be the fastest ship on the Atlantic Ocean, but to the great disappointment of all interested, she was one and one-half knots behind what was required. They did everything possible to bring her to the desired speed, but she lagged behind. The builders and the officials of the Cunard Company sent for the famous naval engineer, Sir William White. He wired that it was no use for him to look the ship over and asked that they send him the blueprints. Upon their receipt he shut himself in his office for three days. "On coming out he sent this telegram, 'Don't force the draft, don't put on excess fuel, don't do any of those things you have been doing to the ship, but increase the area of your propellers from 80 to 100 square feet, in order that the blades may get a stronger grasp upon the water, and a broader sweep in their action.'" This illustrates our need. We need to do some hard thinking and earnest praying, that we may get a clearer conception of our tasks, a broader view of their vastness and a stronger grasp on the infinite forces and resources at our command.

At the associations and in a number of our churches during the year I have spoken upon "The Work and Needs of the Missionary Board." Today I want to speak upon "Our Tasks and Their Accomplishment."

I. What then are our tasks?

Our tasks are not so different from those of other Christian denominations. As a rule one person is not so different from another as we sometimes think. Two travelers got into conversation and one was very attentive to the other. Their destination

was the same town, but the attentive one was determined that the other should go to his home, and seeing the surprise of the other on account of this unusual request he explained by saying, "My wife says I am the ugliest man in the world, and I just want her to have a look at you." All men look more or less alike, no one so homely but there is some one as homely and no one so good looking but some one is just as handsome. Men look more or less alike and in a general way have the same purposes to accomplish. Churches are more or less alike and have the same purposes to accomplish. Christian denominations, after all prejudice and criticisms are swept away, are more or less alike and have the same Christ-given tasks to perform. What are those tasks?

One word describes it, missionary. The task of the church is a missionary task from start to finish. As Dr. William Newton Clarke said, "The religion of Jesus Christ is a missionary religion. The work and example of its founder destined it to be such, its early spirit was missionary and its history is a missionary history. Whenever it has lost its missionary quality it has lost its character and ceased to be itself. Its character and temper has always been missionary, its revivals of life and power have been attended by quickening of missionary energy, and missionary activity is one of the truest signs of loyalty to its character and its Lord."

It is as natural for a real Christian to stretch out his hand to save others as it is for the grass to grow upward toward the sunlight. He who is not engaged in missionary work to the limit of his powers and means has denied both his Lord and the work of his Lord. Christ said, "The son of man is come to seek and save that which was lost," and every follower of his is come for the same purpose; he said, "Go make disciples of all nations, baptizing them . . . and teaching them," and every follower must dedicate his faculties and money and time to this same end or become disobedient to his high calling and to his Captain.

Dr. Wilber Chapman used to tell of a boy, who when dying said to his father, "When I get to heaven I will go straight to Jesus and tell him that you have always done all you could to lead me to him." Every

one who knows the joyous uplift and spiritual glow that comes from living in fellowship with God desires to lead others to that same unspeakable blessedness.

We say the task of the church, and therefore our task, is missionary in its nature; but we need to be more definite. What then is the missionary task?

1. First of all the missionary task has to do with the supreme fact of the universe, the supreme personality of the universe—with God, with God as revealed in his Son, Jesus, the Christ.

Bishop McConnell, in a recent book, calls our attention to two startling facts. One is, "That the majority of the inhabitants of the earth, when they attempt to conceive of God conceive of him as symbolized by some inhuman form—multitudes of persons finding no better symbol of him than a serpent or dragon." The other is, "that the majority of the inhabitants of the earth lie down to rest every night without having known through the day the satisfaction of enough to eat." These two facts are closely and inseparably connected. Man's conception of God effects and determines not alone his religion and spiritual condition, but his material possessions and physical condition as well. One of the troubles with the heathen world is it knows not the true God and one of the troubles with the so-called civilized world is it has erroneous and low conceptions of God. One's conception of God has much to do in determining everything. This is true whether he be civilized or uncivilized. One of the reasons you and I are not better men is our conceptions of God, not simply what he is, but what he requires also. It is not the only thing but it is a potent factor in determining what we are. The same is true with all men.

Religion has to do with man's relation to God. Chief among the things on which it rests is man's insatiable desire for some higher power (1) to worship and (2) to help and guide.

There are many religions in the world other than Christianity. They range from low fetishism to highly organized systems, some of them many centuries older than Christianity. Men have grasped at the imperfect and degrading systems because they know nothing better and their natures cry out for something to worship and somebody to direct their ways. But their sys-

tems fall short of man's needs and some of them are absolutely degrading.

For instance in Confucianism the field is occupied wholly by ethics. Man's religious nature is hardly touched. "The highest satisfaction it receives is provided in the worship of ancestors." In Buddhism, and Hinduism too, the doctrine of universal and dominant evil leads to pessimism, which offering no way of escape makes existence a curse. Hinduism also is combined with lustful and degrading rites. Even in Mohammedanism, whose God is declared to be holy and merciful, there is no approach to a personal God; and fellowship with God, which the soul craves and for which it was made, is lacking. There is no uplifting of men's souls and no permanent improvement of their material conditions till they know a God who is holy and worthy of their imitation; love, reaching out to help in holy appreciation; almighty, power to accomplish the purposes of his love; all-wise, wisdom to direct to highest good his love and power; forgiving, that man may be cleansed and freed from sin; infinitely near, that man may be drawn into closest fellowship with him now and forever.

No religion except Christianity makes known such a God. The heathen religions are like food containing a slow poison. A starving man may grasp such food, but it poisons and brings disease and death. Man longing for God and knowing not the true God seizes the heathen systems, but they bring dissatisfaction and death. The Christian's God satisfies the longing of the soul for God, his love and help. He is the holy, loving, lovable, omnipotent, the all-wise, longsuffering, forgiving, the infinitely near, great and good friend, Father and God. The glory of Christianity is its God. For such a God the soul thirsts and without him it perishes. The purpose of missions first of all, is to proclaim the Christian's God and to bring men into the fellowship with him.

This is only another way of saying that the supreme object of missions is to herald Christ, the Savior, and to enthrone him in the hearts of all men, for he is the revelation and the personification of God, the Father, on earth. As Christ said, "He that hath seen me hath seen the Father." God sent Christ to reveal himself to man and draw them unto him. He is deity himself,

the blessed, holy and adorable object of worship, truth for man's mind, cleansing for his soul, absolute authority for his conscience, love for his heart, and his hope for eternity. This is the God that the world needs and to bring to the world such a Savior and God is the purpose of missions and all churches and all Christian activity.

The supreme object of missions is not to teach men to be clean and industrious, or the arts of civilization, or a ritual, or a creed of any kind; but to enthrone a great personality, the holy, loving and supreme personality in the hearts of all men, and when this is done these other things will follow. I am afraid that in much of our religious work we are so busy in it that we forget Christ and the God of Christ; but the first purpose of it all is to make Christ king and the will of God the rule on earth as it is in heaven.

Seven years past Jack Johnson and wife were brought into court for smuggling \$9,000 worth of jewelry into this country. As the court was about to administer the oath Johnson stood biting a cigar, hat cocked on one side and he raised his left hand as if in a fight. The bailiff, quick as a flash, jerked down Jack's left hand, pulled the cigar out of his mouth, and the hat from his head, and commanded him to put up his right hand, which the Negro fighter did without a murmur. Disrespect for God? Yes! But there is danger that what he did in a vulgar way we do in a genteel way, namely, fail to give God and Christ their place even in religious work, to make them first. If we have come to this Conference or if we go about our duties in church or home forgetful of God and Christ his son or putting anything ahead of him, we are as guilty of disrespect as was Jack Johnson and it is none the better for being a little more refined and intellectual.

In the beginning of the World War an American came upon a French soldier who was fatally wounded and asked him if there was anything that he could do. With his dying breath he replied, "I am glad to die for France, but I did not want to die now, for I have a motherless boy and I wanted to educate him." "Where is he?" "With a neighbor in the interior of France." "I will find him and put him in school. What do you want him to do?" "Become a soldier that he may die for France." He put

France ahead of everything else, and we must put Christ and the enthroning of Christ ahead of everything in missions and in all things if we are to succeed or be Godly in any degree.

2. There is another phase of our tasks that is more commonly recognized and that is the task that the good God has committed to us of helping him to transform sinning and imperfect men. You may call it saving men, or Christianizing men.

This is a colossal task and the need is beyond all measure. There are countless millions yet who are seething in heathen darkness, degradation and woe. So far as the heathen world is concerned the missionary task is just well begun, and there are millions upon millions in so-called civilized lands who are worse than the heathen and need the salvation of Christian transformation more than the heathen. In one of his last addresses President Harding said, "I should like to have America a little more earnest and thoroughly committed to its religious devotion. We were more religious a hundred years ago, or even fifty years ago, than we are today. We have been getting too far away from the spiritual and too much absorbed in our material existence. It tends to make us a sordid people . . . I tell you, my countrymen, the world needs more of the Christ. The world needs more of the spirit of the man of Nazareth." President James Rowland Angell of Yale University, in the baccalaureate sermon last June, said, "Humanism may be so conceived and cultivated as simply to offer a refined form of self-indulgence, a type of intellectual luxury, which may prove quite as relaxing, quite as fatal to the maintenance of a virile national fiber, as any of the coarser and more obvious forms of material indulgence." And in conclusion he says, "It is doubtful whether there was ever more hatred in the world, more cynicism and blatant unbelief, more unbridled selfishness and greed. To stem this tide arising from the old animal deeps of human nature nothing can avail but the purging spirit of the Almighty. Perhaps some great religious leader will arise among us to stir again a response to higher conceptions and nobler purposes."

These are not the words of pessimists; they are not the words of preachers, even. They are the words of a statesman president

of the United States and of a famous scientist president of a great university. They give us a conception of our task. Add to the task of Christianizing a billion people in heathen lands that of converting one-third of those in civilized lands, who have not yet accepted the cleansing and fellowship of God, and to these tasks that which is more difficult and disheartening still namely, stemming the tide, as President Angell puts it, of a world full of hatred, criticism and blatant unbelief, unbridled selfishness and greed, and you have one phase of our task in outline.

