

The Sabbath Recorder

PLEDGE CARDS

Churches that make an annual financial canvass (and that includes the majority of our churches) can get their pledge cards from the American Sabbath Tract Society. A duplex card has been designed and a quantity printed and may be had at a nominal cost.

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I, the undersigned, agree to pay to the Treasurer of the
Seventh Day Baptist Church, the sums indicated below, as my pledges to the
local and general work of the Church for the Conference Year

FOR OURSELVES			FOR OTHERS		
Ministerial Support and Current Expenses of the Church.			Denominational Budget or Apportioned Benevolences.		
Per Week	Per Month	Per Year	Per Week	Per Month	Per Year
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This pledge is payable weekly through the envelopes, or if paid otherwise, is payable in advance.

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American Sabbath Tract Society

Plainfield, New Jersey

I WILL NOT FAIL TODAY

I will not fail today.
I will not cry, "My burden is unfair,"
Cast it aside and leave it lying there.
I will not say
Soft words of pity to myself, and whine
That others have an easier task than mine.

I will not fail today.
I will not mar this record white and new
By failing to do all that I can do.
Let come what may,
I'll do my best with what my hands shall find,
And passing, leave no vain regrets behind.

I will not fail today.
I will not play the shirk or play the cheat;
I will not stain my duty with deceit.
Though rough the way
And heavy seem the burden I must bear,
I'll not begrudge to life these hours of care.

I will not fail today.
I may not come to dusk by glory crowned,
But I shall fight my battle, round by round,
But hope shall stay,
And night shall find me, as the day began,
Though not a victor, still no less a man.
—Author Unknown

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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.

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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.

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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—Esie F. Randolph, Great Kills, Staten Island, N. Y.; George W. Post, Jr., Chicago, Ill.; Henry Ring, Nortonville, Kan.

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

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Recording Secretary—Arthur L. Titsworth, Plainfield, N. J.

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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

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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.

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Recording Secretary and Treasurer—Earl P. Saunders, Alfred, N. Y.

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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.

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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.

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Secretary—W. C. Hubbard, Plainfield, N. J.
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Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

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

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

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.

Treasurer—Frank J. Hubbard, Plainfield, N. J.
Advisory Committee—William L. Burdick, Chairman.

SABBATH SCHOOL BOARD

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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 H. 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. 19 PLAINFIELD, N. J., NOVEMBER 5, 1923 WHOLE No. 4,105

Many Benefits Realized From the Budget Plan Even though the denomination has been falling short year by year in meeting its budget assessments, the results show gains in several ways since the new plan was established.

The once-for-all canvass has been more satisfactory to the people, and the tendency to unify, and to pull together as one people with common interests has been marked. Up to four years ago no less than a half dozen different societies and boards, as semi-independent organizations, sought their funds as best they could by separate appeals to the people. This method grew to be quite unsatisfactory. It was not pleasant to be constantly approached for money, in behalf of so many different agencies acting separately. That method tended to a spirit of rivalry rather than a spirit of unity. Under it the tendency was great to favor some one society or board more than the others and a spirit of rivalry was likely to prevail.

A careful study of the New Forward Movement plan will show that since all the boards have pooled their financial aims, and in unity of effort have made a once-for-all annual appeal for broad denominational wide work, including all our interests, people are learning to think in terms of the denomination more than ever before.

The spirit of unity grows stronger. The tendency to think in terms of this board or that society is growing less. Sectionalism can not flourish under such a system of denominational-wide effort. And more and more we are coming to realize what a powerful factor for good is secured by the whole body of Seventh Day Baptist churches working together as one, in a united program covering all the tasks of the church. This one thing alone makes our Forward Movement well worth while.

Then, when we look back a few years and compare the amount of money furnished for the Master's work under the old plan, with the amount realized under the Forward Movement plan, it becomes clear that

never before in our history have we as a people done anything like as much as in these four years.

We are just beginning to learn how much we can do for the Master, when the people have a mind to work. We have yet to find one who has suffered by giving of his substance to forward his Master's work.

We can not afford to give up our budget plan for financing the Lord's work. The movement has already done wonders for us. To abandon it will bring loss to our good cause in more ways than one. To strengthen and enlarge it will result in rich blessings for all our churches.

The Church Is Leading The churches of America through the Federal Council and the Anti-Saloon League are making their influence felt throughout the entire nation, moulding sentiment and arousing men to action for the enforcement of law, and to maintain the integrity of the Eighteenth Amendment of the Constitution.

It was the Federal Council's Commission on Councils of Churches that took the initiative in bringing about the Citizenship Conference in Washington.

In order that bedrock might be reached for needful data in settling the problems of prohibition, the research department of the council spent several weeks in thorough, careful research as to the actual results of prohibition, in order to have such data at hand when the Washington Council convened. The Federal Council voices the growing sentiment of the Church in America when it says through its *Bulletin*:

If the violation of the prohibition legislation be allowed to continue unchecked the very foundations of order and government are being undermined. In the notable words of the late President Harding: "Whatever breeds disrespect for the law of the land is a force tending to the general breakdown of the social organization."

The adoption of the Eighteenth Amendment needs to be seen everywhere as one of the greatest moral achievements of this generation. For the sake of the public good,

a whole people has been willing officially to sacrifice personal appetite and to renounce what is to some a sensuous pleasure. In the preservation of such an attitude and spirit in America the churches above all other agencies should lead the way.

A GOOD LETTER FROM SALEM, W. VA.

Editor of the Sabbath Recorder.

DEAR BROTHER GARDINER:

It has been a very long time since anything has appeared in the RECORDER as news from Salem. As pastor I accept my share of responsibility and blame.

The Salem Church is doing about its usual work. The preaching service is well attended. The prayer meeting is fairly well attended, especially by the young people. The Ladies' Aid Society is very helpful in every way.

Earl Ford is church moderator; L. R. Polan is church treasurer, Ernest Sutton is clerk of the church and superintendent of the Sabbath school; Mrs. M. W. Davis is superintendent of the primary department of the Sabbath school; H. O. Burdick is chorister and Hallie Van Horn is church organist. Jean Lowther is president of the Young People's Society of Christian Endeavor, and Mrs. Shaw is superintendent of the Junior Christian Endeavor.

Salem College is growing rapidly and seems prosperous notwithstanding the fact that its financial situation could well be described as desperate.

The hard times that followed the soft times have been very depressing in Salem. The glass plants are closed much of the time. There is little doing in oil or gas. A number of our business men have suffered very heavy losses in the readjustment. These conditions have made it difficult for the church to do what it still means to do for the Forward Movement.

The financial depression has made it impossible for our people to support Salem College as we had planned, and as we still hope to be able to do. The church has had a fairly successful financial year. At a recent church meeting it was reported that the parsonage property is almost paid for. Some years ago the Filmore Randolph place, which occupies about three-fourths of the block between our church and Main Street, came on the market. It seemed imperative

that our church should own this property. A large debt was incurred in its purchase. The old parsonage was sold. The location is probably the best for residence purpose in the city. It is certainly ideal for our church parsonage. In addition to the residence of the pastor, there are two very small old houses facing Main Street that are rented. There is a good garden and orchard, a large lawn and room for eighty varieties of dahlias worthy of taking first prize at Central West Virginia Fair Association.

The pastor of the Salem Church was the delegate of the Southeastern Association to the Northwestern Association which convened at Battle Creek, Mich., in September. While at Battle Creek the doctors sent me to the hospital. I just began to enjoy staying at the hospital when they ordered me out. Rev. Herman D. Clarke came in the day after I did. His operation was much more serious than mine but he is recovering well. Dr. Harry Pierce, son of John Pierce of Alfred Station, is night physician. Dr. Jeffrey, son of James Jeffrey, of Nortonville, called on me. The man who gave me the anesthetic is a son-in-law of Fred Stillman of Nile, N. Y., and I would tell you what a fine man he is if I was sure how to spell his name. Among the nurses who called at room 4 were Mildred Jett, of Salem, Gladys Coon, of Boulder, Colo., and Jessie Post, of Milton, Wis. If they are all as good nurses as those who regularly came to that room I will recommend them most highly.

Chaplain Kelley and Pastor Fifield are good men in the right place, and when it comes to Christian hospitality it would be hard to beat Mr. and Mrs. Albert Hill and Gladys, of No. 11 Wentworth Court, Battle Creek, Mich.

I could write a small book about the Northwestern Association and the Battle Creek situation.

The work at Salem went forward without the pastor, thanks to the help of the entire congregation but especially of Elder J. Franklyn Browne, and brother Hurley Warren.

During the last twelve months the church has lost four members by death, Scott Randolph, Townsend Davis, Fred E. Swiger and Iva Bond.

I am afraid to mention the babies for

fear I may overlook one. There are new boys in the homes of Orla Davis, Donivan Randolph, H. O. Burdick, Courtland Davis, Cecil Zinn, Therman Brissey and S. C. Bond; and girls at the homes of Ernest Sutton, Clyde Cottrille, Haymond Robinson, Harlan Davis, George Welch, Ernest Flannigan, Rex Ford and L. L. Sadler.

Our vacation religious day school was not largely attended but was a success in every way under the efficient management of Miss May Dixon, of Shiloh, N. J. Other teachers were Belle Davis, Anita Davis and Catharine Shaw.

You will be interested to know of the marriage of Asher Childers who recently brought his bride from Cincinnati to visit his family here. Asher is a doctor of medicine located in Cincinnati.

Mrs. George Thorngate and son "Brier" are spending the year at the Salem parsonage while Dr. Thorngate is finishing his year as interne at Lakeside Hospital, Cleveland, Ohio.

You may already know that your grandson and namesake, T. E. Davis, is now graduate manager of athletics and instructor at Salem College.

The pastor expects to return to the place of teacher of the Bible at Salem College with the beginning of the second semester in February.

We are not having services at the Buckeye schoolhouse this year, but the pastor preaches once a month on Sabbath afternoon in the city of Clarksburg.

There are no regular services held at the Greenbrier church, but Pastor G. H. F. Randolph is shepherd of the scattered flock. Meetings of the Greenbrier church are occasionally held in Salem.

The state road is now completed from Clarksburg and the east through Salem to West Union and beyond. This will make Buckeye almost a part of Salem and has made it possible for those living in Clarksburg and using autos to attend church in Salem if they so desire.

This letter is only a beginning, Dr. Gardiner, of Salem news, but it must not be made too long.

Fraternally,

GEORGE B. SHAW.

Salem, W. Va.,

October 26, 1923.

"KEEPING FAITH IN A SABBATHLESS SOCIETY"

HURLEY S. WARREN

(Paper given at the Southeastern Association, Lost Creek, W. Va., Young People's Hour, Sabbath afternoon, September 8, 1923.)

What will be presented in the brief and plain treatment of this topic is an attempt, on the part of one who comes confessing his short-coming in "keeping our faith" where the Sabbath is known, to bring something that will bear upon the subject, "Keeping Our Faith in a Sabbathless Society."

I. Definition of a Sabbathless society.

One of the best explanations of a Sabbathless society is found by using the opposite meaning of verse 13, Isaiah 58. If society neglects the Sabbath, does its own pleasures, calls Sabbath observance wearisome, and "a tiresome burden of Jehovah"; if society does not honor the Lord, does its own ways, finds its own pleasures, speaks its own words, society is not delighting itself in the Lord and is, therefore, Sabbathless. What about the world at large?

The proposition is: Keeping our faith in a society of this nature.

II. Why keep?

The Sabbath is "our chief stated means of grace." We should observe it purely and simply through love of Jehovah and not merely because of command. Because our fathers kept the Sabbath is not sufficient reason. It is not a mere belief that they were right, but a love for God and his institutions which should call us to the observance of this Holy Day.

On every hand there are outstanding examples of the true and loving observance of God's Holy Day. Sacred history is full of them. Witness God's goodness to the children of Israel in the sending of quails and manna. Those who obeyed in gathering twice the amount of manna on Friday for the Sabbath were blessed, while those who gathered sticks on the Sabbath were destroyed.

Remember how Nehemiah, when he returned to Jerusalem from Artaxerxes, king of Babylon, closed the gates on the eve of the Sabbath and allowed no burden to enter on this sacred day; he also commanded the Levites to cleanse themselves that they might keep the gates and sanctify the Sabbath.

An instance of recent notice is that of the

passing away of our own townsfellow, Barney Dessell, an orthodox Jew. His funeral services were hastened in order that all would be done before sundown Friday.

No nobler and more inspiring example of the present day is found than in the loyalty of our lone Sabbath-keepers.

Have we the Sabbath conscience that Stonewall Jackson had in the keeping of Sunday? This man would not post or call for mail, or send letters so that they would even be in transit on Sunday, when possible to avoid it.

Are we as Seventh Day Baptists losing in the same way that First Day denominations are losing? Are we losing religiously, in spirituality and reality? Is a 20 per cent decrease in numbers within the last twenty years cause for alarm? Let us study the situation under the guiding hand of God, then act accordingly. "The Sabbath was made for man, and not man for the Sabbath."

III. How keep?

The "how keep" and the results are no more clearly, directly and forcefully set forth than in the thirteenth and fourteenth verses of this same fifty-eighth chapter of Isaiah.

"13. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasures, nor speaking thine own words: 14. Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

IV. A challenge.

An observance of the Sabbath outwardly, that is not glad and free and springs not from the heart, is cause for repentance. When we hear the children of the Vacation Religious Day Schools express themselves in this song:

"We young folks are Seventh Day Baptists,
And proud we are of the name.
We are scattered from Texas to 'Rhody,'
The State whence our forefathers came."

"We'll strive to be true to the Sabbath,
We'll strive to be true to our God,
And whether at home or afar we shall roam,
We'll guide our lives by his word."

is it not a direct challenge? The land is ours by the help of God. Are we able to possess it?

Can we not with one accord say, Our own ways hence; our own pleasures hence; our own words hence. And in that simple child-like spirit say:

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

"We will be true to Thee, till death."