But we must notice that this is a part of the task mentioned a while ago, namely, bringing God and Christ into men's lives and men into fellowship with the Father through Christ. Christ declared, "Ye must be born again." This is the hope of the world. And Christ's declaration is supported by President Harding's words just quoted, "I tell you, my country-men, the world needs more of Christ. The world needs more of the spirit of the man of Nazareth." President Angell's words are more emphatic when he said, "To stem the tide arising from the old animal deeps of human nature, nothing can avail but the purging spirit of the Almighty." Roger W. Babson, the famous financier and statistician, put the matter even stronger when he says in a book written last year, "The effort to accomplish reforms without changing the hearts of men and women is of little use. It is like writing 'Fresh' on bad eggs. When 51 per cent of the people get right with God, problems of international relations, armament, taxation, immigration and the like will disappear altogether or else will solve themselves. Until that time comes very little good can be accomplished even by legislation."

You may develop men's bodies, train their hands, educate their minds and give them the polish of society, but all this does not better their condition or that of human society. They must experience the inner and spiritual transformation that comes to a life yielded in complete abandon to Christ. As Babson says to call these outer processes Christianizing is like marking "Fresh" on bad eggs.

3. There is another thing that we should take into account in considering our God-given tasks. It is the reflex influence of

missionary endeavor on the individual life and the church.

In its broader meaning the word missions includes very much of Christian work if done in the spirit of Christ and with his purposes. This Christian work is absolutely essential to the life and growth of the individual Christian and the church.

We are commanded to grow in grace, and we must grow or we degenerate. The sources of Christian growth, like all growth, is from within; but there are certain things that we must do, and chief among them are battling with our temptation and engaging in Christian work. It is the last named that we have in mind now. The world is to be saved by the endeavors of Christ's disciples if it is ever saved; but that is not all of it, we can not be saved unless we dedicate our time and strength and money, our intellects and culture to the world's missionary enterprise. "There is that which withholdeth and yet pertaineth to poverty." It is related that an usher was taking a collection and one man when the plate was held out to him shook his head and said, "I do not believe in missions." Whereupon the usher replied, "Take some out then, this is for the heathen." This expresses a great truth of human development: We must dedicate our powers to the great missionary tasks of the world, beginning at our doors and extending to the uttermost parts of the earth or we degenerate into heathens or worse. It is the law of our being.

You can no more afford to fail to enter into the world's missionary tasks which Christ came to earth to establish than you can afford to fail to overcome in the temptations of life. To fail in either means shipwreck of your life.

To enthrone God the Father as revealed in Christ in the hearts of men and to bring to men the transforming, energizing and ennobling power of a life hid with Christ in God is the work of missions, of the church, and of every follower of Christ. It is a grand and glorious work. To this work God has set his hand and he can not be turned back. "This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all nations. For the Lord of hosts has purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?"

II. In the second place I want to men-

tion some things that must be given attention if we accomplish our God-given tasks. I shall not attempt to give a complete list, but a few that it seems to me we must emphasize at the present time.

1. In the first place we must not lose heart. We must not be discouraged as to the final triumph of Christ's kingdom and its righteousness, or over the carelessness, sordid, indifference, cruel selfishness and "blatant unbelief" so rampant in this age. Especially we must not be discouraged over the triumph of God's Sabbath for which our forebears have stood and sacrificed through the centuries.

Whatever we may undertake there are always things which will dishearten if we will allow them thus to do, and if we are on God's side of any issue we are sure to triumph ultimately no matter what the odds are.

Great causes are not won in a day; the history of their triumph spans centuries and oftentimes millenniums. The fight against human slavery had been going on thousands of years when England and America, the two foremost countries of the world, abolished slavery in the last century. The fight against intemperance is as old as the human race, and though great victories have been won, much yet remains to be done. The Sabbath cause, the one thing over which some are becoming discouraged, though long trampled under foot, will triumph. We need not lose heart. The battle is the Lord's and he is not dead or powerless. If we do our part he will take care of the results.

We should ever keep in mind that while there are discouraging features there are some things to encourage: Prejudice against the Sabbath of Jehovah and those who observe it is not as rank as it used to be; people are considering the claims of the Sabbath and turning to it from many quarters; the five day working week is opening the way for Sabbath observance on the part of those who care to remember it to keep it holy as has not been in the past; and best of all God and his word, Christ and his example are back of it.

To be discouraged is to defeat ourselves. "If ye will not believe, ye shall not be established." A discouraged people never won a cause of any importance.

There is an allegory that illustrates this truth. Satan called together a council of

his servants to consult as to how they might make a good man sin. One evil spirit stood up and addressing his satanic majesty said, "I will make him sin." "How will you do it?" "I will tell him of the pleasures and delights of sin." "Ah! that will not do. He has tried it and knows better," replied Satan. Another demon stood up and said, "I will make him sin. I will tell him the pains and sorrows of virtue." "That will not do, for he has tried it and knows that Wisdom's ways are ways of pleasantness and all her paths are paths of peace." Finally another said, "I will undertake to make him sin." "What will you do?" "I will discourage his soul," was the short reply. "That will do," cried Satan. "We shall conquer him." And so it is, if we are discouraged we are bound to lose out.

2. We must give our chief attention, so far as organization is concerned to the local church. This does not mean that we do less for other organizations, but more for the church, increasing both their number and efficiency.

Say what you will about the failures of the church, it is the organization through which Christ purposes to establish his kingdom on the earth, and it is the largest and strongest single force in human society. It surpasses all others as to the number of churches in our country; it has priority over any other organization in many ways. With their humble dwellings the early settlers built their churches. It out-ranks all others in age, wealth, numbers and power. Babson said not long ago, "The big men and women of the United States are church members. It is the exception to find a man or woman of power who is not a church member. The people who have made the United States and who are making it are church people."

Thus the great financier acknowledges the place and power of the church, and it is time that we as Seventh Day Baptists also recognized its place and power. What we can accomplish is measured by the number and strength of our churches. They are of first consideration and must be given first place. With faith in God and hard work we can establish churches till they dot this great country of ours. Then will every phase of our work advance with leaps and bounds, and not till then.

3. The other things I want to mention

are summed up in this statement: The accomplishment of our God-given tasks calls for complete abandon to Christ.

Here has been our great failure. We have wanted our ways in some things instead of God's ways; we have wanted to be like other people sometimes instead of being like Christ. We have not been willing to make the sacrifices that the triumph of an unpopular truth requires. We have not been willing to give God our time, money or ourselves.

God can not use us when we have not surrendered all to him. You rent a house and go with your household goods to take possession, but upon arrival you find the owner has snakes housed in one room and pigs in another. You go to him and say, "Did I not rent this entire house?" He replies, "Yes, but I thought you would not care if I kept a few snakes in one room and pigs in another. It is a small matter and the house is large." What would you do? You would demand that he clean out the whole bunch at once, or you would leave. You would not be housed with snakes and pigs. We must not think for a moment that Christ can dwell with us or use us till we have swept and cleaned our houses and given him complete possession.

We must make a full surrender. We talk about spirituality; we ring the changes on the word; we have ever since I can remember. I used to wonder what we meant; I do yet. With many I think it meant an emotion of some sort. But to my mind complete abandon to Christ and his service describes spirituality more nearly than anything else. A surrendered soul is a spiritually-minded soul.

We say we need prayer, intercessory prayer, Bible study and the Holy Spirit. We do; but when Christ's will comes to be supreme in our lives, prayer and intercessory prayer, the prayer meeting, worship, public and private, and Bible study will all take care of themselves. They will all be a delight, and the Holy Spirit will take possession of us because we are fit for his indwelling.

Mr. Moody was crossing the Atlantic with a friend and the friend said to him in one of their conversations regarding the advancement of Christ's kingdom, that the world had yet to see what can be accomplished by a life entirely dedicated to God.

Mr. Moody thought he knew something about consecration and questioned the truth of the statement. After thinking it over he admitted the truth of the assertion that the world has yet to see what can be accomplished by a life entirely dedicated to God.

God, heaven and the world have yet to see what can be accomplished by Seventh Day Baptists when they become a consecrated people, one whom the Holy Spirit can use as he will.

MONTHLY STATEMENT

S. H. DAVIS, Treasurer
In account with
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY
September 1, 1923-October 1, 1923

<i>Dr.</i>	
Balance on hand September 1, 1923.....	\$ 2,423 27
Conference Treasurer, Georgetown Chapel.....	8 40
Conference Treasurer, Boys' School.....	29 63
Conference Treasurer, Girls' School.....	29 63
Conference Treasurer, Missionary Society.....	249 21
One-third Collection Conference, Sabbath Day, Missionary Society.....	47 01
Chicago Seventh Day Baptist Church, Debt Fund.....	15 00
W. H. Tassell, Missionary Society.....	10 00
Fouke Church, Missionary Society.....	8 00
Washington Trust Co., Interest Credit.....	1 65
	\$ 2,821 80

<i>Cr.</i>	
Rev. T. L. M. Spencer, September Salary.....	\$ 83 33
R. J. Severance, August Salary and Expenses.....	98 33
H. Eugene Davis, Salary, Rent, Telephone and Children's Allowance.....	173 75
D. Burdett Coon, August Salary.....	171 41
Clifford A. Beebe, August Salary.....	25 00
Angeline P. Abbey, August Salary.....	10 00
S. S. Powell, August Salary.....	25 00
Wm. L. Burdick, Salary and Traveling Expenses.....	265 51
Geo. W. Hills, August Salary.....	41 66
Rob't. B. St. Clair, August Salary.....	50 00
C. C. Van Horn, August Salary.....	41 66
L. J. Branch, August Salary.....	25 00
Dr. Richard H. Street, Account Dr. Crandall's Salary.....	25 00
Wm. C. Whitford, Treasurer, Account Dr. Palmberg's Salary.....	20 00
Western Union Telegraph Co., Toll and Premium on South America Cable.....	28 14
Industrial Trust Co., China Draft.....	1,231 50
Treasurer's expenses.....	21 00
	\$ 2,336 29
Balance on hand October 1, 1923.....	485 51
	\$ 2,821 80

Bills payable in October, about..... \$ 1,100 00
Special funds referred to in last month's report now amount to \$9,716.58, bank balance \$485.41, net indebtedness \$9,231.07.
S. H. DAVIS, Treasurer.
E. & O. E.

It isn't the thing you do, dear,
It's the thing you leave undone,
Which gives you a bit of heartache,
At the setting of the sun.
The tender word forgotten,
The letter you did not write,
The flower you might have sent, dear,
Are your haunting ghosts to-night.
—Margaret E. Sangster.

WOMAN'S WORK

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

MINUTES OF WOMAN'S BOARD

The Woman's Board met with Mrs. A. E. Whitford, August 13, 1923. Present were the following members: Mrs. West, Mrs. Babcock, Mrs. Jordan, Mrs. Whitford, Mrs. Morton, Mrs. Crosley, Mrs. (W. D.) Burdick and Mrs. Shaw.

Mrs. West read portions of Rev. 22, and Mrs. W. D. Burdick offered prayer.

Minutes of the July meeting were read. The Treasurer reported receipts for July \$47.50, and disbursements \$380.30.

The Board voted to adopt this report. The Corresponding Secretary read an excellent annual report; after discussion of this it was adopted.

The budget for the next year was discussed, and it was voted to make it \$4,300, with an emergency fund of \$200. The itemized list is as follows:

FINANCIAL BUDGET—WOMAN'S BOARD, 1923-24

Tract Society.....	\$ 900 00
Salary of Miss Susie M. Burdick.....	800 00
Salary of Miss Anna M. West.....	800 00
Boys' School, Shanghai, China, B'd'g Fund.....	100 00
Girls' School, Shanghai, China, B'd'g Fund.....	100 00
Evangelistic Work in Southwestern Association.....	250 00
Fouke School, Fouke, Ark.....	200 00
Chapel, Georgetown, British Guiana.....	200 00
Twentieth Century Endowment Fund.....	300 00
Retired Ministers' Fund.....	250 00
Board Expenses.....	200 00
Emergency Fund.....	200 00
Total.....	\$4,300 00

It was voted to recommend to the Nominating Committee of the General Conference that there be no change in the present personnel of the Woman's Board, and that the names of Mrs. M. G. Stillman and Mrs. J. F. Whitford be added to the list of vice presidents.

Minutes were read, corrected and approved.

Adjourned to meet in September at the call of the President.

MRS. A. B. WEST,
President.
NELLIE R. C. SHAW,
Recording Secretary.

MINUTES OF THE WOMAN'S BOARD MEETING

The Woman's Board met at the call of the President, at her home, September 17, 1923. Present were Mesdames A. B. West, J. H. Babcock, J. W. Morton, W. C. Daland, A. E. Whitford, E. M. Holston, L. M. Babcock, M. G. Stillman, J. F. Whitford and Edwin Shaw, and three visitors, Mrs. A. B. Landphere, Dr. Anne L. Waite and Mrs. Erlo Sutton.

Mrs. West read a part of the eleventh chapter of Hebrews, and Dr. Waite offered prayer.

Minutes of the previous meeting were read.

The Treasurer's report was read and adopted.

The Corresponding Secretary reported that the reports of the Foreign Missions Conference have come, and that two copies have been sent to our workers in China.

She read communications from the Committee of Reference and Counsel, from the Committee of One Hundred for Law Enforcement, and from President-elect Davis, of Ashaway.

The Board voted to recommend to the women of the denomination, for study, the book, "Save America." It sells for twenty-five cents per copy, and further information may be procured from 302 Ford Building, Boston, Mass.

Voted that the President appoint a committee to early consider next year's budget, to help facilitate the work of the Commission. The President accordingly appointed Mrs. A. E. Whitford, Mrs. M. G. Stillman and Mrs. L. M. Babcock.

Mrs. West read letters from the Young People's Board and from the Near East Relief.

Voted that the Treasurer be instructed to make the usual necessary appropriations for the associational and board expenses for the coming year.

Mrs. A. E. Whitford read a letter from Miss Phoebe Coon.

Interesting reports from Conference were presented by Mrs. J. H. Babcock, Dr. Waite, Mrs. Holston and Mrs. West. The latter reported that the report of the Woman's Board, at Conference, was referred to a special committee of women, of which Mrs. West was chairman. They met and acted upon the report.

Voted that the Corresponding Secretary prepare an annual letter as usual.

The minutes of the meeting were read, corrected and approved.

Adjourned to meet with Mrs. H. N. Jordan the first Monday in October.

MRS. A. B. WEST,
President.
NELLIE R. C. SHAW,
Recording Secretary.

TRUST

MRS. J. N. PIERCE

(Paper read in the Woman's Hour at the Southwestern Association, Attalla, Ala.)

Each of us has a trust committed to her. No other treasure can be so precious, no responsibility can be greater. Here each one is to be faithful. Nothing can be more personal and peculiar than duty. And if we look through the biographies of the Bible, we shall be struck with the diversity of forms which duty takes. Adam had just one simple negative prescription not to eat that fruit. Abel had to serve God unto martyrdom. Noah was placed where social influences were to be resisted. Enoch's trust was to warn a wicked world. Abraham's was to magnify faith under the severest tests. Job's was to illustrate patience. Jacob was to try the power of prayer. Moses had a vast and complicated work to perform, of governing the church. And so it is through the Old and New Testaments. No two were placed in the same circumstances. And they accomplished their work best who best understood what they had to do, and who gave themselves to it.

The women of the Southwest, all with different trusts, can accomplish great work for our Maker by protecting the young from sin which is on every hand, gaudy bright lights, boisterous laughter, slang and numerous other things. We are linked together with different abilities as a strong levee against sin. The great levees are made of different kinds of soil, some have beautiful green banks, others are bare and rugged, yet each has its important task to stand fast against the floods.

When waters are at low ebb, of what use are the strong levees? Oh, they are always ready when the disastrous waters come surging down with their foaming roar by night or by day. All the levees are not beauti-

ful, yet each is strong to withhold the force of the on-rushing waters. So I love to think of our women standing fast in prayer and communion with God to protect the young from the on-rushing sin of the world.

Like the light from the lighthouse on a reef, warning ships that pass, of the danger beneath the waves, to pure consecrated womanhood is given the trust of warning the young of the danger beneath the seemingly harmless, but inwardly insidious worldly pleasures. It is the duty of every woman to cry, "Watch out, take care," whenever she sees some young person doing or saying questionable things. But not all are given lights of the same intensity, some have tiny ones, lamp lights, others shine forth with the glow of a gigantic arc-light, wielding an influence far over the waves of the world.

Yes, there is other work to be done, such as caring for the sick, helping the needy, raising funds to support the Woman's Board, that a great work may be carried on.

Are we fulfilling the trust given us?

There's but one book, one hope, one creed:
There's but one way to meet the need
There's but one thought to give to men,
And that is Christ our diadem.

The Christ of hope, of peace, of love:
And makes it like to heaven above
To give mankind the power divine
Who said to us, "The world is Thine."

Go fill it full of mercy, love
And make it like to heaven above.
That all may know there is but one way
To live in Christ, with God to stay.

"Behold, God is my salvation; I will trust and be not afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation" (Isaiah 12:2).

Fouke, Ark.

Envy is one of the subtlest foes of happiness and leads to a condition of jealousy before we are conscious of its presence. Hence it is natural for us to think the task of another better than our own, failing to realize that the very task we judge delightful is thought distasteful to the other man and that he envies us.—*The Continent, by permission.*

And He led them forth by the right way.
—*Psalms 107:7.*

YOUNG PEOPLE'S WORK

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

THE CHURCH PSALM

Christian Endeavor Topic for Sabbath Day,
November 3, 1923

DAILY READINGS

Sunday—Church attendance (Ps. 122: 1-9)
Monday—Church loyalty (Ps. 26: 8-12)
Tuesday—Church organizations (Tit. 1: 4-16)
Wednesday—Church ministries (1 Cor. 12: 1-18)
Thursday—Church benevolences (Acts 6: 1-7)
Friday—Church discipline (2 Thess. 3: 6-16)
Sabbath Day—Topic, Lessons from the Psalms.
11. The Church Psalm (Ps. 84: 1-12)
(Consecration Meeting)

A THOUGHT FOR THE QUIET HOUR

How does the church help the community? Last year I spent a few months in a community where there was only one church, and it was a Finnish Lutheran Church. There were only a few people there who seemed to care for any church, and many of them scoffed at religion and those who tried to be Christians. I learned that some Christian people had attempted to start a Sunday school there in former times, but so little interest was manifested that they became discouraged and gave up the work. The morals of the place seemed to be rather low, and it was here that I realized more than ever what the lack of church influences will do for a community. The church helps in keeping the morals of a community high. Let us do what we can to support our church and thus serve the community.—*Lyle Crandall.*

SUGGESTIONS FOR BETTER CHURCH SERVICES

(The *Christian Endeavor World* for September 27, 1923, gives 25 suggestions for better church services. Here are a few of them.)

"The preacher ought to make preparation for giving God's message. The hearer needs to prepare for receiving it. If in the case of the one the Sunday newspaper would be a wretched substitute for Bible-reading and prayer, how about the other?"

"There would be more fruitful services if there were more earnest prayer for those that lead them."

"Worship of God is the purpose of a church service. He will be there, whoever may or may not be in the pulpit."

"Not only the worshiper's body, but his mind, should be present, following the scripture, the prayers, the sermon intelligently. If all the activities that hold the thoughts of those in the pews were actually engaging their hands, how much of the sermon would be heard above the blows of hammers, the taps of trowels, the clink from the money-changers' tables, the rattle of typewriters, the honk of automobiles, the deafening cheers at an athletic contest?"

"The importance of giving, as an element in worship, ought to receive far more recognition."

"The church service should be considered not as complete in itself, but as outlining what is to be lived out afterward."

IN THE CHURCH

In the program of the United Society of Christian Endeavor for 1923-1925, the following is suggested in regard to the Christian Endeavorers relation to the church.

1. *Loyalty to the Church.*
 - a. Increase attendance at church services.
 - b. Help the pastor as he may suggest.
2. *Graded Christian Endeavor.*
 - a. Organize Junior, Intermediate and other grades of Christian Endeavor.
 - b. Organize an Alumni Council.
3. *Co-operation with church organizations.*
 - a. Serve the Bible School and other organizations.
 - b. Co-operate in a unified church program.
4. *Wider church fellowship.*
 - a. Support denominational enterprises.
 - b. Co-operate in interdenominational Christian Endeavor activities.

TRUSTING I WILL STRIVE

To Give—myself. 2 Cor. 8: 5.
To Pray—effectually. James 5: 16.
To Study—purposefully. 2 Tim. 2: 15.
To Work—efficiently. Neh. 4: 6.
To Play—wholesomely. Psa. 100: 2.
To Be:
A Friend of Christ. John 15: 14.
A Friend for Christ. John 1: 41.
A Friend in Christ. 1 John 1: 6, 7.

DEAR ENDEAVORERS:

The Goal Card this year is a summary of the work which the societies are doing. It is made in book-mark form to keep the various lines of work constantly before each individual as he uses it.

It is hoped that the Bible references will suggest new ideas and give a stronger impetus to our efforts.

You will hear, in later bulletins, from the superintendents in regard to their particular lines of work.

The last three items are only a small part of the United Society Friends of Christ campaign. We hope each society will enter whole-heartedly into this two year movement. The enclosed slip explains it.