THE YEAR BOOK

At the date of this writing, Thursday evening, October 31, copy for the index of the *Year Book* is completed and will go out in the same mail that takes this communication to the SABBATH RECORDER. A complete set of printed sheets (printers call them "signatures"), so far as printed, arrived today, and that has made the completion of the index possible at this time. The printer tells me that everything is printed up to the last sheet, on which the index will appear. This does not include, of course, the illustrations or the covers.

Did some one say that the *Year Book* was to be ready for distribution a month after the close of the General Conference? Not this year, at least. The General Conference closed on August 27, and the proceedings of one of our most important corporate meetings did not reach me until October 3, and printer a day later. There are other reasons, of which something will be said later.

In the meantime, will all my many good friends who have written me since the close of the General Conference and had no reply, please be patient? I shall make reply as soon as possible. The *Year Book* is a very exacting task-master.

CORLISS F. RANDOLPH,
Chairman Committee on Engrossing
the Minutes of the General
Conference.

Newark, N. J.,
October 31, 1923.

"God never would send us the darkness,
If he felt we could bear the light;
But we would not cling to his guiding hand,
If the way were always bright.
And we would not care to walk by faith,
Could we always walk by sight."

THE NEW FORWARD MOVEMENT AND SABBATH STUDY AND PROMOTION

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

THE PARALLEL PROGRAM

Of course the "Parallel Program" is not a new program, which has been adopted by Conference to run parallel to the program of the denomination as represented in the New Forward Movement. It is really a part of the original five-year program. It is well understood by all well-informed Seventh Day Baptists that we are not carrying through at one hundred per cent the work outlined and undertaken by our people at the Battle Creek Conference in 1919. During no year has there been raised seventy-five per cent of the budget.

Certain denominational interests, because they had other sources of income, or because of a flexible program, have been able to get along on what they have received, without incurring a deficit. In other cases deficits have accumulated. In still others it means that the enterprise will fail entirely unless the full amount asked for in the beginning of this movement can be realized.

The "Parallel Program" is simply the serious effort on the part of Seventh Day Baptists to take care of these latter interests during the present Conference year. The regular program for the year is to raise seventy-five per cent of the Forward Movement budget. This is to take care of the regular work of the denomination as represented by the various boards, and to make the usual contribution to certain funds included in the Forward Movement program. Seventy-five per cent, as we have said above, is more than we have ever raised in any year of the four that are past. No church therefore can afford to do less than it did last year. The motto for the year should still be, "Better." Better than last year should be the aim of every church. I know this is the aim of several of the churches. But Rev. George W. Hills, of Los Angeles, suggested at the North Loup Conference that our motto be, "Better, and more of it." Perhaps here is where the parallel budget comes in. "Better" support of the regular

program, and "more of it" in that the supplemental amount shall be raised.

The General Conference voted to adopt the parallel budget as recommended by the Commission, and the Commission and the director of the Forward Movement were charged with the responsibility of carrying out the program. The Commission subsequently appointed the president of the Conference, Rev. Alva L. Davis, to work with the director in this special service.

At a recent conference of these two brethren in the parsonage of the First Hopkinton church, at Ashaway, R. I., the details of the parallel budget were worked out and the several items tabulated.

These items are arranged under three heads. Under "Deficits" appears the deficits as carried by three of the boards and the General Conference at the end of the last Conference year, June 30. It will be seen that the total indebtedness at that time was \$14,750.00. If that amount is raised to pay on the accumulated deficits of the boards and the Conference, we will come up to the end of the fifth and last year of our New Forward Movement with no debts for running expenses. *Provided, of course,* that our gifts for the present year take care of the present year's budgets.

Under "Building Funds" appears four items, which if raised, will accomplish certain definite and worth-while things. First in this list is the "Denominational Building." There was in the original Forward Movement budget an item of \$75,000.00 for a building to be used as a publishing plant and a denominational home for Seventh Day Baptists. Fifteen thousand dollars of this amount was to be raised each year of the New Forward Movement period. Of course, like all other interests represented, the building fund has received only a percentage of the amount necessary to make up its total for the five years. With the funds that have come in a lot has been bought, and the print shop part of the building has been erected all complete. This is a definite accomplishment, and a much needed asset to the denomination. Allowing for the amount that will come in for this fund during the present year, basing this estimate upon last year's receipts, there will be a deficit at the end of the year of \$4,400 on the building as it now stands. It is not the purpose of the denomination to undertake to raise the full \$75,000.00 in the five

years. That would make too heavy a burden for the present year. But it is our purpose to try to raise enough funds to pay off all indebtedness on the present building by the end of the present year. This will require \$4,400 over and above this fund's percentage of the regular gifts of the people to the regular budget. Doubtless this is a matter that will appeal to every loyal-hearted Seventh Day Baptist.

Then there are the two school buildings for the boys and the girls in China. How patient our missionaries have been in the face of this imperative need. Some of us know how long and how heavily this matter has rested upon the hearts of those who have invested their lives in China. Now it is the purpose of Seventh Day Baptists to provide these buildings by completing this year the full amount which we undertook to raise in the five years. The five years will be up the thirtieth day of next June. Making allowance for what will come in during the year in the regular way, there is left to be raised during the year \$5,200 for the Boys' School and \$5,500 for the Girls' School. I think I know what the answer of Seventh Day Baptists will be to this call for the completion of the China school building fund.

This week's RECORDER carries a cut of the new chapel in Georgetown, British Guiana, S. A., and gives some account of the good work being done there. It was perhaps two years ago that property was bought including a lot on which to build the new church. Now they have bought a building and will remove it to the original lot. The amount still back on this fund will be needed to replace money borrowed to purchase, remove and fit up for use, this the first Seventh Day Baptist church in South America. This item too makes its own appeal.

The third general item of this parallel budget is meant to take care of any possible deficit that might possibly rest upon any board or interest at the end of the five-year period. It is our determination to come up to the end of the period free from debt, and with these very definite accomplishments. Who says it can't be done?

I have attended seven associations this year, more than any Seventh Day Baptist minister ever before attended in one year. I was at the Conference at North Loup,

Neb. I have attended various other meetings of our people; and I have yet to hear the first person say, "It can't be done." Why, I went up into Connecticut for a little vacation where we had a good time playing in the surf, visiting the "Devil's Hop Yard," going to picnics, fishing, and catching crabs, and hunting clams, etc., etc. But even this vacation yielded its greatest joy in a pledge from the little church to whom I preached two Sabbaths of \$1,000.00 for the supplemental budget. And the Waterford Church has always been a hundred per cent church, plus. And it will be this year, as usual, on the regular budget. This same spirit and purpose is animating other churches on the Atlantic coast. But let it be understood that the largest individual gift so far from a New Englander has been exactly duplicated by a resident of the Pacific Coast. A string of such gifts across the continent, with the hearty co-operation of all, whether their gift is large or whether it must necessarily be small, will bring success, and the day of rejoicing for us all.

Brother H. Eugene Davis is giving his time and energies in unstinted measure to this most worthy denominational enterprise. His manifest enthusiasm and optimistic spirit, together with a sane and appealing missionary message, find a hearty response in the minds and hearts of the people.

A blessing awaits every one who thoughtfully and prayerfully joins forces with those who are undertaking this big task for the sake of the Kingdom. We confidently believe that the doing of this job in a large and generous way will be accompanied by a new denominational enthusiasm and a genuine religious revival.

Here is the itemized budget:

PARALLEL BUDGET	
I. Deficits	
1. Tract Society	\$4,500 00
2. Missionary Society ...	7,850 00
3. Sabbath School Board. .	300 00
4. General Conference ...	2,100 00
	\$14,750 00
II. Building Funds	
1. Denominational Bldg..	\$4,400 00
2. Boys' School	5,200 00
3. Girls' School	5,500 00
4. Georgetown Chapel ...	1,150 00
	\$16,250 00
	\$31,000 00
III. Contingent Fund	4,000 00
Total	\$35,000 00

MISSIONS

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

At the regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society, held in Westerly, Wednesday, October 17, Rev. H. Eugene Davis, one of the missionaries to China, who is home on a furlough, was present and gave an interesting account of conditions as they exist in China.

The report of the treasurer showed that the net indebtedness to special funds to October 1 was \$9,146.52, and it was upon this increasing indebtedness that much of the discussion of the day was centered.

It was announced that the church property at Georgetown, British Guiana, has been purchased, that it is practically a new building, having been built by Baptists there in 1920.

The offer of Dr. and Mrs. George W. Thorngate to go to China as medical missionaries, in place of Dr. Sinclair, was accepted.

W. D. Burdick, corresponding secretary of the American Sabbath Tract Society, was present and took up a number of matters of common interest to the two boards.

It was voted that the corresponding secretary, Secretary William L. Burdick, and Pastor Carl A. Hansen, of Chicago, be asked to visit Jamaica and to arrange at the same time to call at Georgetown in the interests of the denominational work there.

The budget for 1924 was adopted, making a total of \$19,150.00.

MINUTES OF THE BOARD MEETING

The regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church at Westerly, R. I., Wednesday, October 17, 1923.

The members present were: Dr. C. A. Burdick, Rev. A. J. C. Bond, Rev. W. L. Burdick, Rev. E. A. Witter, Rev. Paul S. Burdick, Rev. Alva L. Davis, Mrs. Charles W. Clarke, Robert L. Coon, I. B. Crandall,

Albert S. Babcock, John Austin, C. H. Stanton, S. H. Davis, James A. Saunders, Allan C. Whitford, Miss Amelia Potter, Dr. Edwin Whitford, Mrs. A. H. Langworthy, George B. Utter, Mrs. C. A. Burdick, Frank Hill, LaVerne Langworthy, Mrs. Orson Rogers.

The guests present were: Rev. W. D. Burdick, Mrs. Alva L. Davis, Mrs. Dell Burdick, Miss Jennie Crandall, Mrs. Allan C. Whitford, Mrs. E. A. Witter, George A. Champlin, Amos Chester, Mrs. John Austin, Mrs. W. P. Langworthy, Rev. Eugene Davis, Mrs. LaVerne Langworthy, Mrs. Howard Langworthy, Mrs. Selden Young, Mrs. Laura Witter.

The meeting opened at 9.35 with the President, Rev. C. A. Burdick, presiding. Prayer was offered by Rev. E. A. Witter.

Corresponding Secretary William L. Burdick read his report for the last quarter, and it was voted approved and ordered recorded. The report follows:

During the quarter I have conducted the correspondence, furnished material for the Missionary department of the SABBATH RECORDER and attended to the printing of the annual report.

About the middle of August I went to Stanberry, Mo., to attend a meeting of committees appointed by the Church of God (Seventh Day) and the Seventh Day Baptist General Conference to consider the question of the affiliation of the two denominations. It is not best in this report to describe that meeting in detail, any farther than to say that it was an interesting and hopeful meeting and that I shall be glad to tell the board, if there is time, what was done and my impressions as to affiliation in the future. While at Stanberry I attended for three days the General Conference of the Church of God and meetings being held in connection therewith.

After the meeting in Stanberry I attended the General Conference in North Loup, Neb., and the associations in Lost Creek, West Virginia and Attalla, Ala. On my way home from Attalla I stopped off in Cleveland, Ohio, to see Brother George Thorngate and talk over with him his offer to go to China. At all these meetings, as always and everywhere, I presented the interests of the board and tried to serve it, the denomination and Christ's kingdom in every way.

Respectfully submitted,
WILLIAM L. BURDICK,
Corresponding Secretary.

Ashaway, R. I.,
Oct. 17, 1923.

The report of the Treasurer was read and ordered recorded.

As chairman of the Missionary Evangelistic Committee, Rev. W. L. Burdick made the following report which was received and ordered to be recorded:

Your Missionary Evangelistic committee would report that it has had one meeting at which it considered the recommendations of the last General Conference and reviewed the situation on the various home fields.

The action of the General Conference referred to above is as follows:

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

In compliance with the spirit of the vote of Conference your committee would recommend that the corresponding secretary be instructed to endeavor to institute throughout the denomination an evangelistic campaign extending over several months, embracing every branch of religious work and elastic enough to meet the needs of every church.

This action does not contemplate that the secretary do the campaigning, but that, through correspondence, the Missionary department of the SABBATH RECORDER and in other ways, he shall endeavor to create a greater interest in evangelism and aid the churches in planning sane evangelistic programs. Neither does this mean that the same methods must be used by any two churches or that all the churches shall hold a series of meetings, but it is an endeavor to enlist all the churches in some form of evangelistic endeavor and help them fulfill their mission.

Your committee further recommend that the plan of paying, when necessary, the traveling expenses of pastors and other ministers who go to help churches in holding evangelistic meetings be revived. Respectfully submitted,

WILLIAM L. BURDICK,
IRA B. CRANDALL,
JOHN H. AUSTIN,
FRANK HILL,
MRS. CHARLES W. CLARKE,
ALVA L. DAVIS,
Committee.

Frank Hill, chairman of the Georgetown Committee, reported that the church property had been purchased by Rev. T. L. M. Spencer, and cost \$2,100.00. It was built by the Baptists in 1920, so is a comparatively new building. Mr. Spencer's letter was read. He said the church was equipped "with a pulpit, pews and a bell which is the best in the city." The report was received, and the action of the committee endorsed.

The report of Rev. Harold R. Crandall, concerning his six weeks' service at Garwin, Iowa, was presented by the corresponding secretary.

It was voted that the Board express thanks to the New York Church for the loan of its pastor at Garwin.

Correspondence from the Florida Church was read, concerning the location of a pas-

tor with the Daytona Sabbath-keepers during the winter. In the winter there are 47 regular family members. The average attendance was 47 for four and one-half months last winter, with the largest attendance 60.

The matter of assistance for the Daytona, Fla., Church was referred to the Evangelistic Committee with power to act.

It was voted that we accept the offer of Dr. and Mrs. George Thorngate to go to China as medical missionaries to take the place of Dr. Sinclair at Lieu-oo, and strongly recommend that he spend a year in interne work at the Union Medical School at Peking.

It was voted that the Missionary Board confirm the desire of Conference in regard to the employment of Miss Mabel West, and that we employ her in China as soon as practicable.