The RECORDER Reading Contest is the new feature of this year's work. You will find when the Study Course plans are presented, that it will give you credits for same. So be sure to get started at once with your reading.

Yours for a helpful and happy year's work,

RUBY COON BABCOCK,
Chairman of Goal Committee.

A FORWARD LOOK

RUBY C. BABCOCK

(Given at the Northwestern Association at Battle Creek, Mich., September 21, 1923.)

"Move forward, all along the line, move forward!" These words from an old song, have persisted in running through my mind ever since this topic was assigned me.

A forward look is necessary, but the look accomplishes nothing. Neither is it enough just to move forward. There must be a worthy objective, and we must be doing something as we move. The song says:

"Move forward, reaping as you move,
Angels are watching from above,
Around are witnesses a host,
Arouse ye now and save the lost."

This must be our ultimate aim.

The work of the Young People's Board is with and for young people of Christian Endeavor age, the age which is primarily the training time for service. Therefore the chief object of things which we suggest is to help the individual to attain a life surrendered and calm in its faith in Christ, well equipped and resourceful in its service

for him and therefore able to make others understand Christ and the joy of the Christian life; for, once understanding, few would refuse to accept it.

Better acquaintance defines in a general way, the plans for this year, better acquaintance among the young people themselves; better acquaintance with denominational plans and happenings; with the work of Christ in the world at large, and better acquaintance with Christ himself.

Many who are planning to attend the General Conference next year will be glad to know that there will be an hour set apart each day for a meeting of the young people. One of the objects of these meetings is that the young people may become better acquainted and may have the opportunity to talk over their plans and problems together.

Better acquaintance in the denomination will be furthered, we hope, by a SABBATH RECORDER reading contest. The more intimate knowledge of the work of the various boards; the understanding of the problems which confront them; and the feeling of personal friendship which we come to possess for those whose thoughts we read, can not help being productive of greater denominational loyalty. That, at least, is the hope in which the Young People's Board is asking for co-operation in this contest which will be fully explained in the RECORDER and in bulletins soon to be sent out.

The Life Work Recruit Movement is to be continued this year with increased earnestness. There are already over forty young people who have promised to try to plan their lives so as to give full time service to Christ. Nine of these are already settled in regular religious work, and eleven are now preparing for the ministry; and eight have expressed the desire for foreign mission service. We must individually, and as a denomination, see to it that these young people are not hindered in their work through any neglect on our part.

Many have signed the Class B Recruit cards, pledging themselves to give a part of their time to various lines of service in their local churches. I wonder if the pastors and church officials are helping these people to find and do their work. It would be well worth while.

The goal this year presents the lines of work carried on by the various departments

of the board: the Tenth Legion; the Quiet Hour; the Study Courses; Efficiency; and Social Fellowship.

Paul, in commending the churches of Macedonia says, they "first gave their own selves to the Lord, and unto us by the will of God." The gift of self *must* come first, for the gift without the giver is bare, as much so in God's sight as in that of earthly friends. Let us give *ourselves* first and unreservedly and then of our means, for Christ says that our material giving ought not to be left undone.

"The effectual fervent prayer of a righteous man availeth much." We have all seen the results of such prayer and have longed so to pray ourselves. Amos R. Wells suggests that as a preparation for prayer, we crowd our lives with thoughts of God, read about God, study, talk, hear and meditate about God; and that we *begin at once to pray*. Good suggestions, these, for the *Quiet Hour*. He makes other suggestions for obtaining help from our Bible reading. He says that the Bible is not really ours so long as it is necessary when help is needed to think." Now is there anything in Paul's writings that will fit this temptation? Let me see. Romans, Corinthians, Galatians, etc., perhaps the armor chapter will fit. I will look it up. "Satan," he says, "would have dealt his deadly stroke long before that." If the Bible is to be of value to us, we must know it so well that thoughts from it will leap into our minds the instant they are needed, and that condition comes only by much reading and meditation.

The superintendent of Study courses presents these aims for our study classes: To be Christians; To know the Bible; To be loyal Sabbath-keepers; To believe that our denomination has a definite mission; To be informed on missions, both home and foreign; and, To be linked up with various civil reforms. More definite information as to the accomplishment of these aims will be sent to the societies by bulletins.

The Christian Endeavor organization was meant to train along many lines of service. The Efficiency chart has been worked out as its guide. Some have feared it, thinking that it might lead to a mere mechanical effort to raise the chart thermometer. The societies which have used it most, have found that it did not have that effect, but rather

pointed out many lines of Christian work which might not otherwise have occurred to them. The board hopes that its use may increase among our societies.

Is it surprising to find "Play" on our goal? It need not be; for every one admits that recreation is necessary. It is one of the duties of a Christian Endeavor society to provide wholesome good times for its members and for other young people in the community. "Social to Save" has long been one of the slogans of Christian Endeavor. Our verse says, "Serve the Lord with gladness." Might we not read it, "Make your gladness serve the Lord?" The Social Fellowship superintendent has many plans which she wishes to share with the societies. Write to her for help in your socials.

The last three items on the goal are taken from the new Friendship Campaign of the United Society. If we stop to think, we will see, that to be friends of Christ, friends for Christ and friends in Christ will go far toward attaining all our aims for this new Conference year.

Battle Creek, Mich.

A LESSON FOR CHRISTIAN ENDEAVORERS

The Pot at the Foot of the Rainbow, or
Christ vs. Riches

ELISABETH KENYON

There are several lessons we could learn from the pot at the foot of the rainbow, but I have chosen the one which we call "Christ vs. Riches."

For me to live—is—what? For you to live is—what? Upon the completion of that sentence lies the secret of a Christian Endeavorer's life. What is our main purpose in life? What do we live for? Let's stop a few minutes and weigh the question on both sides.

For us to live is money or riches. Now we will walk not alone for the vast multitude is with us, and what a happy bunch they try to make themselves. Always pushing ahead seeking wealth; no matter whom they tread under feet or how unfairly they get it. Money, money, money all the time; sleeping or waking, day or night, every time and everywhere. But, wait a minute, a great question confronts us—"What shall it

profit a man if he gain the whole world and lose his own soul?" How shall we answer that? Can our souls be bought with our riches? No. Can we exchange our money for a crown in heaven? No. Can we bribe God, as we bribed our fellow-men, to let us enter? No. Always that definite "No!" We may have gained success in the world's eye but when we are "weighed in God's balances we will be found wanting." Then what shall we do with our riches—in the end they have gotten us nothing lasting, and we are doomed to destruction; for if the world and its riches fill our hearts and hands there'll be no room for Christ because we can not serve God and mammon and we must choose which we will serve.

For us to live is Christ. Oh, how quickly this puts the other to flight. Now to us life is one glorious, wonderful chain of events in our work for our Master. We were too busy before to enjoy this beautiful world of ours; but now it speaks of God's love and goodness. We may have to walk alone, but Christ has promised to be our guide and companion and we can safely walk in the garden with him and have no fear of being trodden under foot or bribed or cheated. And how different is our companionship! We can go with him everywhere and have sweet communion with him. He knows how hard it is to stand alone, to stand the sneers of the world, and yet he wants us to forget that part and think only of the good we can do and the souls we can save. Then the rainbow will be to us a bow of promise and not a bow with a pot of gold at the end of it to be gained and finally lost in oblivion. Now we can answer that great question—"What shall it profit a man if he gain the whole world and lose his own soul?" with the one word, "Nothing." But if we lose the whole world and gain our own souls, the answer will be, "Ye shall receive a crown of glory that fadeth not away."

So tonight, Christian Endeavorers let us choose the only true life, the only victorious life, the only life that is really worth while and then say to Christ, "Anywhere you lead I can safely follow, be it near or far, be it doing my small part in Christian Endeavor or be it far from home.

Ashaway, R. I.

GOAL RATING OF JUNIOR SOCIETIES

The following are the ratings of the Junior societies for the past Conference year:

Fouke	163
Ashaway	139.5
Battle Creek	125.5
Nortonville	103
Marlboro	89
Alfred	87
New Market	86.5
North Loup	86
Milton	84
Shiloh	78.5
Brookfield	77
Plainfield	69
Friendship	64
Salem	63.5
Albion (half year)	60.5
Little Genesee	50
Welton	45

The Farina society was just recently organized and five other societies sent in no reports. Next year let's have every society at least 100 points.

ELISABETH KENYON,
Junior Superintendent.

Devotion to the spirit of Jesus is what the world needs. The world will never be ruled by words, however wise and worthy. Spirit is the ruler of individuals, communities and nations. Spirit is more powerful than any legislation, any government, any church council. As is the spirit of a nation, so is the nation. Our one hope for the salvation of the world is in bringing its spirit into conformity with the spirit of Jesus.

Here then is our sphere of operation, as we love Jesus and love our fellow-men. We must incarnate the spirit of Jesus. We must live it day by day—in business, in society, in literature, in education, in government. Where we see it, there we must recognize a disciple of Jesus. Where we do not see it we must try to introduce it.

Yes, the spirit of Jesus is the one hope of the world. Given that, and every war will cease. Given that, and the sermon on the mount will become practicable. Given that, and ecclesiastical separations will cease to be divisive. Our prayer day in and day out should be, "Come, Lord Jesus, come—fill me now, and fill me always, with thy spirit!"—James K. McClure.

"A little with heaven's benediction is better than great gains poisoned by the curse of God."

YEAR BOOK

Since writing my last report, the minutes of the annual corporate meetings of the Missionary and Tract societies have come to hand, and been forwarded in due form to the printer.

The page proofs of the minutes of the General Conference, nearly one hundred pages in all, have all been approved with a few slight corrections, and forwarded to the printer. These proofs have never been kept longer than over one night, except when the Sabbath has intervened. Out of eighteen school days in the month of September, five days were taken for work on the *Year Book*; and at one time, the present writer had less than three and a half hours sleep in forty-two consecutive hours, all for the sake of "speeding up" the *Year Book*. (One unfortunate delay occurred in the transmission of proof from the printer, when it took *three days by special delivery* for the package in question to come from Plainfield to Newark, a distance of some fifteen miles, more or less. And this isn't the first time that such a thing has happened. Since Uncle Sam "humanized" the postal service, it frequently requires two days for a letter to go from my home to my school, and *vice versa*, a distance of a small trifle more than a mile; and on occasion it requires three days for a special delivery package to come from New York City to Newark, about ten miles. Such delay in postal service necessarily delays the printer. But the *Year Book* is coming on; and when it is completed, the present writer may want to call the attention of its readers to certain features of it.