The Corresponding Secretary brought up correspondence from Jamaica Sabbath-keepers.

Adjournment was made at 12.15 to one o'clock, during the noon hour.

W. D. Burdick, corresponding secretary of the American Sabbath Tract Society, presented the views of that society on the call from Jamaica.

It was voted that any who were present and who are not members of the board, should be invited to participate in the meetings.

It was voted that the Corresponding Secretary and Carl A. Hansen of Chicago be invited to visit Jamaica in accordance with the plan of the Tract Society.

Action taken by the Board of Directors of the American Sabbath Tract Society, October 14, 1923:

"Voted that we endorse the movement for sending two men to Jamaica to look after the interests of Seventh Day Baptists there, the Missionary Society, concurring, we agreeing to share the expenses of the trip."

It was voted that the question of sending some one to Georgetown be left with the Georgetown committee with power to act.

The question of a budget for 1924 and 1925 was referred to a committee to be named by the President. He named as the budget committee the Corresponding Secretary, the Treasurer, Frank Hill and Charles Stanton.

The following appropriations for 1924 were voted

<i>China</i>	
Jay W. Crofoot	\$1,600 00
H. Eugene Davis (Sal. & Children's Allowance)	1,500 00
House & Telephone Rent of H. Eugene Davis	800 00
Susie M. Burdick	800 00
Rosa W. Palmberg, M. D.	800 00
Grace I. Crandall, M. D.	800 00
Anna M. West	800 00
George Thorngate, Salary and Living Expense	
Incidentals	500 00
Girls' School	300 00
Traveling Expense	1,200 00
Total	\$8,900 00

<i>South America</i>	\$1,000 00
<i>Holland</i>	700 00

<i>Home Field</i>	
D. Burdett Coon (Sal. & Exp.) (Colorado Field)	500 00
R. J. Severance (Southwest)	1,000 00
Michigan Field	300 00
R. B. St. Clair (Detroit)	600 00
Geo. W. Hills (California)	500 00
C. C. Van Horn (Little Prairie) ..	500 00
G. H. F. Randolph (Middle Island) ..	300 00
S. S. Powell (Hammond)	300 00
Angeline Abbey Allen (Fouke)	300 00
Ellis R. Lewis (Stonefort)	200 00
Charles W. Thorngate (Exeland) ...	200 00
William Clayton (Syracuse)	100 00
Lena G. Crofoot (West Edmeston) ..	100 00
Western Association	250 00
Traveling Expenses	1,200 00
Total	\$6,350 00

<i>Administration</i>	
Secretary	\$1,600 00
Clerical (Per Treasurer)	400 00
Clerical (Cor. Sec.)	200 00
Total	\$2,200 00

<i>Summary</i>	
China	\$ 8,900 00
South America	1,000 00
Holland	700 00
Home Field	6,350 00
Administration	2,200 00
Total	\$19,150 00

<i>Resources Estimated</i>	
Interest on Permanent Funds	\$7,600 00
From the Woman's Board	2,500 00
From the Young People's Board	500 00
From the New Forward Movement Budget	10,000 00
Total	\$20,600 00

The report on the Ministerial fund was adopted as follows:

"Your committee on Ministerial Education Fund would report that, together with those representing other interest holding funds for the same purpose, it has carefully considered the needs of those in preparation for the ministry

and recommend that the board appropriate \$200.00 to Vernie A. Wilson, who is attending college in Howard University, and \$100.00 to Russell W. Burdick, a student in Milton College.

"In making this recommendation the committee does not overlook the needs of others preparing for the ministry, but it is understood that other interests holding funds for the same purpose will look after the others.

Respectfully submitted,
WILLIAM L. BURDICK,
S. H. DAVIS,
Committee.

Rev. A. J. C. Bond spoke on the necessity of some one being appointed by the Missionary Society to make up the parallel budget in connection with the Forward Movement.

It was voted that S. H. Davis be the committee to co-operate with the Forward Movement director, Mr. Bond, and Alva L. Davis, the president of Conference, as requested.

Rev. W. D. Burdick, of the Tract Society, told of the Conference of the joint committee of the Seventh Day Baptist and the Church of God (Seventh Day) at Stanberry, Mo.

Adjournment was made at the call of the President.

FROM THE COLORADO AND WYOMING FIELD

Rev. William L. Burdick,
Corresponding Secretary,
Ashaway, R. I.

DEAR BROTHER BURDICK:

Although absent from Boulder but little more than three weeks during the quarter engaged in missionary work we feel that things of more interest and greater importance than the general statements accompanying my statistical report should be sent you.

The Missionary Committee of our Boulder Church advised us that we should make the trip to the northern and western parts of the State in July or August in order to avoid deep snows we might find in or near the Continental Divide earlier or later in the season.

Mrs. Coon and I left Boulder on the afternoon of July 17 in our Ford car with our camping outfit. We stayed that night with the Crosbys in Wheatridge, near Denver. The Crosbys and the Riches there gave us many details as to how to reach

the summer home of brother C. B. Hull in the northern part of the State. It was a wonderful experience driving to the Halls. At the top of Berthoud Pass, 11,350 feet above sea level, we paused July 18 to play in a snow bank by the roadside. The next day while sitting in our car eating our noon lunch we were close to two snow banks at the top of Rabbit Ear Pass. I gathered most beautiful yellow lilies that were growing in great profusion within a few feet of these snow banks.

The Hull home is eighty miles from their railroad station, and, as we went, two hundred and eighty-three miles from Boulder. But the hearty reception we received from brother and sister Hull and daughter Nellie, the splendid strawberries and cream three times a day, of their own raising, and the feast of spiritual things we all enjoyed while together over Friday, Sabbath, and Sunday, made rich compensation for the long journey. There we met a neighbor of theirs, a Mrs. Gilbert Lancaster, a former Missionary Baptist, who has been a Sabbath-keeper since about two years ago.

Some thirty miles from the Halls, up next to the Wyoming line, we found brother and sister Emery Ehret and their three children on their large ranch which has been their home for fifteen years. They have lived here loyal and true Seventh Day Baptists all this time. It did our hearts good to be in their home and to learn of their faithful obedience to the commandments of God while separated from others of like faith and practice. They yield not themselves to regard the Sabbath lightly. Brother Ehret is a successful ranchman. He is a county commissioner and holds other offices of public trust and honor in his community. This was the first visit they had had from one of our ministers in these fifteen years. His father and mother, Marshall Ehret and wife, live sixteen miles from them on another large ranch. We were glad to call on them. They too have been standing for Christ and the Sabbath and are greatly blessed in seeing their children and grandchildren loyal to the same faith.

We were happy to take dinner with a member of our Boulder Church, Filmore Kelly, and his son, at his home in Baggs, Wyo. We had had the pleasure of meeting brother Kelly and his wife at White Cloud,

Mich. We spent three days in Wyoming, a day and a night with Eugene Dresser and wife who live more than forty miles north of Rawlins, their nearest railroad station. Some years ago I baptized these young people at my old home town in Minnesota. They, like the Ehrets, are hoping to live among our own people in the near future.

Then we went to Grand Junction, in the western part of Colorado. Here we visited a number of Sabbath-keepers and stayed a day and a night in the beautiful home of Mrs. William McGuire, granddaughter of good old Dr. F. F. Johnson, who lived and labored faithfully in our cause in southern Illinois so many years.

We were happy to find people at Montrose, Colo., who have been faithful to Christ and the Sabbath ever since they moved there from North Loup, Neb., some years ago, although they have never maintained religious services. It was indeed a pleasure to meet the Hurleys, the Webbs, the Clements, the Richards, and the Pattersons there, and to find these people eager to hear the gospel message. As a result of our work there they organized a Sabbath school. Letters from there a few days ago bring the good news that they have a membership of fifteen, and that they had not missed a Sabbath since we were there without a Sabbath school.

On our homeward journey we took dinner one day with our good folks, the Bonwells and Mosers, at Cañon City, and stayed the last night again at Deacon Crosby's in Wheatridge. We reached home August 9, wearied and worn with the long journeyings and varied experiences found on this missionary trip of 1,307 miles with the old Ford car.

We slept in the car the most of the nights we were away from home, and cooked our meals in the little auto tent when not among our own people. We crossed the great Continental Divide four times. On the return home we came over Monarch Pass, only one hundred and fifty feet lower than Berthoud Pass, and much more sightly. I could fill many pages of the SABBATH RECORDER for many weeks with descriptions of wonderful sights that met our eyes. But such writing, while perhaps interesting to many, would mean for me and many others missing the mark. We were out for business in the name of the Lord. Of course

we enjoyed the great and glorious world he has made for us to see and use. But the greatest of all joy for us was the people in every home we visited thanking us so earnestly for our coming, and urging us to come again to do more work for Jesus. Hearts touched anew and revived by the love of Christ and rededicated to His service made our own hearts leap with joy at the prospect of larger and better things done for the Master.

Without the car and the camping outfit much of the work we did could not have been done. Expenses too for any such trip without the car would have been very much greater. Of course it might be easier. But I am sure it would not be best for such work.

I think you should know that this camping outfit, costing about \$60, was made possible for us through voluntary and unsolicited gifts of dear friends interested in the work we are doing, who live in Princeton, Mass.; Battle Creek, Mich.; and Denver, Colo. May the Lord bless them abundantly, and hear all prayers for these commandment keeping people scattered about in this great field.

Sincerely yours,

D. BURDETT COON.

1946 Walnut Street,
Boulder, Colo.,
September 30, 1923.

THE BRITISH GUIANA MISSION

DEAR RECORDER READERS:

You will be glad to know that the good work is moving on in this field. The Missionary Board has recently purchased for us the Nazareth Baptist church. At the beginning of the year this church building was offered for sale and I wrote to the board of it, but before any reply was received the Wesleyan Methodists entered into agreement to purchase it. I therefore gave up all hope of getting it. After occupying it for some months the Methodists were willing to withdraw in my favor. The superintendent told me that as I was Baptist he would be willing to give it up if I were sure my board would stand by us. Knowing that I could trust my board I said, "Yes." Immediately I wrote and asked the chairman of the committee, Mr. Frank Hill, to cable me a word of approval as the mat-

ter was settled. Promptly Mr. Hill cabled me the word "approved." I then returned to the Wesleyan superintendent, Rev. J. B. Bruidley, and showed him the cablegram. This removed doubt from him and I went to the owner of the building and told him the money was forthcoming. Although I did not ask that the money should be cabled, to my joy the Canadian Bank sent me a notice that the money had come. The promptness of the board in dealing with this matter astonished the people here. It was never seen before. This lifted us higher in the eyes of the public here. I felt happy to be able to pay at the appointed time, \$2,100.00 for the property. The building is 62 feet long, 24 feet wide, a vestry 12 by 18, and a tower which contains, it is said, the best bell in the city. There are a full supply of pews, a small organ, pulpit, a table, book-press, two blackboards, clock and a few other things. The building is almost new, being completed in 1920. It is built of pitch-pine and a local wood, greenheart. The opinion of a builder is that this building would cost me about \$6,000.00. When we take into consideration the church furniture also, we got it at a cheap rate.

Possession was given to me on August 30th and a thanksgiving service was held in it September 1st, at 4 o'clock in the afternoon. Thirty-eight of us met and gave God the glory. God's benediction was asked for the work of the board. The day after, September 2, at 7 p. m., I opened an evangelistic campaign and for two weeks every night I preached on the following subjects: "Prepare to Meet Thy God, Watchman, What of the Night, The Immutability of God's Law, Halting Between Two Opinions, Sanctification, The Resurrection of Christ and Sunday Observance, The Call Out of Babylon, The Old Paths, Walking in the Light, The First Day of the Week in the Old Testament, The Lord's Day, Is it Sunday? The Path of the Just, and The Mode of Baptism." Crowds attended each night and sometimes we could not accommodate all. All ready twenty-five have been forward for prayers, and nearly all these have decided to follow the Lord in the way of his Commandments.

Yesterday morning we had baptism, when eleven candidates went forward in this sacred ordinance. These are all Sab-



OUR NEW CHURCH IN GEORGETOWN, S. A.

bath converts, as I do not baptize any who are not prepared to keep Jehovah's holy day. The youngest of these candidates is my second son, Coleridge, who is fifteen years of age. He is now at Queen's College, our local institution, and when he is through, I would like to send him to one of our schools to prepare for the ministry, as he feels that way.

I am holding seven services a week, at present, between two stations in the city. There is a great awakening of the "Sabbath conscience" among the people.

There is an interest created in one of our country districts by one of our brethren. He is distributing literature and doing open air work evenings. My hands are full and I am glad that our heavenly Father is giving me health and strength to labor in his vineyard.

Brethren, pray for us. The Lord is blessing us in this field. There are many who are cutting lose from tradition and walking in the light. The old time truths

of the gospel still have power to lead men from the power of Satan unto God. In our meetings I have seen men and women crying out for pardon. Yesterday's baptism will long be remembered. Candidates were crying for joy as they were led down to the pool and there was a manifestation of the presence of the Holy Spirit. Our candidates came from the following denominations: Episcopal (Angelic), Methodist, Baptist, Brethren, and Congregationalist. A few Seventh Day Adventists have applied for fellowship also. They are tired of hearing the preaching of "The Testimonies" of Mrs. White. We have distributed all our Sabbath literature and I hope to get some early. There is a great demand for Dr. Lewis' tract on Sunday Observance and the Resurrection of Christ, also Dr. Wardner's tract on the Sabbath and Resurrection. Last night I received a request from one of our brethren who is in the country to send some of these tracts, but I am entirely out. These tracts are just the thing for these days

when people are seeing that the resurrection of Christ never occurred on the first day of the week.

I was just about closing but a letter just arrived from a little company of Sabbath-keepers (formerly Adventists) in the island of Wakenaam Essequabo River, asking me to visit them this week and receive them into the church. They have a little meeting room which they asked me to receive and organize a Seventh Day Baptist mission. I am hoping to be with them on Sabbath the twenty-second. This island is reached by a steamer which leaves Georgetown daily.

I must close now as I have some other letters to get off.

Yours in the good work,
T. L. M. SPENCER.

Georgetown, British Guiana,
South America,
October 2, 1923.

ANNUITIES

For eighteen months the Missionary Board has been considering the matter of annuities. At its meeting in April, 1922, a committee was appointed to study the problem and report. The committee consisted of Ira B. Crandall, Samuel H. Davis and Charles H. Stanton.

The committee made its report at the regular meeting in July, 1923, and recommended that the board adopt the policy of receiving annuities. This is in line with the workings of mission boards of other denominations and we trust it is a step in advance.

The plan has several features which make it desirable to both the donor and the board receiving the annuity. The annuity plan means that a board receive a sum of money and pay interest on it till the death of the donor, the rate of interest paid increasing with the age of the one who establishes the annuity. People having money from which they wish an income can in this way make an investment that will be as safe as possible, draw interest at a higher rate than is paid by business concerns, make sure that their property will not be consumed by lawyers and others to whom it does not belong, and when they pass away have the money go where it will be of lasting service to humanity.

By action of the board it solicits annuities and offers the following rates of interest:

Person 40 to 50	can receive 5% on the annuity
51 to 60	can receive 6% on the annuity
61 to 70	can receive 7% on the annuity
71 to 80	can receive 8% on the annuity
81 and above	can receive 9% on the annuity

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, October 14, 1923, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, Willard D. Burdick, William M. Stillman, Theodore L. Gardiner, Esle F. Randolph, Marcus L. Clawson, Iseus F. Randolph, Jesse G. Burdick, Irving A. Hunting, Edward E. Whitford, James L. Skaggs, Henry D. Babcock, Harold R. Crandall, Frank A. Langworthy, Ahva J. C. Bond, Arthur L. Titsworth and Business Manager Lucius P. Burch.

Visitors: Mrs. Willard D. Burdick, Mrs. David E. Titsworth.

Prayer was offered by Rev. Ahva J. C. Bond, D. D.

Minutes of last meeting were read.

The Supervisory Committee reported that the *Year Book* for 1923 is in type, and the printing of the same will begin not later than Wednesday, October 17.

The following report was received:

REPORT OF THE COMMITTEE ON DISTRIBUTION OF LITERATURE OCT. 14, 1923

1—We recommend that a new edition of 4,000 copies of the tract "The Sabbath and Seventh Day Baptists" be printed.

2—We recommend that in reply to the request from the Young People's Board for SABBATH RECORDER subscriptions to be offered to members of the Christian Endeavor Societies making certain points in the SABBATH RECORDER reading and subscription contests, that the Tract Board offer one new free subscription to each Christian Endeavor Society for every member who shall earn 1,000 points, or the major fraction thereof, provided that 150 of the points be earned by securing three new subscriptions for the SABBATH RECORDER.
J. L. SKAGGS, Secretary.

New SABBATH RECORDER subscriptions during the month	8
Discontinued subscriptions	4
Net gain	4

Number of tracts distributed in last three months, 4,846; Pages 50,303. SABBATH RECORDER, 745; Books, 25.

Report adopted.

Voted to authorize the Committee on Calendar for 1924, to publish a calendar similar to recent editions at the discretion of the committee as to quantity and general make-up.

The Treasurer presented his report for the first quarter duly audited. Report adopted.

(See SABBATH RECORDER for this report.)

The Corresponding Secretary read the report of the General Conference committee on the Tract Society's Report, and the fifteenth recommendation of the Commission to the last General Conference, concerning Sabbath reform work among Negroes.

He read from several letters asking for information and literature concerning Seventh Day Baptists; from W. W. Olifan, of South Africa, who gives the names of preachers who have accepted the truth through his teachings; from E. W. Perera, of Ceylon, who asks the readers of the SABBATH RECORDER to send him literature that will be helpful to him in his work in that country; and from men in Jamaica who are urging that Seventh Day Baptists send some one to the island to look after Seventh Day Baptist interests. He recommended that Secretary William L. Burdick and Elder C. A. Hansen be sent.

Voted that we endorse the movement for sending two men to Jamaica, to look over the interests of Seventh Day Baptists there, the Missionary Society concurring, we agreeing to share the expenses of such trip. President Randolph reported on his visit with Esle F. Randolph, Willard D. Burdick, and Ahva J. C. Bond to Stanberry, Mo., to attend the General Conference of the Church of God, composed of representative state conferences. He found the people held in high esteem generally, and a more detailed report may be made later. be made later.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

Let us keep aways in mind that the foundation of our government is liberty; its superstructure, peace.—McKinley, 1910.

AMERICAN SABBATH TRACT SOCIETY

Treasurer's Report for Quarter Ending September 30, 1923

F. J. Hubbard, Treasurer,
In account with
The American Sabbath Tract Society
Dr.

To balance on hand July 1, 1923:
Cash, General Fund.....\$ 321 27
Cash, Denominational Building Fund..... 1,154 89
Cash, Maintenance Fund.... 456 69
Cash, Permanent Fund (for investment) 3,250 00

To cash received since as follows:

Contributions to General Fund:
July\$ 67 00
August 353 15
September 245 10

Collections:
September 47 01

Income from Invested Funds:
July 1,981 71

Publishing House Receipts:
"Recorder"\$ 498 30
"Helping Hand" 271 35
Intermediate Graded Lessons 43 75
Junior Graded Lessons.... 78 90
Outside Sabbath School Publications 34 75
Tracts 5 30
Calendars 7 65
S. D. B. Hymns and Songs 30
"S. D. B. History, No. 1" 10 00
"Year Book" 50
Postage 25
Miscellaneous Books 1 50
"Critical History, Sabbath and Sunday" 75

Sinking Fund, refund of interest on Equipment Notes advanced from General Fund 627 17

Publishing House, six months' interest on Equipment Notes to 10-1-23..... 345 00
Exchange on check..... 20
Denominational Building Fund:

Contributions:
July\$100 00
August 465 18
September 447 75

Income:
July 11 13

Maintenance Fund:
Publishing House, rent for three months 600 00

Life Memberships:
July 25 00
Contributions to Cornelia Slagter:
September 25 00
Contributions to Rev. T. L. M. Spencer:
September 50 00
Contributions to Marie Jansz:
September 25 00

\$11,551 55

By cash paid out as follows:
Sabbath Reform Work:
G. Velthuysen, Holland, appropriation\$ 150 00
T. L. M. Spencer, Georgetown, British Guiana, appropriation 25 00
Mill Yard Church, London, England, appropriation.. 25 00
A. J. C. Bond, Special Sabbath Reform Worker:
Salary\$275 00

Traveling expenses to associations... 43 24
318 24
Vacation Religious Day Schools:
Mrs. DeForest Truman, Alfred, N. Y.:
Expenses\$ 75 00
Ruth L. Phillips, Alfred, N. Y.:
Expenses .. \$ 8 17
Salary45 00
53 17
Mrs. Lena B. Langworthy, Plainfield:
Expenses .. \$ 8 80
Salary45 00
53 80
Janette F. Randolph, Alfred:
Expenses .. \$41 75
Salary 45 00
86 75
Matie E. Greene, Berlin, N. Y.:
Expenses .. \$26 77
Salary 45 00
71 77
Mrs. G. C. R. Degan, Alfred, N. Y.:
Expenses .. \$19 96
Salary 45 00
64 96
Mary Lou Ogden, Salem, W. Va.:
Salary 36 00
\$ 441 45
\$ 959 69

Publishing House Expenses:
"Recorder"\$1,989 02
"Helping Hand" 394 63
Junior Graded Lessons.... 195 36
Tract Depository 86 94
Report to Conference.... 93 94
Outside Sabbath School Publications 1 30
Postage, etc. 1 11
2,762 30

Miscellaneous Expenses:
Traveling expenses to Conference, associations, etc., Dr. Theodore L. Gardiner, editor\$ 135 24

President's expenses:
Traveling expenses to General Conference and to Conference of Church of God, Stanberry, Mo.\$201 79
Stationery, postage, etc. 7 54
209 33

Legal expenses, Treasurer's expenses, etc., recording fees, assignments of mortgages from New Jersey corporation (Tract Society) to New York corporation\$ 4 30
First National Bank, rent safe deposit box to 6-30-2410 00
Federal Council of Churches of Christ in America, advertisement in "The Year Book of the Churches" 30 00
44 30

Secretary:
Salary\$93 75
Traveling expenses to Conference, etc. 57 00
150 75

Life Annuity Payments.... 344 42
City National Bank, interest and stamps, renewal of note, General Fund.. 45 60
929 64

Maintenance Fund:
Plumbing repairs, Denominational Building\$ 15 31

Labor and materials for coal bin, etc. 62 48
77 79

Permanent Fund:
Alyah T. Lindabury and Norman R. Barnes, balance of loan on Bond and Mortgage\$2,250 00
Samuel Wilson and Ada C. Wilson, balance of loan on Bond and Mortgage.. 1,000 00
3,250 00

Transfer of Life Membership payment to Savings Account..... 25 00
Contribution to Cornelia Slagter.... 25 00
Contribution to Rev. T. L. M. Spencer 50 00
Contribution to Marie Jansz..... 25 00

\$8,104 42

By balance on hand:
Cash, General Fund.....\$ 289 28
Cash, Denominational Building Fund 2,178 95
Cash, Maintenance Fund.... 978 90
3,447 13

\$11,551 55

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

Plainfield, N. J.,
October 3, 1923.

Total indebtedness (loans) General Fund \$4,400.
Examined and compared with books and vouchers, and found correct.

O. B. Whitford,
Auditor.

October 8, 1923.

Denominational Building Fund September 30, 1923

Dr.
To total contributions and income to 7-1-23, less loss on sale of Liberty Loan Bonds\$49,910 30
To contributions and income, first quarter 1,024 06

\$50,934 36

To loan from Permanent Fund, less amount repaid to date..... 12,000 00
\$62,934 36

Cr.
By cost of site, and of building, to date, as per last annual report..\$60,755 41
By balance, cash on hand..... 2,178 95
\$62,934 36

Denominational Building—Maintenance Account September 30, 1923

Dr.
To balance on hand, July 1, 1923\$456 69
To rent, Publishing House..... 600 00
\$1,056 69

Cr.
By plumbing repairs.....\$ 15 31
By labor and materials for coal bins, etc. 62 48
77 79
By balance, cash on hand..... 978 90
\$1,056 69

"The higher the intelligence the finer the powers of discrimination; the finer the powers of discrimination the more things you will reject; the more things you reject the finer you become."

EDUCATION SOCIETY'S PAGE

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

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

PRESIDENT PAUL E. TITSWORTH'S COLLEGE OPENING ADDRESS, WASHINGTON COLLEGE, SEPTEMBER 24, 1923

At this, my first assembly, and the opening of the one hundred forty-first year of Washington College, there are so many things crowding in my mind to be said—and each item on the list clamors to be expressed first—that I hardly know where to begin.

As I stand on this platform something of the historic dignity of Washington College thrills me. I realize how honorable has been the career of this institution and how honored I am in being permitted to occupy a position so ably filled in the past by a long list of illustrious men. To account myself a humble member of a group of educational workers such as have graced the presidency and the professorships of this college, to realize that I have become a part of an ancient and reverend institution, is a high distinction.

You, too, I believe, feel the honor of being a part, or of becoming a part, of the long history and of the life of Washington College. In other years, I have seen, I regret to remark, certain bumptious individuals come to college who bore themselves as if they thought they were doing the college an honor by lending their presence to classroom, dormitory, and campus.

Most certainly students of the right sort do honor any campus, yet in entering a worthy institution students of the right sort feel that they are receiving more honor than they bestow. They remember that they are joining themselves to an exalted company, a group of men and women of

high standards and of substantial achievements—men and women of power in Congress, at the bar, in the pulpit, on the platform, in the office. They remember they are becoming a member of the largest group of achievers the world has seen—the group of college men and women.

You Washington students know what this college stands for. You know something of the achievements of its graduates. You know that their successes are largely due to what Washington has given them. Furthermore, you know that Washington stands ready to develop like power in you.

Important as are this campus, these halls, and these dormitories, they are not Washington College. Necessary as it is, this faculty is not Washington College. Neither are you Washington College. No, Washington College is the buildings, the faculty, the students, the board of governors, the patrons, the alumni—all these together plus three intangible elements—history, the Washington College spirit, and the future. You older students realize more or less of all this and know that this institution, with its friends, its history, its traditions, its ideals, and its future, is deserving of your highest respect.

When first I began to inquire about this institution, I heard of your athletics, of your basketball triumphs last year. Your athletic record helped to convince me that Washington College was decidedly alive. Clean, enthusiastic athletics argues soundness of college spirit. Such athletics—as you have been told repeatedly—is one of the best methods of attracting new students, of holding old ones, and of keeping an institution steadily in the public eye. After the publication in the Maryland papers last winter of some 2,000 inches of matter about Washington basketball alone—publicity which the college could hardly have purchased for \$2,000—the question from the lips of any Marylander, "What is Washington College?" is hardly conceivable. Certainly great credit for this achievement is due Coach Kibler and the men of the team who made this proud record possible.

I am for college athletics. When I express this feeling, I am not unmindful that athletics of a certain kind may kill an institution in the eyes of all but a clique of noisy fans whose sole interest lies in a winning team. I am for college athletics for

more reasons than I can set forth now. Perhaps, however, I can best express to you what I mean when I declare my belief that athletics of the right kind produces men of stamina, patience, and resource. Frequently it is said that England won the battle of Waterloo on the playing ground of Eton College. Because I hold that the main business of a college is to produce men and women, I am persuaded that clean, honest sports are a valuable aid in training for life.

Yet college is more than an athletic society, as life is more than football or basketball. As an institution dedicated to learning, Washington must keep as its chief concern the discipline and the awakening of the mental powers and the personality, if it is to justify itself to the taxpayers of the State. In substance, the State of Maryland says to you, "I am letting you off from immediately productive labor for four years. For most of you, I am, in addition, paying tuition in the expectation that after college you are going to make a much higher return in citizenship than ever you could without training."