CORLISS F. RANDOLPH,

Chairman of the Committee on En-
grossing the Minutes of the
General Conference.

Newark, N. J.,

October 10, 1923.

Much so-called prayer is not to God. There is very little thought of God in it. We think of the audience, we think, it may be, of our need, but there is not a clear, deep sense that we have gained indeed the blessings of the All-helper, Almighty, All-loving One and are willing to lean upon him for his help. This is one of the most familiar causes of failure in prayer. We do not really pray to God.—R. A. Torrey.

HOME NEWS

MILTON, WIS.—Milton has been practically unheard from for some months. We have been nearly isolated by bad roads—made bad by the installation of a sewer and water system. The work is nearly completed and we hope that the humps in the roads will subside as the frosts of winter leave in the spring. During the recent rainy spell it was no uncommon sight to see an abandoned auto waiting for assistance to get out of a rut. Some of us perhaps need an assisting pull or push to get out of the ruts into which we have fallen.

The opening of college has brought back to town the vigor of youth. Milton College has now enrolled the largest number of students, who are doing regular college work, that she has ever had. New faces are in the faculty as well as in the student body. Prof. F. G. Hal is back again after an absence of three years; Prof. J. F. Whitford has taken up the work in the department of education; Mr. A. B. West is conducting classes in freshman mathematics and is acting as registrar. Miss Carey is doing the work formerly done by Miss Zinn in English.

New families are moving into Milton, attracted by the factory and by the college. Others are moving away—many to the extreme west in southern California.

We have been interested in the new home which our friend Pastor M. G. Stillman is building. Standing near the college auditorium it commands a very pleasant view of the campus. We suspect that Pastor Stillman had that in mind as he was building the home for his retiring years.

H. Eugene Davis, missionary to China, has been here recently to stir us with his message. Who could listen to his pleas without opening his heart, hand and purse? We shall never grow materially until we get the spirit of missions. Eugene spoke at the Sabbath morning service and also to a full house on Sunday night, when he exhibited his curios.

But enough for now. You will hear from us again. REPORTER.

God is a sure paymaster. He may not pay at the close of every week or month or year, but he pays in the end.—Anne of Austria.

CHILDREN'S PAGE

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

TEMPERATE IN ALL THINGS

ELISABETH KENYON

Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
October 27, 1923

DAILY READINGS

Sunday—Temperance in eating (Prov. 23: 1)
Monday—Over-indulgence (Prov. 25: 16)
Tuesday—Avoid extremes (Phil. 4: 5)
Wednesday—Early prohibition (Lev. 10: 8-11)
Thursday—Drink and misery (Prov. 23: 20, 21, 29-32)
Friday—God's servants abstainers (Matt. 11: 18)
Sabbath Day—Topic, Temperate in all things (1 Cor. 9: 25) (Consecration meeting)

The superintendent of the Farina society has written this fine article for us and we certainly are very grateful to her for it. Let us read it carefully so as not to forget the lessons she intended us to learn.

"TEMPERANCE IN ALL THINGS"

You Juniors who have studied history will remember a city named Corinth. Many years ago the people in this city would meet each year to celebrate by running races. Many men trained for this race each year yet all knew that only one man could win, the rest would be disappointed. Because of this each one tried to do the very best he could and to prepare himself weeks before, so that he might be successful.

Why could not we Juniors be Corinthians running the race in our Christian course? The Bible tells us that to be fit for this race we must be "temperate" in all things. This means that we must not play too hard, not become angry, not eat food that is not good for our bodies, not touch strong drink, or do anything that will keep our bodies and souls from being fit.

The habits we form now are those that we are most apt to have when we grow older. That is why we must try to form the right habits now. You remember a few weeks ago we studied in our Junior lesson "What to fear, and what not to fear." Isn't that helping us to be temperate in one way? There are so very, very many ways to be temperate in different things that

I believe each one can think of a different way.

When the Corinthian won his race he received only a wreath of evergreen which would soon be destroyed, but when we win our race Jesus has promised us a beautiful home above with him. Shouldn't we try much harder to win our race than the Corinthian did his?

If we wish a pattern for this life why not try to follow that of Jesus as closely as possible. Was he not temperate in all things?

CLARA TAPPE,
Superintendent.

Farina, Ill.

A FELLOW'S MOTHER

A fellow's mother always knows
Just how a fellow feels;
Somehow she always understands
And knows of your ideals,
And she don't keep a nagging you
When something has gone wrong
But kind o' lends a helping hand
And lets you go along.

She always knows when you are tired,
And greets you with a smile,
And says, "Now sonny, don't be cross,
Feel better after awhile."
She mends the trousers that you've torn
And patches up your ball,
And gets the camphor for the bump
When you have had a fall.

She cooks the things you like to eat,
And has them steaming hot,
And she can always find the things
That you have quite forgot.
She does a thousand other things—
A daisy friend is mother;
Of all the chums I know about,
I wouldn't have no other.

—Normal Instructor, Primary Plans.

MICHAEL IN BOARDING SCHOOL

When the maid at Miss Preston's School for Girls opened the front door and saw a monkey in Betty's arms, she shrieked and held the door wide, wide open for Mr. Carter and the two girls to enter. Michael somehow knew she was afraid of him, so when he passed her he tried to look very fierce and grown up.

They were taken to a very beautiful room, while the maid ran down the hall to tell Miss Preston about the monkey one of the new girls had brought to school.

They sat there waiting, and all thinking of Michael—Mr. Carter feeling very foolish

because he had allowed Betty to bring him from Central America, Alice wondering what Miss Preston would say, and Betty's heart beating very fast for fear that Michael would not be allowed to stay. She straightened his suit, put his little red hat on at the right angle and made him sit up so he would look as nice as possible.

Some one was coming down the hall. They all looked toward the door as a pretty woman entered the room. She was tall, with white hair and kind brown eyes.

She spoke to Mr. Carter and then turned to the two girls. Betty was standing very still looking at her with questioning eyes. Michael liked the pretty lady in the blue gown, so he wiggled his nose and made a funny face and saluted with his right hand like a soldier.

Miss Preston laughed. "My breath is about taken away," she said, "having a monkey come to school too—but—" and she hesitated for a moment—"I feel sure that we will find room for him." "Is he cross or is he well behaved?"

"Not one bit cross, Miss Preston." Betty replied. "He has never tried to hurt anyone; but—he is naughty sometimes," she added truthfully.

"Not really bad," Alice broke in eagerly, "just full of mischief. You see Betty has had him ever since he was a little baby. One of the men on the coffee plantation caught him for her in the mountains; and once when she was hurt in the woods, he helped her father to find her. So he is a hero, isn't he?"

Miss Preston did not think Michael looked very much like a hero in his silly red suit and little hat, but he was cunning so she put her arms around the girls and patted Michael, and everybody was very happy.

They had a large room fitted up for the monkey, where he had a very jolly time in an old tree, which was fastened in one corner of the room, and a swing on which he performed.

All the girls in school liked him very much and for the first few days there was a crowd most of the time in front of his room feeding him through the bars. The greedy little fellow ate so many peanuts and so much candy that he nearly died one night, so after that they were more careful.

Three times the maid left the door un-

latched and he got out. One day he was caught in the dining room, a sight to behold, with his face covered with jam which he had stolen from the table.

In spite of all the attention he was homesick and longed for the plantation and for Betty's horse Don Dexter. He felt that if only he could get out of the house he could find him. But it wasn't until spring that he at last managed to escape to the street. Some one had not shut the door tightly, so he pushed it open and hopped into the corridor. As there was no one in sight, he jumped to an open window and climbed up by the water spout, to the roof. He peered down to the street but it was so dark that he couldn't see much of anything but twinkling lights. He knew that it was on the street that Don Dexter would be, so he climbed down to the sidewalk.

He crouched against the side of the house as two men came along. Then he saw a big brown dog coming. He was terribly afraid of dogs, so scooted across the sidewalk and up a lamp post. An hour later, after traveling by way of the roofs of the houses for more than ten blocks, he was a very discouraged and homesick little monkey. He hadn't seen one horse that looked even a little bit like his old friend.

"Clang! Clang! Clang!" He turned and looked up the street. "Toot! Toot! Clang! Clang!" Whew! here came some horses! This was something like! Every bit of his body tingled. That great brown horse on this side looked like his beloved Don Dexter! In a second he slid down part way—then, as the rushing steeds came along, he jumped, quick as a flash, and landed on the back of one of the fire engine horses.

The driver's eyes nearly popped out of his head, but the horse and engine must not be stopped. They went on, the horses panting, the whistle blowing and bells clanging.

And what do you suppose! They stopped right in front of Miss Preston's school, for that was where the fire was! The excitement did not seem to trouble Michael. He was on a horse again and he was happy, and he clung for dear life as Tom the night watchman grabbed him, yelling, "Can you beat it, can you beat it, the bloomin' monkey went after help!" And he hurried to find Miss Preston and Betty.

The fire didn't amount to much after all,

but every one was out of the house and very much frightened.

They all thought Michael was wonderful as it did look as though he had gone after the fire engine. He was given a whole bag of peanuts that night which he enjoyed; but he didn't like the red bow that one of the girls had tied around his neck.

Betty knew what Michael had started out to look for, and she too was counting the days until vacation time when they both would go back home to her father and mother and their dear old horse, Don Dexter.—*Junior World*.

SENTENCES THAT CONTAIN ALPHABET

The twenty-first verse of the seventh chapter of Ezra in the Bible is often cited as containing the letters of the alphabet. This verse reads: "And I, even I Artaxerxes the king, do make a decree to all the treasures which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it shall be done speedily." If you will check it over you will find that it does contain the letters with several additional ones but that the j is lacking. Here is a much shorter sentence that contains all 26, from Sarah Grand's "Beth Book": "It was an exquisitely deep blue just then, with filmy white clouds drawn up over it like gauze." Each of the following sentences contains all the letters of the alphabet: The quick brown fox jumps over the lazy dog. Pack my box with five dozen liquor jugs. John quickly extemporized five tow bags.—*Junior World*.

Ireland claims the most elaborate doll's house in the world. It is a regular palace, two and a half feet high and covering sixty square feet. The chairs and tables in this little palace are not much larger than postage stamps.—*Girls' Circle*.

BACK-DOOR RECOMMENDATIONS

"Which boy will you have?" asked Mr. Ames.

He was going away for a week and he wanted to invite one of the neighbor boys to stay with Mrs. Ames, and be ready to run errands. Of course he meant to pay well the boy who was selected.

"I think I'll have Jimmie White," said Mrs. Ames.