Great as it is America today suffers great evils—strikes, class and racial hatreds, poverty, disease, crime—because its citizens as a whole are still too ignorant, too selfish, too muddled in their thinking, too low in their ideals. One great remedy for these ills is education.

While I haven't the time or the desire to discuss scientifically what education means, I believe I should mention some of the things it involves. Education involves hard labor, the discipline of going after information, facts, ideas and staying by the job until you get them. The clever fellow who once remarked that college-bred was more than a four-year's loaf was decidedly right. Not very long ago I had an hour's conference with a gentleman, trying to show him that college did not tend to disaccustom men and women to work. I fancy some of you may have slid through high school with a minimum of effort. If so, you have been cheated as surely as if, going to an automobile dealer and laying down your money for a Packard car, you had received a second or third-hand nondescript which was ready for the junk dealer. Cheated you will be also in college unless you get the discipline of work.

My own frequent criticism of college men is that they do not realize that here and now is the time to lay a basis, at least, for a knowledge of a small field of fact and information. With all your getting in college, school yourself to get some exact, definite information, something that you can lay your hand on in time of need. Don't allow it to be said of you—don't feel it about yourself—that all you got out of your education was a lot of half-baked information. Be thorough.

Education involves effort because college can not give you training. Washington supplies the athletic field and a football coach, yet it can't put muscle on your bodies, or harden what you already possess, or give you the skill to make a successful forward pass. The only way you can acquire these things is by going after them with a will and by staying on the job until you get them. The college offers the opportunity, the spur to effort, the tools for your labor; it tries to show you the most efficient ways of working. Yet education is a precious metal which you must dig—sometimes out of flinty rock—for yourselves.

I shall have time to mention only one more of the many elements involved in education; that is, straight thinking. You should train yourself to think straight. There are plenty of folks who imagine they are thinking when they have turned their minds out to grass and allowed their thoughts to wander whithersoever they will. There are, sad to relate, some other folks like the gentleman who, wishing to journey to Panama, took ship from New York to Labrador.

Given a basis in the substantial definite information you have acquired, or learned how to acquire in college, you should learn to draw from facts the material for honest, straight-forward conclusion on all matters of practical life.

Let us take an illustration from today. Did Governor Pinchot of Pennsylvania do a good job when he got the coal operators and miners together week before last, thus forestalling an anthracite strike? Well, what are the facts as to cost of production, of transportation, of handling, etc.? The work which Governor Pinchot had to do—hard, tiring mental labor to get at the facts involved in the threatening strike—is an admirable illustration of the sort of labor—

perhaps on not so nation-wide a scale as in the case of the Governor—which practical life will demand of you and which college training should aid you to do efficiently. And, again, the work of Governor Pinchot excellently illustrates what practical life is going to demand of you in the way of drawing sound conclusions once you know the facts.

My point is this: if you are careless, indifferent workers here, you are likely to be in after life. If you are muddy, slipshod thinkers in college, you are liable to remain so out in the world. Some men out in life find they have to revise their ways of working and thinking because they allowed themselves to get and to stay in the clutches of bad mental habits in college. Such men have a right to feel that college did not treat them right, but even more, that they did not deal honestly with themselves.

Educators are beginning to tell us again that there is a distinct, definite relation between a man's marks in college and his success in after life. A study which I undertook last year among the alumni of Alfred University brought out the interesting fact that out of a list of ten of the most successful former students, nine had achieved grades of 85 per cent or better in college. Somewhat similar studies by President Ferry of Hamilton College and by President Lowell of Harvard bear similar testimony.

Remember that the main point of college is education and that a big part of education is learning significant facts and learning to use them. Keep your scholarship strong. Let's make this year a banner year in the scholastic standing of Washington College.

One of the most perplexing problems facing all college communities is that of government. Every college community—just as much as Chestertown or Baltimore—is a community composed of faculty and students. I might almost assert that every college is a state. Underscore this fact in your minds. I want everyone of you to get the idea fixed that a group of college instructors and students working on a campus is so inextricably bound up together that the failure of one is the failure of all, the success of one redounds to the credit of all, and the good or ill name of any member of this group exalts or damns the name of all.

Write it on the tablet of your heart. Never let it leave you day or night.

Holy Writ expresses pointedly this mutual relation of the dependence upon and the responsibility for each other on the part of the members of any community when it compares such relations to those of the several parts of the human body to each other.

I fancy that this conception of college as a community may be a novel idea to some of you. For many young folks, college life is an introduction to group or community life. Here a large number of men and women, for their mutual protection and advantage, are compelled to think, not for themselves only, but for the welfare of every other member of the group.

As I said, for some of you this side of college life may come as a new and a not altogether pleasant revelation. Yet, let me declare to you, that, in this respect, college resembles pretty closely what you will find in the wide world outside.

At home, you may have been unaware of any large share of dependence upon or responsibility for the other members of the household. Perhaps unconsciously you have considered the world just a big place where you could amuse yourselves and do exactly as you pleased. Perhaps some of you have been unfortunate enough to be, at home, the most important member of your family, to whose will or whim everybody else must accommodate himself. Such a situation is near tragedy and, unless you early come to realize that the world was not built for you alone, you are going to have a most doleful time in life.

The world—and for some of you the world will begin to show its nature in college—will more or less ruthlessly, but none the less certainly, lay upon you obligations of self-control and self-sacrifice for the sake of other folks which you can't escape without being a coward or a quitter.

The man in all history or story who came nearest to being totally independent of any other human being, who was the least responsible for anyone else, and who came nearest to doing exactly what he pleased was Robinson Crusoe. Every other man and every woman has had to wear the double yoke of dependence upon and responsibility for his fellow-men.

All these remarks lead me by perhaps too long a path, but quite directly after all, to

the heart of college self-government. The regulations drawn up by faculty and by students for the government of this Washington College community are simply the statement of the principles by which we here can live together happily and advantageously. These regulations were not promulgated to give either faculty or Student Council the pleasure of being boss or of lording it over anybody. These regulations constitute the charter of your rights. They constitute also a statement of your obligations so as to secure to the other man his rights. Just laws, justly administered, are always your friends in the long run, although obedience to them may mean temporary self-sacrifice and even hardship to you.

In the parlance of the street, be a good sport! Accept the sacrifice or the hardship like a good sport. Don't expect the rules of the game to be altered to suit your individual whim.

Some years ago I knew a brilliant full-back who sometimes made spectacular plays in a game. But he was not a satisfactory player; indeed he was a most unusable man for he wanted to be "it" all the time. In his end-runs, he never paid any attention to his interference. Once in twenty-five times he might carry the ball over for a touchdown; the other twenty-four he might be caught and carried back for a loss.

When you are the member of a team, of a lodge, of a fraternity, of a church, of a community, of a college, success for you and for everybody else depends upon your contribution to team-work. You can't expect to enjoy the advantages of college without accepting some of its responsibilities and some curtailment of your own personal wishes.

After all, self-government means government, control, restraint; it means subordination of yourself for the good of the whole or it means anarchy, and bolshevism. Law, order, justice means just as much for your best good in the college community as they do outside in life.

No man has any place in college, certainly not in Washington, who refuses to abide by the just laws of the college community, any more than a law-breaker in any community has a right to the privileges of citizenship. The enjoyment of the privileges of instruction, of social life, of dormitory life, of athletics and the like,

means the willing acceptance of the responsibilities of college citizenship. A cynic once said to me, "The trouble with college fellows is they want to act like kids but they expect to be treated like men."

I don't believe that statement. I believe sincerely in the ultimate good sense of collegians. I believe there is hardly a group of folks anywhere who have better purposes and higher ideas than the American college students. Yet there come times when it becomes necessary to deprive certain individuals of the benefits of college life because they indulge in conduct, subversive of law and order, which defames the fair name of a college.

Sometime since I saw a series of—to me—amusing and instructive pictures, entitled, "What college does for a man." The first picture represented a man with the muscular development of a Hercules but a head about the size—proportionately—of a croquet ball. In college this chap had run entirely to athletics. Another picture showed a man with an enlarged heart and a disproportionately ridiculous body. He had passed his college days flirting and engrossed with social event. Still another picture portrayed a figure who was all mouth. He had been the college bluffer. And the last cartoon of the series represented a man with a spindling, emaciated body topped by a huge globular affair that purported to be a human head. This man had enlargement of the brain due to a severe case of intellectual indigestion from overloading his cerebrum.

The cartoonist, in these pictures, sets forth the most serious criticism of current college life—it turns out too many one-sided folks. The American college has graduated too many whose sole interest has been athletics, or society, or reputation for getting by, by bluffing, or encyclopedical information.

The ideal college training involves soundness of body, social graces, nerve to put big deals across, power of intellect, and love toward God and man. Symmetrical development to their utmost of all the powers of body, mind, and soul of each man and woman is the great aim of a college training.

With this aim in mind, I should like to suggest, for your consideration, the following statement as a creed for each student of this venerable institution which we all love dearly:

1. "I believe in a square deal—between

student and student, student and instructor, and instructor and student.

2. "I believe that only hard, sincere work achieves any worthwhile goal.

3. "I believe in self-control, in law and order and obedience to law on the campus.

4. "I believe that it is the business of Washington College—in classroom, dormitory, at social function, on the athletic field—to build men and women clear of head, broad in sympathy, decisive in action, firm in self-control, keen for service, and steadfast in ideals.

"Believing this, I pledge my best to the service of my college, my country, and my God."

"THE LIGHT OF THE WORLD"

REV. S. S. POWELL

Upon a little island in the harbor of Alexandria in Egypt, when the Ptolemies reigned, there stood a famous lighthouse, reckoned as one of the Seven Wonders of the World. It is a remarkable coincidence that there, in the first half of the third century B. C., the oldest translation of the sacred Scriptures known to exist was made, thus conveying the light of sacred truth widely over the world. This, earliest of all versions, had a great influence, was in general use, had much to do in preparing for the reception of Christ when he should come, and in the diffusion of Christianity by its earliest missionaries when he came.

The Old Testament as well as the New are like a lighthouse, sending the light of Christ afar. The New Testament lies concealed in the Old, and the Old Testament is revealed in the New. They possess a marvelous unity. They have God for their author, salvation for their end, and truth without any admixture of error for their matter. They are like the river Nile, at whose mouth the Septuagint, the version alluded to, was said to have come in existence, copious, life-giving, and necessary, in such manner as the life of Egypt has always been dependent upon the overflowing of that river; and as the origin of the river Nile was unknown in antiquity, so do the Holy Scriptures spring from unknown and mysterious depths, from the boundless wisdom and goodness of God. They are infinite in their capacity to bless.

If carefully and lovingly we pursue medi-

tation upon the sacred Scriptures through life, they will become to us a fountain of piety, strength, contentment, zeal, and happiness. Joshua 1:8, 9, is basic for every one of us that we should live the Christian life aright. Gladstone, the great prime minister of England, said, "This inexhaustible treasure never fails to furnish us help for whatsoever crisis or misfortune may come into our lives. Always it is by our side, and its words heal and soothe, strengthen, and stabilize us. Its lowly voice always is heard in the midst of the clamor of the market, of the street, of the forum, and in the Parliament."

The light which shines from all of the Scriptures, so clear and bright and more wonderful than the light of sun or moon or star, is the light of Christ. "I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life" (St. John 8:12). Said good old Thomas à Kempis: "These are the words of Christ, by which we are admonished how we ought to imitate his life and manners, if we will be truly enlightened, and be delivered from all blindness of heart. Let therefore our chief endeavor be to meditate upon the life of Jesus Christ. The doctrine of Christ exceedeth all the doctrines of holy men; and he that hath the Spirit will find therein a hidden manna."

REQUEST FOR LITERATURE

Edward W. Perera of "Thalagama Wal-auwa," Madampe, N. W. P. Ceylon, requests the brothers and sisters and friends of the denomination to send him for free distribution used magazines, pamphlets, pictures, picture cards, or any thing which will diffuse the knowledge of the facts of the Bible, such as Sabbath truth, salvation, baptism, etc., and literature showing the errors of false teachings and doctrines.

Faith is the key of happiness and joy. If we use it the chamber of bliss will open to us. Believe God and you will be happy. Christ leads his own into his banqueting house and feeds them upon the finest of the wheat. The promises of God are realized by faith. Then believe God and rejoice in him, and let your joy burst forth in praise and song. "Is any merry? let him sing psalms." (James 5:13).—*Sunday School Herald*.

WOMAN'S WORK

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

TREASURER'S REPORT OF WOMAN'S BOARD

For three months ending Sept. 30, 1923

MRS. A. E. WHITFORD,
In account with,
THE WOMAN'S EXECUTIVE BOARD

<i>Dr.</i>	
To cash on hand June 30, 1923	\$521 67
W. C. Whitford, Treasurer Forward Movement	205 13
W. C. Whitford, Treasurer Adams Center, N. Y.	100 00
Andover, N. Y. Ladies' Aid Society	5 00
Cowen, W. Va., Ozina M. Bee.....	5 00
Collection, Conference North Loup	23 13
Marion, Iowa, Seventh Day Workers for Christ, China field	10 00
Rockville, R. I., Miss Jennie Crandall....	2 50
Sa'emville, Pa. Ladies' Aid Society	25 00
	\$897 43
<i>Cr.</i>	
Dr. Palmborg, Screens for Lieu-oo Hospital	\$250 30
Mrs. T. J. Van Horn Expenses to Conference	115 31
Mrs. J. H. Babcock, Corresponding Secretary, Toward Conference Expenses	25 00
Mrs. J. H. Babcock, Correspondence Expenses	5 00
Programs for Pageant	12 50
S. H. Davis, Treasurer Missionary Society	
Miss Burdick's salary	\$200 00
Miss West's salary	200 00
	400 00
Foreign Mission Conference Reports ...	3 41
	\$897 43
Cash on hand Sept. 30, 1923	85 91
	\$811 52

WORKER'S EXCHANGE

ANNUAL REPORT OF THE WOMAN'S SOCIETY FOR CHRISTIAN WORK, PLAINFIELD, N. J.