Mr. Ames looked surprised. Jimmie was the poorest boy in the neighborhood. There were others older and better looking and cleverer.

"You're wondering why," said Mrs. Ames. "I'll tell you. When Jimmie goes out in the backyard to cut wood for his mother, the cat comes and rubs against his legs, the dog jumps all over him, the little neighbor girl comes to the fence to show her dolly, and Jimmie's own small brother comes running to help. Those are his recommendations. I know he has a kind heart, and I like that better than almost anything else. There was another boy I thought of, but I saw him kick his dog yesterday, and he torments the younger children on the way to school. He slaps his little sister, and whines when his mother asks him to do an errand. He takes off his hat, and speaks to me very politely when I am calling on his mother, and if he tried, he could be a splendid boy. But I've been looking up back-door recommendations, and he doesn't stand the test."

Mr. Ames then understood. "If boys and girls could only know that some one is often taking their measure when they are off guard!" he said.

Then he went over to ask Jimmie's mother if she could spare him for a week.

"Two dollars, mother, for just helping after school!" cried Jimmie. "I'd have thought it pay enough to stay over there, and take care of the pony, and get a chance to look at the books and pictures in the evening. I wonder how they came to choose me!"—*Selected*.

A NEW KIND OF GEOGRAPHY

Mother looked sorrowfully at the report card Bobby handed her.

"Well, I don't care, geography isn't any use anyhow. What difference does it make about Africa and the British Isle? I'm an American, and so's everybody else I know," grumbled Bobby. "I don't believe there are any such places anyhow. I just believe the geography men made 'em up on purpose to bother us," he ended with an injured air.

Mother began to wrinkle her forehead as if she were trying to think of something.

"So he thinks we're all Americans," she

said to herself, "he thinks geography was made up to bother folks. He doesn't think there are any such places." She smiled as if she was very much amused, and went on with her sewing.

"What is it, mother? Please tell me," pleaded Bobby. "What are you laughing at?"

"I'm laughing at the surprise waiting for you," she answered. "Bobby, will you do this for me? Ask the first person you meet where he was born. Will you?"

"Why, yes," replied Bobby, "but that seems sillier than geography. Americans are born in America, of course, just the way Germans are born in Germany."

Mother laughed heartily. "Oh, you funny little boy!" she cried. "Come back in an hour and if you haven't been surprised I will give you three caraway-seed cookies."

It was less than an hour later when Bobby rushed into where his mother was still sewing.

"Why, Mother Barrows, what do you think!" he exclaimed. "I asked grandmother first and—let me see if I can remember it—she said she was born in Peebles. She was surprised that I didn't know where Peebles was. She said: 'Why, it's Peebleshire, near Edinburgh, my father was a Peebleshire shepherd, and mother, I didn't know where Edinburgh was. I was so 'shamed I wouldn't ask her, but I asked George, and he said it was in Scotland. I'll never forget that, I guess. I'm going to look it right up in my geography,' and away he ran. 'But, oh, mother,' he stopped and came back. 'I haven't told you about George. He was mowing the lawn and I was watching him, and then I remembered, and I said: 'Oh, George, where were you born?' and he said, 'Why, in London, of course, where else was there for me to be born?' He told me another queer thing, mother. He said he remembered when they put electric lights in Billingsgate—that's a fish market. He said people would not buy fish because the new light made them look as if they were spoiled. They had to take out the electric lights and put back the other kind. I can't remember just where London is, I'm going to look it up.'"

He had almost reached the door when he came back again. "I'll take it all back, mother," he exclaimed, throwing his arms around her neck. "Geography isn't a make-

believe, it's real and it's fun, and next month I'll have a good report in it, honest I will." *S. S. Times*.

FALL WORK

"Do you think October's a time to be sad?" Cry the little leaves gaily, "We're everyone glad!"

We did love the summer, its rain and its sun,
But now that it's over—it still is such fun
To cover the littler flow'rs snugly and warm
And tuck them up cozily safe from the storm."

Mother sent ten-year-old Bobby into the garden to pull up some cabbage stumps. Wondering if he was doing as he was told she sent little sister out to see what big brother was doing. When she returned she said, "He is pulling up cabbage legs, mother."

BRIGHT BOY

Small Boy—Say, mister, gimme a pound of oysters.

Dealer—We sell oysters by the measure, my boy, not by the pound.

Small Boy—Well, then, gimme a yard.

"Don't you want to hire a feller to keep the tramps away, Mrs. Subbubs?" asked the small boy.

"How can a little fellow like you keep the tramps away?" demanded Mrs. Subbubs.

"Easy enough," replied the boy. "I kin eat up all the pie, an' cake, an' things wot's left over."—*The Watchman-Examiner*.

NATURALLY

"Here are twelve dimes," said the old gentleman to his grandson, "one for each of your birthdays. What more could you wish?"

"Only that I was as old as you, grandpa," replied the youngster.—*American Boy*.

A small boy came hurriedly down the street and halted breathlessly in front of a stranger who was walking in the same direction.

"Have you lost half a dollar?" he asked.

"Yes, yes, I believe I have!" said the stranger, feeling in his pockets. "Have you found one?"

"Oh, no," said the boy. "I just want to find out how many have been lost today. Yours makes fifty-five."—*Boylard*.

SABBATH SCHOOL

E. M. HOLSTON, MILTON JUNCTION, WIS.,
Contributing Editor

SECRETARY HOLSTON VISITS THE DETROIT CHURCH

An Interesting Conference

ELD. R. B. ST. CLAIR

Secretary E. M. Holston has come and gone. He came a stranger, except to several; he left—beloved of all.

The Secretary arrived on Thursday, September 27, and in company with the pastor, made several calls that day.

On Friday the Secretary and pastor called upon Mr. Leckliter, Detroit superintendent, Anti-Saloon League; Rev. Dr. M. C. Pearson, executive secretary of the Council of Churches, and also visited the lady in charge of the Sabbath-school work. Dr. Pearson told of the Christian Endeavor work and Brother Holston had a splendid conference with the Sabbath-school secretary of Wayne County relative to modern methods in Bible school work.

On Sabbath evening a group gathered at the pastor's residence and studied the Sabbath school lesson, Elder Holston giving many helpful suggestions. Sabbath morning found Elders Holston and St. Clair the guests of Elder Hank and his group of German Reform Adventists. In the afternoon after the Sabbath school and Christian Endeavor services, Secretary Holston preached an instructive sermon and held an inspiring conference at its close. The Christian Endeavor meeting is generally held on Sabbath (Friday) evening, but was transferred to Sabbath afternoon this week because of the reception to be held on that night; it not being thought advisable to call our folks together three times in twenty-five hours with a number of them residing many miles from the meeting place.

At the reception which was well attended, Miss Elmira Kagarise, of Salemville, Pa., and Secretary Holston, of Milton Junction, Wis., were formally welcomed to our midst. In the brief business meeting which was held, the Christian Endeavor society voted to pay \$52.00 to Secretary-Treasurer Skaggs of the Provisional Committee for work

among the colored people, toward the support of Field Secretary Cyril A. Crichlow, of Asbury Park, N. J. The Detroit Church had previously taken a similar step, so that Detroit is now pledged to \$104.00 beyond its regular Forward Movement assessment, but the brethren do not doubt that at least these amounts will be raised. The "Parallel Program" will also receive full support.

The Christian Endeavor society also voted to petition the Missionary Board to immediately send some one to answer the very urgent calls coming from Jamaica, British West Indies, and suggested that if the funds were not available, an early call be made for popular subscriptions; as the King's business, especially in this matter, requires haste.

Miss Kagarise was elected a member of the Christian Endeavor society and given the right hand of fellowship by President W. R. Frink, our live wire executive.

Secretary Holston gave a brief address and answered many questions. A lively interest was manifested in the discussion. The Social Committee, under the leadership of its indefatigable executive, Mrs. Mae Bishop, served ice cream and marble cake to all present.

Mr. Holston, Miss Kagarise, Mr. Harold Smith and Miss Ethel St. Clair were among those who otherwise entertained the company, contributing much to the enjoyment of the evening.

Sunday President Frink and Secretary Holston visited Romulus, Mich., and on Monday afternoon Elder Holston left for White Cloud, Mich. He came; he saw; he conquered!

Lesson IV.—October 27, 1923

SOME MISSIONARY TEACHINGS OF THE PROPHETS.
Isa. 60: 1-3; Jonah 4: 10, 11; Micah 4: 1-3; Zeph. 3: 9.

Golden Text.—Nations shall come to thy light, and kings to the brightness of thy rising. Isa. 60: 3.

DAILY READINGS

Oct. 21—Isa. 60: 1-14. Isaiah's Missionary Message.
Oct. 22—Jonah 3: 1-10. Jonah's Missionary Message.
Oct. 23—Micah 4: 1-7. Micah's Missionary Message.
Oct. 24—Isa. 11: 1-10. The Knowledge of the Lord.
Oct. 25—Isa. 52: 1-15. The Kingdom Exalted.
Oct. 26—Isa. 55: 1-13. The Seeking Nations.
Oct. 27—Isa. 42: 1-12. A Light of the Gentiles.

(For Lesson Notes, see *Helping Hand*)

OUR WEEKLY SERMON

THE VALUE OF A HUMAN SOUL IN THE FAITH OF OUR FATHERS, OR CHRIST'S ESTIMATE OF MAN

PRESIDENT BOOTHE COLWELL DAVIS

(Delivered at the Seventh Day Baptist General Conference at North Loup, Neb., August 26, 1923.)

Text: *How much then is a man better than a sheep?* Matthew 12: 12.

The special object and effort of all truly Christian people has been toward the salvation of men. It is the special mission of the Christian Church to save men. It was for this that the Church was established; for this its loyal supporters have labored and sacrificed; have contributed their energies, their wealth, and sometimes their lives.

But back of this, as the basis upon which rests the whole structure of the Christian Church, nay more, of the Christian's personal faith and hope, is the fact that the special mission and effort of *Christ* was to save men. Wherever we find him, not alone upon the cross, but in his daily intercourse with men, this was the supreme object of his every endeavor. As followers of Christ, we must find in his life and mission, the standards for evaluating a human soul, in the faith of our fathers, or in the faith of the Church.

The scene before us, from which the words of our text are chosen, gives us a good basis from which to study *Christ's estimate of men*. "How much then is a man better than a sheep?" These words are the words of Jesus as he stood contending with the Scribes and Pharisees, about the duties and privileges of the Sabbath Day. Think of him the Son of God, the Savior of the world, arraigned before the self-righteous Pharisees; condemned for violation of the law of God, for desecrating the Sabbath because of having relieved the sufferings of a human being on the Sabbath Day! They, themselves, would justify their own acts when in selfishness, more than from pity and sympathy, they remove from the pit the unfortunate sheep or ox. Christ, by whom all things were created and in whom all things consist; he who knows the purpose

of the creation of man, his powers and possibilities; who sees in man the likeness of his father, God; who knows his capacity for endless development and communion with God; he who is Lord of the Sabbath; he exclaims: "How much then is a man better than a sheep!" We could not conceive of Jesus asking such a question. To him it was simply an exclamation. But to man, to those who heard it, to men who could understand but little of the spiritual nature of man, it seemed to be a question. And so it has continued on down to the present day, a supreme question. It has been constantly repeating itself through the ages. The Psalmist asked the question, "What is man that thou art mindful of him or the son of man that thou visitest him?"

But not only do good men ask the question but wicked men, skeptics and infidels, have sneered at the efforts of Christians to elevate humanity and said, "What is man anyway that you should waste time and means and strength upon him?"

And so the question comes to us today as individuals, as communities, as churches, and as denominations: "What can you do with man by these humanitarian efforts? Why all this labor?" Our immigration laws, penal and charitable institutions, slums and missions, our social settlements, schools and colleges, churches and denominations, all ask, "What is man anyway?" So it is a living and pressing social question. But not *only* so. To the *individual* it is also a most *vital* question: "What is the purpose of *my* being?" "What am *I* capable of attaining?" "Why do *I* live?" "What *am* I?"

The answer that any individual makes to this question will furnish the index to his character. Since this is true, it is fitting that we should form an estimate of what man is as compared with other forms of creation. There are multitudes of men living in sin and worldliness, without realizing the worth of manhood, having no conception of the Bible or the Christian estimate of man. What does this mean? In the text we have the contrast presented between the man and the sheep; so, for our study today, we will consider the man as the representative of his entire race and we will consider the sheep as the representative of all forms of animal life lower than man, and of material wealth in general.

First, Let us *compare* the man and the sheep briefly from a few points of view. Hold them up before your imagination, the sheep on the one hand, the man on the other, and measure them.

Suppose we compare first their physical appearance. How much better looking, more handsome or beautiful, is the man than the sheep? Well that depends upon who it is. The uncultured savage in his barbarian dress, from the jungles of Africa, or the islands of the sea, may not appear any more beautiful than the sheep. I think I should choose the sheep for beauty. But you do not have to leave our own country to find specimens of humanity made so low and uninviting by sin and neglect that the appearance of a sheep is a much more agreeable sight.

And what about their physical structure? Some times materialistic evolutionists tell us that they are created alike, that they are both evolved from lower forms of creation but that some unknown cause manifests itself in various modes of motion, one results in the sheep, the other results in the man. They tell us that the protoplasmic germ of life is the same wherever you find it. The life germ of the jelly fish that knows nothing, feels nothing, sees nothing, simply lives, is just the same as the life germ that energizes the fertile brain of a Shakespeare, a Longfellow, or a Lincoln.

In this so-called scientific view is man better than a sheep? True, his physical structure does not preclude mental qualities.

Man is capable of physical enjoyment and culture. He can learn to enjoy comfort and luxury, to enjoy the taste of palatable food and the sight of the beautiful. But because of this power he is capable of infinitely more sorrow, more disappointment, more shame and disgrace, than the lower animals. The man must earn his bread by the sweat of his brow, he can accumulate and enjoy property and suffer from its loss. The sheep eats the grass which God gives it. The man must toil to secure his food and his clothing, to make himself comfortable and respectable. The sheep grows his own coat without extra toil and he has no conception of respectability; whether he is considered respectable or not is of no concern to him. Physically, and *only physically*, considered, the man may be better or worse off than the sheep.

But let us compare them from a commercial standpoint. In these days of practical business, the money value generally settles the question of worth. Go with a friend into a strange audience where people are gathered promiscuously, as at some evening entertainment. You see two men sitting side by side. You ask your friend who the men are. He is likely to tell you: "That man on the right is the Honorable Mr. So and So. He is worth a hundred thousand dollars." But you learn that the man beside him "isn't worth a penny." The two men may be equally well clad, may appear equally intelligent. You might not be able to judge which was the superior man, yet one is worth a hundred thousand dollars; the other isn't worth a penny. Such is the commercial difference between men.

Sheep have less difference in commercial value. The circumstances under which you find sheep determine their commercial value. It depends upon supply and demand. If sheep are plentiful and there is no demand for them, their commercial value is but little; if they are scarce and in good demand, sheep will bring good prices. A special demand for a special kind of sheep may make it valuable. So commercially, sheep and men are on much the same scale, some valuable, some worthless; *sometimes* valuable, *sometimes* valueless.

The man whom fortune has favored, or who by dint of effort has secured largely of the good things of this world, is too often contrasted with his neighbor as valuable while the other is valueless; forgetting that a "man's life consisteth not in the abundance of the things which he possesseth." There is something that adds to a man's value that is not commercial, something that the sheep does not possess.

Not even the man, poor and destitute, should be considered a burden and a nuisance. Yet such is too commonly the case. "Oh, yes, the farmer's fine sheep in the pasture are valuable, they are ready cash, but the poor dirty orphan children in the streets of a great city, they are a bother and a burden."

Commercially speaking, how much better is a man than a sheep? They are too much the same in value. A good deal depends upon the supply and demand.

If then man is better than a sheep, where is the superiority? We have failed to find

it in his physical nature. His real physical enjoyment is offset by pain and sorrow. Even appearance may be against him. We have found him much the same in commercial value. Where then shall we look for the distinction?

If you compare the man and the brute *intellectually* you will see a difference. The instinct of the brute leads him to repeat the same action time after time. He shows no development, no improvement. The sheep kept on the hills of Judea by the young shepherd, David, were just as wise and advanced in their intellectual development as you find them today. But it is not so with man. As you trace him back through the centuries you find him more and more primitive, ignorant, uncultured and barbarous; living in the rudest huts, in dens and caves of the rocks. But he gradually improves, learning more and more of the useful arts, making better and better homes for himself. Beginning in the very rudest elements of science, he has been progressively mounting above his mistakes and developing higher and higher, until we find him today the civilized, enlightened, cultured and religious person that we delight to honor as man.

The thousands of conveniences, luxuries and accomplishments that civilized men today enjoy show the vast difference between the modern man and the primitive man. And were I to ask you: "Is a man better than a sheep intellectually?" you would reply: "Yes, *immensely* better."

But we have not yet struck the fundamental distinction. The great distinguishing principle of man's superiority is revealed only in religion. You can not see man's real value until you see it in the light of the gospel. Isaiah pointed out that value in his immortal prophecy:

"The voice of him that crieth in the wilderness,
Prepare ye the way of the Lord.
Make straight in the desert a highway for
our God.

"Every valley shall be exalted,
And every mountain and hill shall be made
low.
And the crooked shall be made straight,
And the rough places plain.

"And the glory of the Lord shall be revealed,
And *all flesh shall see it together.*"

Paul said: "If in this life only we have hope in Christ, we are of all men most miserable." It is the gospel that *saves* even to the uttermost, that cleanses and purifies and fits for nobler living. All flesh *shall see* the glory of the Lord. In this possibility is found the value of the human soul above the brute.

But this gospel is a gospel of love; "If ye love me, ye will keep my commandments." Jesus said also: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment, and the second is like unto it, Thou shalt love thy neighbor as thyself." In the love which man is capable of showing for his God and his fellow-men, in his power to see God, man has transcended the brute creation and gone out into the clearer realm of the spiritual. You remember how Paul contrasted love with eloquence. "Though I speak with the tongues of men and of angels and have not love, I am become as sounding brass and a clanging cymbal. Though I can prophesy and understand all mysteries, and have not love, I am nothing. Though I bestow all my goods to feed the poor and give my body to be burned, yet without love, it profiteth me nothing."

It is this love that makes the Christian faithful to his God, that makes him prompt and regular in his Christian and his church duties that makes him patient and brotherly and kind. It is this that makes him an "every-day Christian." It is this that makes possible a brotherhood in the Church; that banishes bitterness and criticism and strife. It is this that has led men to build benevolent institutions for the care of the unfortunate, the poor and the needy. It is this that has established schools and colleges. It is this that makes men willing, yea *glad*, to give of their means to carry the gospel to the heathen. It is this that enables devoted Christian men and women to sacrifice home and friends and native land, and taking their lives in their hands, go into the dark continents of paganism, superstition and ignorance and there wear their lives away laboring for their fellow-men.

The significance of this Conference, of our fellowship in Christ, of our mission as a people, of our Forward Movement, and of world Christianity, is in this love quality which man has from God. Such is the love

which the gospel inspires in the soul of a human creature. No sheep has it. It is above physical structure or material wealth. It is the secret of *value* in man. This is *love's* work. What are its *results* and its *rewards*?

There are but three to which I can call your attention now. The first is the sonship to God to which the gospel calls us. Weak, finite, erring creatures, yet through the gospel of love and obedience to God and faith in Christ, we are adopted as his children, made "heirs of God and joint heirs with Jesus Christ our Lord." God's Word reveals it. His love for mankind proves it. The sufferings and death of Christ on the cross seals it. Yes, we have the witness of the spirit within our own spirits, witnessing that we are his. The germ of the immortal life still burns within us. The grace of God in the heart can bring out that life into a beautiful Christian character. The salvation of man is the erection of that life and love in his heart. It civilizes, beautifies, spiritualizes and glorifies life. That is the mission of Christ and of his Church.

In an eastern palace there was once wealth and luxury. On the walls were beautiful paintings. But years went by and the walls became covered with collected dust and grime. By and by all was white-washed and finally the room was filled with rubbish. A great artist learned of the beautiful painting that had once adorned the walls of the ancient palace. He went to it, removed the rubbish from the room, then began carefully to remove the whitewash and dirt from the wall. By and by he began to discover the outlines of a beautiful picture. Carefully and patiently he worked, removing little by little the accumulations until all was removed, and there stood out in all its original beauty and grandeur the magnificent picture of the great poet Dante. Having been concealed for years and almost forgotten, it now came forth with new beauty, to charm again the admirers of the masterful in art. So the human soul, covered over with the rubbish of sin, may be taken by the tender hand of love and the rubbish removed. The love of God will then bring new life to the slumbering loveliness of spirit. Like the opening rose it will again grow and expand and develop until it shines forth with all the beauty of

an immortal spirit, in the fullness of sonship to God.