The Plainfield Woman's Society for Christian Work has an active membership of fifty-eight, and eleven non-resident members. The average attendance at our meetings, which are held every two weeks, has been twenty, and some members are very faithful. Mrs. D. E. Titsworth has been present at every meeting during the year, and has been absent but twice in three years. Mrs. L. T. Titsworth has also been absent only twice in three years.

An all-day sewing meeting has been held nearly every month, and over sixty children's garments have been made for the Children's Home and the Charity Organization Society. Several quilts have also been quilted or tied. Two of these quilts, beddings, used clothing and \$14.00 were sent to the Fouke School.

The budget system for raising money was adopted again this year with satisfactory results. The treasurer, Mrs. A. W. Vars, reports for the year ending October 1, 1923, receipts of \$684.09, and disbursements of \$632.22, with a balance on hand of \$51.87.

The society has been especially interested this year in some needed repairs in the parsonage, and \$414.56 has been spent for this purpose. The various committees have assisted our pastor in arranging the program for a Friday evening prayer meeting each month. At one meeting Miss Mabelle Phillips told us of her work in Russia, and about \$22.00 was received for that work. At another meeting Mr. W. D. Murray gave a graphic account of his visit to the Far East in the interests of the Y. M. C. A.

The Missionary Committee also arranged for a most interesting lecture on "Italiana Redeemed."

Several of our members attended the mission study lectures, and at one of our meetings some of our women gave reports of the missionary luncheon arranged by the Federation of Women's Missionary Societies. Last autumn the Refreshment Committee served supper in our church to sixty-five workers for the Near East Relief Campaign.

There have been the usual number of socials and suppers, with program following, which have added to the social life of our church, and increased by nearly a hundred dollars the funds in our treasury. One of the most enjoyable dinners, followed by an attractive Nature's play on the lawn, was held at the home of Mr. and Mrs. Charles P. Titsworth. The annual picnic and closing meeting in June, to which the New Market Woman's Society was invited, was enjoyed at the home of the Misses Ida and Etta F. Randolph. Last April twenty of our members accepted the invitation of the Woman's Society of the New York City Church to have luncheon with them, and in the afternoon we had the great privilege of

seeing the social service activities of the Judson Memorial church.

We are very glad to have Mr. and Mrs. H. Eugene Davis make their home in Plainfield while on their furlough, and the Missionary Committee have helped in furnishing their home. Furniture was gladly loaned, dishes were brought by one member and \$25.00 was donated for other expenses.

It has been a pleasure, also, to welcome Mrs. A. J. C. Bond, Mrs. Robert Randolph, Mrs. Frank Williams and Mrs. Frank Langworthy to active work in our society. During the year Mrs. Edward F. Randolph and Mrs. Nathan H. Randolph were called to the heavenly home. Mrs. Nathan Randolph was at one time secretary, and for many years, until failing health prevented, they were both active, faithful members of our society. Flowers and notes of sympathy have been sent to those in sorrow, and many calls have been made on the sick.

We trust that in these various ways we are helping to promote the interests of our beloved church and of Christ's kingdom in the world.

Respectfully submitted,

IDA SPICER HUNTING,

Recording Secretary.

REPORT OF THE PUBLISHING HOUSE

LUCIUS P. BURCH, MANAGER

(Read at the General Conference at North Loup as a part of the Tract Society's program.)

At the request of the program committee the business manager has prepared a supplemental report to the regular report of the publishing house as found in the printed Annual Statement of the Tract Society.

The publishing house has now completed its first full year in the new plant, and has been getting down to a schedule of production in the new surroundings. The coming year should see a greater degree of efficiency from the same help than the last fifteen months have shown.

In this connection we would like a moment to discuss costs and our conception of the work as being done in your plant. In the first place, there is the suggestion that it will be better to cut out all commercial work and confine ourselves strictly to denominational work. Let us look at the cold figures a little. The past year we produced \$36,156 strictly commercial work, \$14,369

Tract Society work, and \$2,046 other denominational work. By reference to our books we find that we paid \$2,400 rent, depreciation of \$196 per month, or \$2,350 a year, and interest on equipment notes of \$690, making a total of \$5,440 per year whether any work is produced or not. This is one-third the total denominational work. Can we stand this direct charge in addition to the cost of printing, or is it better to go on doing as much commercial work as possible, giving preference to denominational work?

We had expected to have some estimates from the United Typothetæ of America as to fair charges for the denominational work, but have been disappointed in not receiving them and therefore have made some comparisons based on the Franklin Price List.

We will take the SABBATH RECORDER first. According to the report the total cost of the RECORDER for the past year was \$11,417. Of this cost \$125 was for cuts; mailing and postage amounted to \$523, and the expense of the editor's office was \$1,923, making a total of \$2,573, exclusive of the printing. Deducting this from the total cost leaves \$8,844 as the cost of printing. Dividing this by 52 issues gives a net cost of \$170 per issue for the printing; to which should be added a considerable charge for handling the subscriptions, sending out bills and answering letters, for which no direct charge is now made. Using the Franklin Price List as a basis we find that the weekly selling price with a profit should be \$247, without mailing, postage, cuts, editorial expenses, or any of those things.

With the *Helping Hand*, using the same authority for our calculations, we find that the selling price, exclusive of the postage and mailing, for one year would be \$1,960, while our costs, including postage and mailing, for the past year was \$1,708.

In taking up the matter of the *Year Book* we find that cuts to the value of \$80 were used; it cost \$14.50 to mail and \$36.50 for postage. There were 117 pages of Conference minutes, 35 pages for the Education Society and 24 pages of 6 point tables, while 192 pages were standing from the reports to Conference. Consulting the same authority we find that the least selling price for this amount of work should have been \$1,675, and our total charge for 1,200 copies was \$1,217.39.

The same ratio we find exists in all the other publications. We are disappointed in not having figures submitted by a disinterested party for your consideration, but we have waited longer than we should already. It seems to us that as matter of economy we should continue to do all the commercial work we possibly can, of course giving preference to the denominational work, which we do now. In this connection we wish to say in all honesty that we strive to do that to our best. Of course there are times when it seems as though this was not the case, but I wish to assure you that if there is any possibility of slighting commercial work to get the denominational work out on time we do so. We have in our files a letter from one of our very good customers who withdrew their work from us because we did not get some work out as soon as they wanted it when we were trying to complete the *Year Book* and get out the quarterlies, and that firm's work would run into the thousands per year. What farmer never cut so much hay that he could not get it in before the rain came and caught him, or has not failed to dig his potatoes before some of them rotted? What manufacturer has never failed to make shipment of goods on the proper date? You all know that either one would be a curiosity in any community.

We are honestly laboring to give you the most possible for the least cost, and it is our belief that we are taking the proper course to accomplish that end. The manager would welcome constructive suggestions. The business office is open for the inspection of any interested, and if we are shown where we are in the wrong we will be very glad to change our plans. But from our experience and knowledge of costs in the printing field it is our belief that the present course should be followed, whether under the present administration or that of another.

We thank you for your patience in giving attention to this rather dry resumé of costs, but it was prompted to some extent by a request made by Brother Claude Hill to know something about the comparison of costs for the denominational work. We will be glad to submit more detailed figures should they be wanted at any time.

TO THE SMALL CHURCH

LOIS R. FAY

"For who hath despised the days of small things?" Zech. 4: 10.

O church despised and poor and small,
On high thou heardest a living call;
Thou chocest the God of love to serve,
From this thou wilt not to swerve.

Thou seekest not impressiveness
Of gifted song and regal dress;
But hearts, patient and tried and true,
Regenerate souls made wholly new.

The seventh day is God's own sign
'Twixt thee and sovereignty divine;
That sign thou cherishest in love
And keepest covenant above.

Though nations strong and proud and great
Increase to bold and rich estate,
Thou livest in humility,
Bearest the cross most willingly.

If steadfast faith and hope abide,
And humble love, not haughty pride,
God's kingdom shall fulfill through thee:
Thou buildest for eternity.

When comes the certain judgment day
And earthly grandeur falls away,
Thy humble ones who bear the cross
Will find their end is gain, not loss.

HOME NEWS

WATERFORD, CONN.—The Ladies' Aid Society of the Waterford Church held a harvest supper at the home of Dr. and Mrs. T. W. Rogers. The table was very attractive with a centerpiece of four candles, and beautiful calendula. Seventy-eight people were served with the delicious food, and, including money received from the sale of flowers and food, and donations, the sum of forty dollars was realized. This is to be used toward the apportionment for the Woman's Board. CORRESPONDENT.

WANTED

There is a place in Detroit, with full Sabbath privileges, for one or two Seventh Day Baptists who are competent steam fitters.

The undersigned will be glad to learn of places of employment throughout the world open to Seventh Day Baptists.

ELDER R. B. ST. CLAIR,

Chairman General Conference
Vocational Committee.

3446 Mack Avenue,

Detroit, Mich.,

Phone, Melrose, 0414.

YOUNG PEOPLE'S WORK

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

MISSIONARY ADVANCE

REV. WILLIAM L. BURDICK

Christian Endeavor Topic for Sabbath Day,
November 17, 1923

DAILY READINGS

Sunday—Advance by prayer (Matt. 9: 35-38)
Monday—By information (Acts 11: 1-8)
Tuesday—By visitation (Acts 8: 14-25)
Wednesday—By opening new fields (2 Cor. 10: 13-18)
Thursday—By personal sacrifice (2 Cor. 11: 23-33)
Friday—By generous giving (Phil. 4: 10-19)
Sabbath Day—Topic, How Obtain a Great Missionary Advance? (Acts 13: 1-12)

Missions are the heart of the Christian religion. This is true whether we are thinking of the purpose or the methods of missionary endeavor. From the beginning of Christianity till the present it has been missionary. The soul of Christianity is love, and this alone, would make it missionary.

Christianity has triumphed in the face of superhuman odds. Its triumph has come because it was missionary. The most of that which is good in our civilization today is the result of missionary endeavor. It can easily be shown that we ourselves would be heathen today had it not been for the missionary labors of the followers of Christ through the ages.

Looked at from the viewpoint of the triumph of Christianity great things have been accomplished; looked at from the viewpoint of what is yet to be done, the work of missions has just begun. It is still the colossal task of this generation.

The topic this week is, How Obtain a Great Missionary Advance? It is easy enough to suggest remedies when one is sick. Any one can do that, but will the remedies work? It is easy enough to suggest means by which missions may be advanced, but are they practical? And do they lie at the heart of the problem?

I. If there is to be any great advance in missions the followers of Christ must come to know and be impressed with men's need of Christ and the help he can bring

them. Not all who know the appalling need are touched by it, but men must know before they are stirred. Facts are the fuel that feed the missionary fires.

The missionary reading courses and contests fostered by the Young People's Board mean more than appears on the surface. They inform us regarding the world's missionary needs, and if pursued thoughtfully and faithfully will fire our hearts with zeal in the cause of missions.

II. There must be increase of love for our fellow-men if we advance much in missions. Love is more than a sentiment. It springs from one's entire being; it is the result of knowledge, includes the noblest emotions, and has its basis in the will. It is appreciating the value of another and willing his highest good together with a desire to give ourselves in accomplishing his good. Love always longs to give itself to and for the objects of its affection. When love as thus defined has gripped one, how can he help being powerful in missions? How can a mother neglect a child she loves! How can one who really loves his fellow-men be indifferent in missionary endeavor!

Seventh Day Baptist young people, and all Seventh Day Baptists, will push missionary enterprises to the uttermost if they love their fellow-men—appreciate them and will their good.

III. If there is to be any great advance in missions Christ's followers must give themselves and their all to the work. Luke-warm endeavor, either on the part of the missionaries or churches, will never accomplish much in missions. The missionary task is not a play-spell undertaking. It is a tremendous task and if successful, requires the hardest labor, the greatest patience, the profoundest wisdom and the most devout consecration. Missionary endeavors have often failed because the missionary was not able or willing to do the excessive hard work necessary, or because the home board lacked the patience to hang on till victory came, or because the churches lacked the consecration to support the work in the face of discouraging circumstances.

The sacrifices, hardships and superhuman heart-breaking labors necessary to succeed on the part of a small people heralding a neglected and despised truth are far beyond that required under other circumstances. The sooner young and old among

Seventh Day Baptists make up their minds to this the sooner will we accomplish what God has for us to do.

IV. In naming the things necessary for any great advance in missions we must never forget or fail to mention prayer, intercessory prayer. Men and women who have accomplished great things in the kingdom of God have always been those who agonized with God in prayer over a lost world.

V. After all is said and done we must rely on the Holy Spirit of God. When Christ was leaving the world he promised the Holy Spirit, and the promise was marvelously fulfilled on the day of pentecost, has been fulfilled in every generation since, and will always be fulfilled when Christ's followers pursue the missionary tasks with energy, patience, hard work, prayer and entire consecration.

THE FOUNDATION OF BOLSHEVISM

REV. C. A. HANSEN

When we mention Bolshevism, most people think of a wild man dressed in red, with long hair, and carrying some instrument of war. But this may in some instances be true, yet it expresses but a small fraction of what that term has come to mean to thinking people.

The word itself means, "Majority," and is the name of a political party in Russia, the same as Democratic, or Republican would be in our country, and so, on the face of it, would seem very innocent. But we must not be deceived with this explanation of that great political cyclone which has upset kingdoms, and may yet spread over all the earth.

THE ROOT OF IT

The foundation of Bolshevism is lawlessness; it is a disregard for law, and the author of law, which is God. It is a direct stroke at our Christian religion at the very foundation. Associated with the present régime in Russia, has been an attempt to overthrow the belief in God, and the Bible. Karl Marx has been presented as the great deliverer of our race, and has been placed in the form of statue side by side with Christ. Leading writers of the order have said that, "God is only a thing the rich have used to scare the poor into obedience, and

the sooner we forget God, the better it will be for all."

THE FAMILY

It is also well known that in their beginning, the Bolsheviks thought to do away with the family ties; the children were to be the property of the state, and marriage was of very little consequence, in fact one was reminded of the "Reign of Terror" in France in the years of 1793-1798. It was the Psalmist who said, "When the foundations are destroyed what can the righteous do?"