Waldo Frank, in writing of "Our America," said: "We go forth all to seek America. And in the seeking we create her. In the quality of our search shall be the nature of the America we create." Adapting his words, my brethren, I say to you, that in the quality of our search shall be the nature of the image of God in us, which we create. That deathless image still lies there for any man who will make the search. The faith of the Church clamors and prays for its fulfilment in all men. Dead generations whose faith, though sometimes beaten back, still presses on, a resistless deathless force, bids us "Go forward toward God!" The sheep can not attain that image. Only man may attain it, but alas, how many men fail to attain it. Beside the glory of the possible stands the shadow of its failure. Sam Walter Foss describes this contrast in graphic terms when he says:

"A boy was born 'mid little things,
Between a little world and sky,
And dreamed not of the cosmic rings
'Round which the circling planets fly.

"He lived in little works and thoughts,
Where little ventures grow and plod,
And paced and plowed his little plots,
And prayed unto his little God.

"But, as the mighty system grew,
His faith grew faint with many scars;
The cosmos widened in his view,
And God was lost among his stars.

"Another boy in lowly days,
As he to little things was born,
And gathered lore in woodland ways,
And from the glory of the morn.

"As wider scenes broke on his view,
God greatened in his growing mind;
Each year he dreamed his God anew,
And left his older God behind.

"He saw the boundless scheme dilate,
In star and blossom, sky and clod;
And, as the universe grew great,
He dreamed for it a greater God."

A second blessed result is a conscious fellowship with God, due to the experience of sonship to him. "If any man will open the door, I will come in to him and sup with him and he with me." "Know ye not that your bodies are the temples of God, and that the spirit of God dwelleth in you?" "Ye are laborers together with God."

Yes, my friends, the unspeakable privilege of communion and fellowship with God, and

of being co-laborers with him in his Kingdom, are the privileges only of the soul of man, born of the Spirit. It is man, made in God's image, redeemed and sanctified, who may be glorified in fellowship with God.

Another result is our immortal inheritance. I am glad for all that religion can do for us in this world. I thank God for better homes, better government, purer society, and larger culture in the daily round of our human life. But I am glad also for the hope of the life immortal. With this blessed assurance the Christian can say with Longfellow, and rejoice to say it: "It is not all of life to live, nor all of death to die." The heaven to which we hasten beckons us on. Its sweet promise puts a song in the heart, even though we toil and suffer here. "For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory."

O, my friends, *because* man is better than the sheep—ininitely better—as the sonship to God, the fellowship of the spirit, and the life eternal are better than the inheritance of the beasts; this Conference has a high significance that it could not otherwise have. We do have reports from boards and other agencies of the church, with recommendations and resolutions of committees, but a General Conference will fall short of its privilege and fail in its tasks if it "side steps" the great cause to which the Church stands commissioned by its Lord: viz.: the preaching of the Gospel of Salvation to men. In God's name I beseech you, therefore, men and brethren, that we espouse anew today a ministry, not controversial but dedicated (with however humble gifts) to the lifting of human life in its sin and glory, its hunger and wistfulness, its mystery of joy and of sorrow, its backslidings, and its up-reachings, into the saving presence of God.

General moral welfare, missions, home and foreign, religious education, schools and colleges, publications and Sabbath reform, find significance only in the spirit of evangelism. A General Conference has more than a legislative and deliberative function. It is an assemblage for the rallying and regirding of the Church for its message of salvation.

The Forward Movement, which should crystalize into a working denominational

budgeted program, finds its warrant and significance in human need and upreaching faith. Differences of views as to doctrines, methods, and the functions of agencies, when put into the foreground, darken counsel and paralyze action. God calls his Church to unity in the one great task of proclaiming the gospel message. Will Seventh Day Baptists heed that call? Will this Conference register a forward step in that task?

In the light of such a mission, in the consciousness of man's need and of his capacity, what answer will we, as individuals, make today to that call? Are we ready to say "Here am I. Send me"? If we are ready: "The crooked shall be made straight and the rough places plain, and the glory of the Lord shall be revealed and all flesh shall see it together."

"Then only the Master shall praise us,
And only the Master shall blame,
And no one shall work for money,
And no one shall work for fame;
But each for the joy of the working,
And each in his separate star,
Shall draw the thing as he sees it,
For the God of the things as they are."

MARRIAGE

COATES-PERRY.—At the parsonage in Little Genesee, N. Y., September 12, 1923, by the pastor, G. D. Hargis, Mr. Orson Coates, of Olean, N. Y., and Miss Josephine Perry, of Little Genesee, N. Y.

DEATHS

EMERSON.—Castello Emerson was born at Alfred, N. Y., December 7, 1870, and died at the home of C. L. Coon, Albion, Wis., August 9, 1923.

He was the son of Martin and Martha (Satterlee) Emerson. The mother was left by the death of her husband with the care of their seven children. Under these circumstances there was little opportunity for schooling but this was overcome by private study and diligent use of his time. In his early teens he lived with the late William C. Burdick, of Alfred, enjoying the home life and paying his way in school. He was graduated from the business department of Alfred University. At that time there was a crisis in his life but he decided for Christ and conscience, declining a good position rather than disregard the Sabbath. It was then that he was baptized into the membership of the First Alfred Church. Soon afterward he sought better opportunities in the West, and came to the home of his brother DeForrest at Albion. He obtained employment at Utica and Albion, also at Milton where he was a student in the college. He spent a winter in California.

November 28, 1896, he was united in marriage

with Miss Mabel Coon, of Albion. They made their home near Milton where he was engaged in farming. After sixteen years, because of failing health, he removed to Albion where he engaged in the mercantile business. Two years later the physicians advised a change and removal was made to Riverside, Cal. Here he made his home until his return to Albion where the last few weeks of his fight for life were spent with his wife's people.

January, 1921, the family suffered a great sorrow in the death of their only daughter Thelma. Her brothers—Paul, of Riverside, Cal., Howard, of Chicago, Ill., and Kenneth at home, with their mother, now have the family circle broken again.

Throughout his life Brother Emerson has exemplified the scripture injunction—"Diligent in business, fervent in spirit, serving the Lord." Wherever he lived he made friends, prospered in worldly affairs, and was active in church work. He took his membership and sincere support with him. At Riverside he taught a large Bible class of Indian boys, not only engaging their attention, but winning their respect and love. He endured the sorrows that befell him bravely. Anxious to live and be useful, he yet was resigned to God's will and was prepared to answer the summons.

He leaves to his loved ones the precious heritage of a worthy parent and husband, a manly man whose character and influence can not be lost.

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

L. D. S.
GROW.—Mrs. Sarah E. Grow was born in Sharon Township, Potter County, Pa., July 8, 1843, and died at her home in Little Genesee September 4, 1923.

She was the daughter of Mathew and Mary Barker Maxson. On October 12, 1865, she was united in marriage to Sebeus B. Coon, Rev. Thomas B. Brown officiating. To this union were born three children: Leone, Mrs. B. F. Wilber, of Belvidere, N. Y.; Eva, Mrs. Oscar M. Burdick, of Little Genesee; and Mathew A., of Cuba, N. Y.

By the death of Mr. Coon August 24, 1905, she was left a widow. On November 7, 1907, she was married to Hiram Grow who died September 25, 1917.

Mrs. Grow was for many years an active member of the First Seventh Day Baptist Church of Little Genesee and at her death one of its deaconesses.

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She was an active member for years of the W. C. T. U. and always identified herself with all kinds of work which would in any way help make the church and community better. Her failing health, having incapacitated her for work, has proved a great disappointment to her friends and associates who had always found her ever ready to do her part. Truly it might be said of her, "She has done what she could."

Funeral services were held at the church at Little Genesee, Thursday, September 5, at two o'clock in the afternoon. Rev. G. D. Hargis officiating. Burial was in Wells cemetery.

G. D. H.

S. D. B. YEAR BOOK, 1923

Page proofs of *Year Book* sent to committee October 8.

Page proofs of General Conference minutes received from committee on October 11, with sanction to print. Actual printing will begin on Wednesday, October 17.

All copy is now in hand, and all first proofs have been delivered to committee. No more copy will be received for this *Year Book*.

L. P. BURCH,

Business Manager.

October 12, 1923.

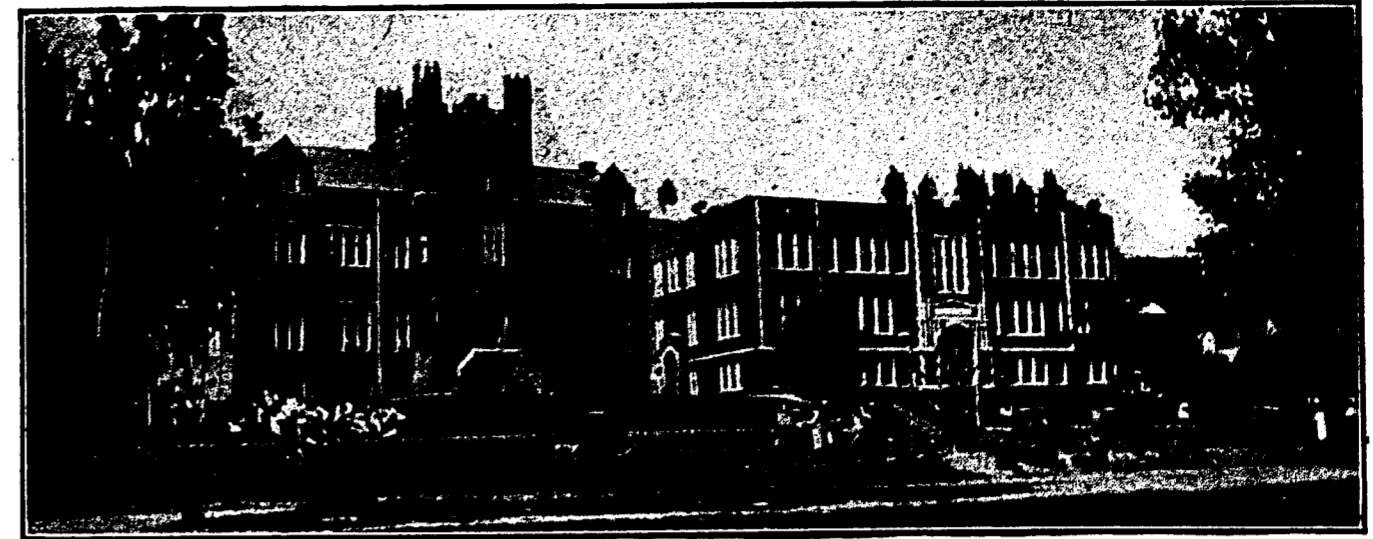
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