CZARISM VERSUS BOLSHEVISM

It has been said that Bolshevism is Czarism wrong side out. At any rate the wrongs of the Czar's government have not been bettered unless it is that some religious liberty has been granted to the people under the present order. Socialism in its worst form coming from German writers is practiced today with varying degrees in the great kingdom of Russia.

OUR LESSON

Jesus said that in the last days, lawlessness would abound, Matthew 24: 12, and we see today that what is known as Bolshevism is now overspreading Germany and Austria; and that England is threatened, in its Labor party; that Canada had a taste of it in her notable strike at Winnipeg, when the ultra labor faction declared the city under Soviet rule.

Those who understand the conditions in Germany tell us that what that people fear most of all is the "Red" propaganda, and that an army has to be kept to hold back the lawless forces. America has been free from an outward attack of this social disease, but how long may we be immune?

Let us remember that from the child up, there is a growing disregard for law and authority in our country. This may be verified in the present struggle to keep the prohibition on foot. Some students even declare that men are getting into the habit of breaking laws without any conscience in the matter. Where have the old-fashioned families gone, the families where the children obeyed and respected the parents? Is not the rising generation, especially in the large cities, being raised to have very little regard for parental authority? Wherever

(Continued on page 608)

CHILDREN'S PAGE

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

MEXICO AND SOUTH AMERICA

ELISABETH KENYON

Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
November 17, 1923

DAILY READINGS

Sunday—Our duty to them (2 Cor. 6: 4-7)
Monday—Why help them? (Matt. 7: 12)
Tuesday—How to treat them (Jas. 2: 8, 9)
Wednesday—Be just to them (Lev. 19: 13-18)
Thursday—Lead them to Christ (Luke 5: 10)
Friday—Send them the Bible (Col. 1: 25-29)
Sabbath Day—Topic, Children in Mexico and
South America (Mark 16: 20)

The children in Mexico are taught to be very polite and hospitable. When a stranger, either foreign or native, travels around in Mexico no matter where they stop there is always food and a bed ready for him. When one Mexican admires something that another owns he is told with great politeness that it is his, but of course the admirer never takes it.

The daily food of these near-neighbors of ours consists of corn-cake and fried beans called tortillas or frigoles. The Indian women (for there are both Indians and Spaniards in Mexico) and older sisters carry the babies around on their backs all day while they work or while they play. The women seldom sing to the babies but can be heard especially at meal time, crooning songs before their charcoal fires in front of their tents believing that these songs will make their pots boil. They wash all their clothes in the rivers.

Every Mexican boy who can buy or beg one wears a headgear called the sombrero, and they take great care of them too, for they are very proud of them and it is only the very poor boys who do not wear them. One of their great pastimes is to ride across the fields of beautiful flowers on their burros. These animals are also used for pack animals to carry their heavy loads. They enjoy playing a game called burro-corrido which is similar to the American boy's leap-frog.

Perhaps we Juniors are more interested,

or should be, in the boys and girls in South America, for there is a Seventh Day Baptist mission there. Can you tell where it is? Probably many of you have seen Rev. T. L. M. Spencer and heard the story of his work there, but if you haven't just hunt up the RECORDERS and see how much you can find. You know we generally remember things longer if we look them up ourselves than if someone else just tells us about them. Find out all you can, because in a very short time you are all going to do something to help our mission down there in Georgetown and the more you know the more you will want to help. Just watch the RECORDER for the new missionary work we Juniors are going to do this Conference year.

The Salem society is divided into three classes. The boys are learning the books of the Bible, the girls discuss the topics or read a Bible or missionary story and those under seven are in the Sunshine class. They gave \$8.00 to the Russian relief fund.

WHEN I GROW UP

MRS. ADA M. HALL

When I grow up, I'll be so glad
To do just as I please;
I'll never eat potatoes then
Nor 'sparagus or peas—

But I will live on apple pie,
And candy, too, and cake;
I told my mother that, she said:
"You'll have a tummy ache"—

And then I'd never wash my hands,
I never would obey;
And wouldn't even comb my hair—
I'd play outdoors all day.

But when the night time came, I'd kinda
Think that I might miss
My mother tucking me in bed
And giving me a kiss. —Storyland.

A REAL MENTAL TEST

We heard a little story the other day which we should like to see tried on those mental-efficiency fellows. If cleverly introduced it might take some of them down a peg.

A group of clubmen were talking, and the subject of dreams came up. Presently one said: "I remember reading of a dream so vivid that it was fatal to the dreamer. A man dreamed that he was living in the

days of the French Revolution, and was one of the victims led to the guillotine. When his turn came and the big knife descended, the shock to his nervous system was so great that it killed him; he never woke up."

This brought out various exclamations, such as "Most remarkable!" etc., but not one of the listeners discovered the flaw in his story. He waited a few minutes, and then said:

"Well, boys, you're a smart lot, I must say, to swallow that yarn. How in the world could any one know what that man had been dreaming about if he never woke up?"—*Boston Transcript.*

TOMMY'S DOG

A True Story

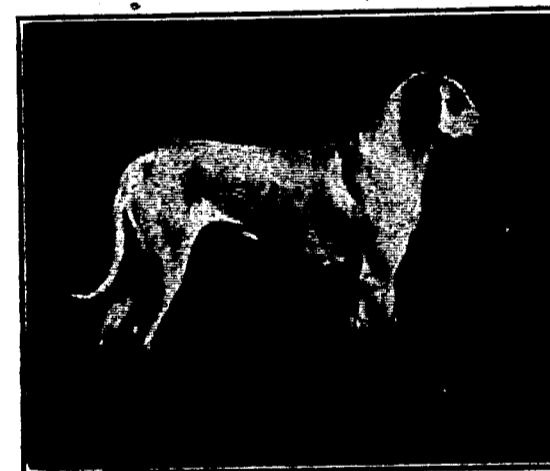
"Oh, Jim, hoo-hoo, Jimmie-e-e," Tommy called to his pal as he was going by. Jim turned back.

"What's up, Tom?"

"Oh, Jim, the best joke ever, it's so good!" and Tom went off into a gale of laughter.

"Aw, come on, tell a feller," and Jim was almost cross.

"Well," began Tom, "you know old Mr.



Fenster, the old farmer who lives up country a ways?"

"Yes."

"And you know how mean and stingy and close he is! and that they call him 'Split-penny'?"

"Yes."

"Well, some of the fellows down the alley have been having some fun—mean fun, of course, but they thought it was smart—taking things out of his wagon, like an egg or two, or a few potatoes and such, just to tease him and make him cross, you know. Yesterday when he came into town with his stuff, he stopped here with some

butter and he told father how the boys were teasing him.

"Father said to him, that if he wanted him, he might take Bull, our watch-dog, into town with him. Father said he would guarantee that the boys wouldn't touch a thing in that wagon. Mr. Fenster said he would take him, so father said to Bull, 'Get into the wagon; watch the things! Bull doesn't have to be told twice to 'watch.' Then Mr. Fenster went on into town, smiling to himself over the boys and their coming disappointment. He drove up to one of the grocery stores and carried in a basket of eggs. When he came out to get into the wagon and drive on, Bull wouldn't let him. Oh, it was so funny! Every time Mr. Fenster would try to climb in, Bull would go towards him and growl and show his teeth. Then he would try the other side of the wagon, but Bull was there. He tried coaxing and scolding, but nothing would do; then Mr. Fenster gave it up and went into the store and telephoned to father. In the meantime father and I had gone to Ashville for the day, and mother can't ever make Bull mind, so poor Mr. Fenster had to wait for us to come home. It was nearly six o'clock when he reached home and mother told us what had happened. We hurried right downtown and we found Mr. Fenster sitting in the store eating a supper of crackers and cheese and Bull peacefully 'watching' the stuff. Father called off the dog at once and Mr. Fenster said, 'It's a question in my mind, which is the worse evil, boys or dogs.' Oh, dear, it was so funny!"

R. M. C.

The picture is from page 15, December Kodakery, by permission.

QUEER PERFORMANCES

ANNE M. HALLADAY

Once when we went to grandma's,
On the big black engine train,
I'd close my eyes and in a jiff,
We'd start back home again,
And then my eyes I'd open wide
To see if it were true,
And we'd switch right around again,
And go as we should do.

Then at the stations waiting,
I'd watch the trains run by,
And soon they'd all be standing still,
And we'd commence to fly,
Or when "kerplump" we'd reach the end
Of next door's railroad train,
He'd roar and leave us sitting there
As still as still again. —Storyland.

TOMMY

BY ANNE PORTER JOHNSON

He was wandering down one of the halls of the large National Bank Building, trying to decide why he was so poor and hungry, while everybody else seemed to have plenty to eat and good clothes to wear. He came to a sudden stop, for, right inside an open door, lying on a desk, was a new, crisp, five-dollar bill.

"Whew!" he exclaimed under his breath, "I say, ain't that lucky, now?"

Tommy was well acquainted with the building, and knew this to be the office of Mr. Robert Martindale, a wealthy young business man of the city.

"Oh, he's sich a rich feller!" he continued to himself.

He looked down at his ragged clothes and bare feet, and thought of his mother, ill at home, and he reached out his hand, took the money, pushed it down deep in his pocket, and went on his way to the elevator, whistling as gayly as if stealing five-dollar bills was an everyday experience with him.

Well, it was not the first time such a thing had happened, for the boy had been sadly neglected through the eleven years of his life. His body, mind, and soul had all been starved. His pinched cheeks and big eyes plainly told of physical hunger, and his queer ideas of right and wrong just as plainly told of the lack of any kind of moral training.

He and his mother were cruelly poor, and when Tommy could pick up a little cash, as in the present case, he did it, thinking, if indeed he thought at all, that no one needed it more than he. Today he was hungry, and his mother was in great need of food and medicine.

He got safely out on the street, and with his hand clutching the bill in his pocket, was making his way rapidly to the nearest bakery, when, all at once, he exclaimed: "Now, I never onct thought of the pink lady! 'Twouldn't do fur her, I reckon. Really, now, what's a feller to do, anyway?" shrugging his shoulders. "The pink lady's awful nice and mebbly it ain't stric'ly proper, but I'm hungry. Mebbly if she was es hungry es I be, she'd take—no—I reckon she wouldn't."

Two Sundays before he made a mistake, and entirely without his volition, wandered

into a nice-looking building and found himself, much to his chagrin in a Sunday school, a unique place for him, to be sure.

"What would the fellers say?" soliloquized he, as he stood just inside the door, not knowing what to do.

The pink lady saw him at once, and after some coaxing she persuaded him to come into her class of boys about his own age. Everything was so completely new and strange to Tommy that he was greatly interested, and in the two days he had been in the pink lady's class he had, in some way, learned something that made his conscience tell him that it was not right to take the money.

"Aw, now," continued Tommy to himself, as he stood on the street, "mother needs it bad, she do. But the pink lady, she'd think 'twas wicked, I know she would. Well, now, what a fix to be in! A feller like me afeard of borryin' a fiver on 'count of a pink lady, what teaches him in Sunday school." He laughed aloud at the thought.

He was almost angry at the pink lady, blaming her for the disturbance which the money had caused in his mind.

"Most wish't I hadn't gone to that school. Aw, no, don't quite wish that, but—pshaw, now, if she was hungry like me, and sick like mother," still argued Tommy, "I bet she'd took it. No, she wouldn't neither. She's turrible good."

He finally decided he would go at once and spend the money for food and medicine, and think no more about the pink lady. He started on again, whistling as loud as he could, but he could not whistle loud enough to silence a voice from somewhere, that sounded for all the world like the pink lady's, and it kept saying, slowly and distinctly: "Tommy, it's wrong. It's wrong to take it."

"Aw, pshaw!" exclaimed Tommy, now thoroughly impatient, "what'll I do? There is that pink lady again. I wish't she'd keep still. Now, what's a feller to do in a fix like this? Here's the fiver in my pocket and mother an' me needs it turrible bad and the pink lady says it is wrong. I'm awful afeard I'm getting good. Wonder jest what she would say, anyways. Mebbly she wouldn't think 'twas so awful bad, if she knew how sick mother is. B'lieve I'll go and ask her. Still, I dunno; 'spect she'd

think 'twas kinder soft fur a feller to take a fiver, and then come and ask her what to do with it. What'll I do, anyway?"

He knew where the pink lady lived, and before he realized where he was, he found himself almost at her door. Just then he heard some one calling to him, "Why, Tommy, is that you? Come in, can't you?"

He was delighted and horrified at the same time, for, while he was glad to see the pink lady, yet he felt sure that the secret of that money in his pocket would come out, and—well—"she was turrible good."

But he went in, and she treated him as though he was the richest man in the city. Gradually she drew from him the pitiful story of his poverty, his own hunger, and his mother's illness. The deep pathos of it all touched her heart, and when Tommy looked up her eyes were full of tears. He was nonplussed. There was a time, long ago, when he cried himself, but he had found that a bun or pie taken from the bakery shelf, when the owner was busy at the other counter, or a dime or dollar picked up from—well, no matter where—would satisfy hunger a great deal better than tears. So he had quit crying and bent his energies to these more practical measures.

But when he saw tears in the pink lady's eyes he knew that she was sorry for him, and perhaps might take his part in the matter of the five-dollar bill.

"If you was cold an' hungry, an' sick," began Tommy, excitedly, "an' you'd see a—fiver on a rich man's table, an' you know'd the rich man didn't need it nohow, would you—take it?"

"Well, Tommy," she replied, thoughtfully, "it would be wrong to steal it, anyway, wouldn't it?"

"Aw, now," blurted out Tommy, forgetting himself, "he's a rich feller, and he don't need it. He ain't hungry, nor sick, an', anyway, he left it in plain sight on his desk. Mebbly he meant it fur me; who knows?"

He saw the horrified look on her face and realized what he had said. "Oh, Tommy, you didn't steal any money?"

There was nothing to do but to tell her the whole story. When he had finished she was silent for a moment, before she said, "Well, Tommy, it was wrong, wasn't it?"

"I dunno," Tommy replied, "I never felt jest this way about a fiver before."

"We'll have something to eat, and I'll send some food to your mother at once, and then we must take the money back to Mr. Martindale."

"Aw, now," exclaimed Tommy, thoroughly alarmed. "I can't do that, nohow. He'll have me in jail."

The pink lady did not know Mr. Martindale, but she hoped he would be lenient with Tommy. "I'll go with you, Tommy, and I hope he will not punish you very much."

It was terrible, but Tommy saw there was nothing else to do, so they started off. When they reached Mr. Martindale's office Tommy felt a strong inclination to make a run for the street, but a second thought convinced him that it wouldn't do, for the pink lady knew where he lived, and they would get him anyway.

Mr. Martindale gazed quizzically from one to the other, and there was a twinkle in his eyes, for they were a strange-looking pair.

"Mr. Martindale," she began, tremblingly, "this is Tommy, and he is very poor. His mother is ill, and they often have nothing to eat. Perhaps, Tommy," she said, turning to the boy, "it would be best for you to tell Mr. Martindale about the money."

Tommy surely was in a queer fix, and he did not know what to say. But they were waiting for him to speak, and something must be said.

"'Twas only a fiver, mister, an' I was awful hungry, an' mother was bad sick, an' we hadn't got no money, an' I see the fiver on your desk here, an' nobuddy 'round, an' I jest thought as how you was so turrible rich, an' wasn't hungry, nor sick, an' I jest—picked it up like. The pink lady here, she teaches us fellers right things at her Sunday school, an' she says 'tain't right to pick money up that way, so here 'tis," ended Tommy, with a sigh, as he handed the bill to Mr. Martindale.

"Well, Tommy, I think you are a brave boy to bring the money back. I—I—well, I was a poor boy myself not so many years ago."

"Aw, now, was ye, though?" exclaimed Tommy, glad to find some connection between such a rich man and himself. "An' did ye ever pick up money, mister, like what I done?"

"No, I didn't do that, Tommy, but when

a man knows how awful it is to be poor and hungry, someway his heart goes out in sympathy to hungry boys all his life."

"My!" thought Tommy, a little dazed at such an idea.

"Ah, Mr. Martindale, you'll not be hard on him, then, I'm sure," said the pink lady, with a sigh of relief.

"No," replied the man, slowly, "I was as poor as Tommy once, and I know what hunger is. It was very kind of you to come with him, and I'm sure you'll be successful in 'teaching him right things.'" he added with a smile.

She arose to go, and as Mr. Martindale opened the door for her, he said, "Never fear, I'll not be hard on Tommy, Miss—"

"Miss Butterworth," she replied. "I surely thank you for your promise, Mr. Martindale."

The man went back into the office, and pulling his chair close beside Tommy, he said, kindly, "Now, tell me all about yourself and your mother, Tommy."

Tommy told him the story, just as he had told it to the pink lady. A pathetic tale indeed it was, but he told it without any whining. The man listened quietly. When the story was finished he was greatly surprised to notice that the man's eyes were suspiciously red, and his voice trembled.

"Aw, now," thought Tommy, "jest like the pink lady. She cried too. Wonder why rich people cry so much! 'Cause they have more time, mebbe."

"Tommy," asked Mr. Martindale, suddenly, "why did you bring the money back, when you needed it so badly?"

"Well, the pink lady said as how 'twas wrong, an' so I—well, she jest made me bring it back."

"It wasn't right, of course, Tommy, for you to take the money. It was stealing, but by being brave enough to return it you have become a regular hero."

"Now, what's a hero?" thought Tommy.

"It was a hard thing to do, but it was right, and you did it, Tommy, and that's what makes a hero."

"I dunno 'bout me being one, then, mister, 'cause you see, she made me come. I told you she teaches us fellers right things. She's turrible good, mister," sighed Tommy, shaking his head dolefully.

"Now, Tommy," Mr. Martindale said smiling at this unique allusion to Miss But-

terworth's accomplishments, "if you are not in a hurry we'll take a little walk together."

"Whew!" thought Tommy, "these rags walkin' with sich a rich man. What if some of the fellers'd see me?"

Mr. Martindale took Tommy into a large store, and when they came out the boy's appearance had changed wonderfully. New suit, new hat, new shoes, clean hands and face, hair combed—Mr. Martindale hardly knew the boy, and as for Tommy, he was past speech.

Remembering his own bare childhood, the kind-hearted man made Tommy his special charge, and he and his mother were not hungry any more. His benefactor made it possible for him to attend school, thus fulfilling the great desire of his mother, who had seen better days.

Tommy says the best day of all his life was the day he stumbled into the Sunday school, and the pink lady coaxed him into her class.—*S. S. Advocate.*

An Irishman was being tried in a Kansas town. His was a petty offense. The judge asked him: "Have you anyone in this court who can vouch for your good character?"

"To be sure your honor, there's the sheriff."

The sheriff looked amazed. "Your honor," he declared, "I do not even know the man."

"Yer honor," came back the Irishman as quick as a flash, "I've lived in this country for more than twelve years and the sheriff doesn't know me yit. Isn't that a character for ye?"

"I is—" began Tommy.

"I am, not I is," corrected the teacher, promptly.

"I am the ninth letter of the alphabet," Tommy went on.

THE EASY WAY

Jimmy—Dad, what does a volcano do with its lava?

Dad—Give it up.

Jimmy—So does the volcano.

Tenderfoot—When the clock strikes thirteen, what time is it?

Second Class—I give it up.

Tenderfoot—Why, it's time for the clock to be fixed.

MARRIAGES

WHITFORD-SAUNDERS.—In Westerly, R. I., Sept. 15, 1923, at the Pawcatuck Seventh Day Baptist church, by Dr. C. A. Burdick, Edwin Clark Whitford, of Brookfield, N. Y., and Miss Emma Marguerite Saunders of Westerly, R. I.

WEGLAU-ATWOOD.—In City Hall, New York, July 7, 1923, Mr. Gustave Weglau and Miss Emily C. Atwood, both of Plainfield, N. J.

DEATHS

STARK.—Caroline Susan Green Stark the second of four daughters of Ira B. and Nancy Perry Green was born Dec. 27, 1834, in the town of Verona, N. Y.

Through the happy years of girlhood and and youth she grew up on the old homestead, where, a few mornings ago, she quietly dropped away into her long sleep. In the normal development of a beautiful life, she became a student of the old DeRuyter Institute, and there she accepted Jesus Christ as her great Teacher.

She became His devoted follower, and was baptized and joined the DeRuyter Church. On July 1, 1855 her membership was transferred to the First Verona Seventh Day Baptist Church. During the long years that followed, her helpful influence was felt in all departments of church work. A prominent and efficient member of the Ladies' Aid she here found one channel through which her practical religion found expression. To every one who came within the radius of her influence, her magnetism was felt, and it was a benediction and an inspiration.

Buoyancy, cheerfulness, and courage of the indomitable kind, were outstanding traits in that life. A bright smile was a winsome accompaniment of those flashes of wit and humor familiar to all who knew the joy of her friendship. Three great sorrows threw their somber shadows across her pathway, the death of her husband after 40 years of happy married life, that of a son at the age of three years, and a daughter in the bloom of young womanhood. But she smiled through her tears and her buoyancy and courage rose to meet the added burdens, and her faith remained unshaken in Him whom in early life she had learned to trust.

She was married to Jabes H. Stark, Oct. 6, 1864 by Eld. J. B. Clarke. Three children came to brighten the home, Susie, Courtland and Lucile, two of whom preceded their mother to the better world by many years. The husband departed this life almost nineteen years ago, but her brave spirit kept hopefully on with the loving companionship of the remaining daughter Susie. During all these years of sunshine and shadow

her many friends have been deeply impressed by those traits which have so distinguished her as a strong and winsome character.

A little past the midnight hour of the Sabbath morning of October 13, 1923, having within a little more than two months completed her 89th year, she quietly went to her eternal rest. Besides her daughter Susie and Mrs. Flora Palmer, the only remaining one of the five sisters, a large company of relatives and friends gathered at the church for the farewell services on Tuesday afternoon. There were appropriate decorations of beautiful autumn leaves and a wealth of floral offerings from loving friends.

T. J. V. H.

ASHLEY.—John Ashley was a son of Nelson and Maria Clark Ashley and was born at Italy, Yates County, N. Y., June 8, 1843. After about three weeks of intense suffering from an incurable disease he passed away at his late home in Milton township August 5, 1923.

At the beginning of the Civil War, when his country called for volunteers, John, at the age of eighteen, enlisted July 6, 1861, at Elmira, N. Y., in Company I, 33rd New York Volunteers. After 22 months of service he received an honorable discharge at Geneva, N. Y., June, 1863. While in active service he was taken prisoner at Savage Station and was imprisoned at Belle Isle for three months. He was an active member of the A. D. Hamilton G. A. R. Post at Milton. It was an impressive sight to see at the funeral service seven of his former comrades in arms who, although aged and feeble in body, still were keen to honor the memory and worth of a fallen comrade.

On December 24, 1865, John and Pharojine A. Garthwaite were happily married. The ceremony was the first one to be performed in the Rock River Seventh Day Baptist church and was solemnized at the time of the first Christmas celebration in that church. Rev. James C. Rogers was the officiating clergyman. For the greater part of the fifty-seven years of their happy wedded life Mr. and Mrs. Ashley have lived in this section of Milton Township.

In early manhood Mr. Ashley became a member of the Rock River church. He was baptized by the Rev. John L. Huffman.

Mr. Ashley is survived by his wife, a son, Henry Lewis who has lived at home and tenderly cared for his father and mother, a daughter Hattie E., wife of Lee Van Horn of Garwin, Iowa, and by four grandchildren.

H. N. J.

"To know how to say what other people only think, is what makes men poets and sages; and to dare to say what others only dare to think, makes men martyrs or reformers, or both."

SELF-CONTROL

I will be lord over myself. No one who can not master himself is worthy to rule, and only he *can rule.*—Goethe.

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(Continued from page 601)

we see a lack of regard for authority, we have Bolshevism in its beginning.

The minister who teaches that the Ten Commandments are done away, is in truth a spiritual Bolshevik, and is doing the same in the religious realm as the Russians have done in a civil way. Let us keep in mind that in science, health, religion, and all the handiwork of God, law reigns supreme, and to obey it, is to be happy, both for this life and eternity.

If thou knewest the whole Bible by heart, and the sayings of all the philosophers, what would it profit thee without the love of God and without grace?—*Thomas à Kempis.*



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

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Sabbath School. Lesson VII.—Nov. 17, 1923

OUR LORD JESUS A MISSIONARY. Matt. 9: 35-38; Mark 1: 29-39; Luke 8: 1-3; 10: 1; John 3: 16, 17.

Golden Text.—"God so loved the world, that he gave his only begotten Son that whosoever believeth on him should not perish, but have eternal life." John 3: 16.

DAILY READINGS

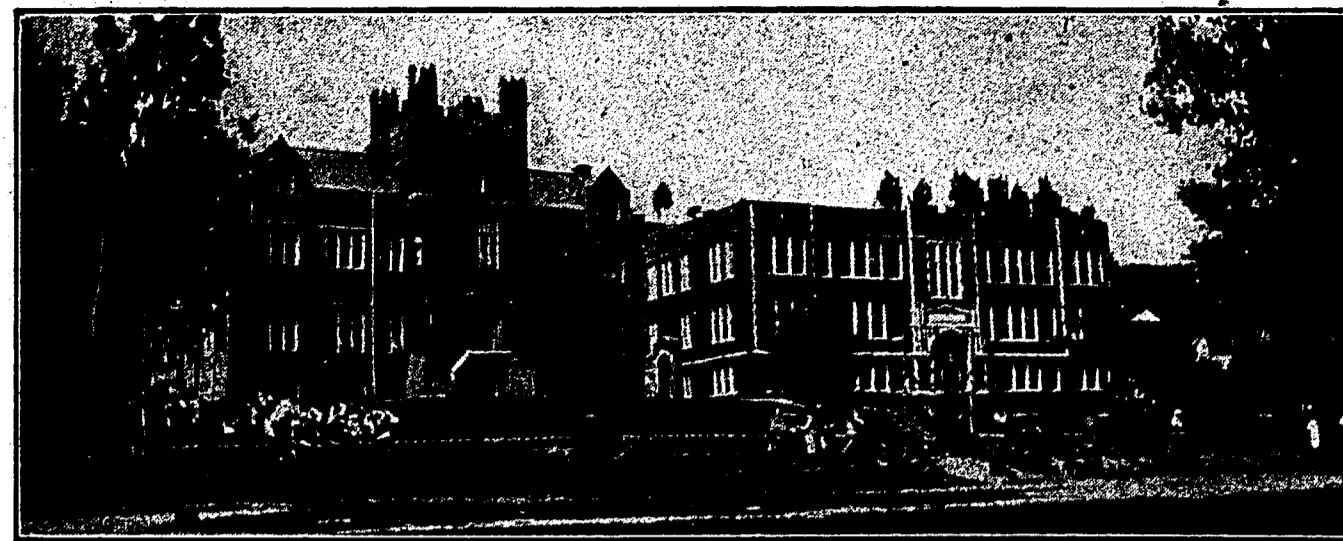
- Nov. 11—Matt. 9: 35-38. A Missionary Tour.
Nov. 12—Mark 1: 29-39. Preaching and Healing.
Nov. 13—Luke 8: 1-3. Missionary Converts.
Nov. 14—Luke 10: 1-12. The Training of the Seventy.
Nov. 15—John 3: 1-17. Personal Work in Judea.
Nov. 16—John 4: 1-15. Personal Work in Samaria.
Nov. 17—Psalm 40: 1-10. "I delight to do thy will."

(For Lesson Notes, see *Helping Hand*)

It isn't so much what we do, dear,
As it is what we leave undone,
That gives us the bit of a heartache
At the setting of the sun.
—M. E. Sangster.

'Tis the sublime of man,
Our noontide majesty—to know ourselves,
Part and proportion of a wondrous whole.
—Coleridge.

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—C. H. Spurgeon.

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