

# The Sabbath Recorder

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—C. H. Spurgeon.

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# SEVENTH DAY BAPTIST DIRECTORY

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

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(INCORPORATED, 1916)

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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.

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## An Ideal Autumn Day On the Old Erie Road

Here we are aboard the Southern Tier Express on the old Erie—our home road of other days—bound for the semiannual session of the Western Association, to be held with the Second Alfred Church. Brother A. J. C. Bond and the editor both love God's great out of doors, and in this daytime ride, they are enjoying the needed rest which comes from forgetting the routine of office work with nothing to do but to admire the magnificent mountain scenery along the headwaters of the Delaware River, and through the rich farm lands that are watered by the beautiful Susquehanna.

It is the first day of November. Some writer has called these autumn days "the melancholy days" of the year, but we think something must have been wrong with his spectacles, to cause him to give such a name to the crowning days of the year.

The one who lifts up his eyes unto the hills in any season of the year, may, if he will, behold wonderfully inspiring things, and get some conception of Jehovah's love for the beautiful and the sublime.

This morning there is nothing melancholy about the sun-illuminated hills and valleys, with the river winding through on its way to the sea.

Nature has indeed put off her robes of many colors which the frost artist had painted with beauty unspeakable in early autumn; and in these passing days she is casting to earth the faded remnants of her summer dress, and, donning November's somber drab, she stands in subdued silence waiting for the coming of the frost king.

Nature's revealing time is here. Imperfections, which had been hidden beneath her summer robes, now stand out stripped and bare. Every crook and knot and blemish is plainly seen.

But we will not focus our lenses upon the defects. No good can be gained by magnifying them. There are many beautiful things to admire if we have a mind to look for them; and when seen, the imperfections will be forgotten.

On every tree and bush may be seen the new and hardy growths to reveal what the

spring and summer have been doing for the trees.

What if all the bird-songs are stilled? What if the currents of life in tree and shrub have slackened in their courses until nature seems dying? What if the hills do stand stripped and bare under the chill of autumn winds, and everything points to approaching winter! There are still left signs of promise for brighter days beyond the snow and ice, when buds shall burst into bloom again.

Under the peculiar light of a lowering sun, streaks of sunshine are chasing away the shadows along the hillsides and over the plains. I love to think of the sunshine that is ever chasing away the shadows of life. Never has there been a winter so dark and cold that sunshine could not drive it away and bring in the flowering spring.

Even the bare branches from which dead leaves have fallen are holding out to you, on the very tips of their fingers, buds of promise that life shall be renewed in perennial beauty in a new springtime of nature's resurrection.

I am glad that those of us who have reached the November days of life can read such blessed lessons from the pages of nature's open book. If when a man's summer is ended and his revealing time is at hand, there shall be substantial growths to abide forever, happy indeed will he be. For those growths, under God, may give him the comfortable assurances of a coming springtime in a land where frosts are unknown.

Would that my pen could portray all the possibilities awaiting the young men and young women of today, who are still in life's springtime, faithfully sowing their seed and preparing for its autumn days. Boys and girls, the harvest is inevitable. Only a wisely improved springtime will bring a happy and fruitful autumn. Your destinies are in your own hands. But God plans to help those who will help themselves.

When in life's autumn you shall stand stripped and bare; with your springtime

beauty faded, and the strength and vigor of your summer growing-time departed, happy will you be if the substantial growths of true manhood abide, and you are able to stand, as serenely as nature stands today, having the full assurance of a renewal of life beyond the chills of winter.

**Semiannual Meeting** It was an hour after **Second Alfred Church** dark when we reached Alfred Station after our restful day on the Erie, and to our surprise we stepped from the car into a carpet of snow—the remains of a snowfall of the day before. The night was wintry, and for two days, —even though they were sunny days—patches of snow remained on the north sides of buildings and on shady hillsides.

The meeting on Sabbath eve, with its sermon by Rev. W. L. Burdick, secretary of the Missionary Society, and its testimony meeting led by Lester G. Osborn, of the theological class, made a good preparation for the Sabbath services.

Sabbath morning was cool, but bright and sunny; an ideal day for a November meeting. The automobile has come to be a great help toward securing large audiences for such meetings, and on this Sabbath the church was crowded, gallery and all, with people from Andover, Independence, Genesee and Ceres, to hear the message by Rev. H. Eugene Davis.

In the pulpit were Pastor Simpson, in charge; Rev. Gerald D. Hargis, pastor at Little Genesee, and Brother Davis who was to preach. We are glad that so many of our churches are having the opportunity to hear his inspiring and hopeful message on "The Present Day Challenge."

We were deeply impressed when the great congregation united heartily in the Lord's Prayer. The multitude of voices reminded us of the deep undertone of many waters on the seashore. The very tone of the songs seemed to bespeak the prevailing spirit of true devotion expressing itself in rich melody. And when a portion of the faith-chapter of Hebrews was read, everybody was prepared for the message. The music, the prayer, the scripture reading, had tended to strengthen the ties of love and devotion that bind Christian hearts together.

At eleven o'clock and at two, the children retired to the schoolhouse where two excellent meetings were held in charge of Ruth Marion Carpenter and Elizabeth Ran-

dolph. Miss Carpenter will tell about these meetings in the Children's department of the **SABBATH RECORDER**.

The noonday recess was well improved in a social way. The sunshine had modified the weather so there was comfort out of doors among the great gathering of autos surrounding the church, as well as within the house. The excellent and wholesome dinner and supper were served in the church parlors where ninety persons could be fed at one table and in all the spare moments of recess times, H. Eugene Davis held a crowd of old and young, all of whom were deeply interested in his unusually fine collection of Chinese curios.

The afternoon of Sabbath was a "My Message" session. Five brethren had been asked to bring the message each wanted most to give. From 2.30 to 4.20, the time was filled with messages, condensed, and packed full with the things the speakers wanted to say. Here is the program for that session:

2.15 Praise Service	Led by Dea. Silas Whitford
2.30 My Message—"Strengthen the Ties that Bind"	Editor T. L. Gardiner
3.00 My Message—"Facing Right, and Going"	Director A. J. C. Bond
3.20 Vocal Solo	Miss Eleanor Prentice
3.30 My Message:	Sec. Wm. L. Burdick
3.50 My Message—"Privilege and Responsibility"	Missionary H. Eugene Davis
4.10 Music	
4.20 My Message—"A Program of Religious Education"	Supt. Walter L. Greene

It was out of the question for the editor to even take notes of the other speakers, and he could not see that any of them spoke from notes which might be borrowed, so he will be excusable for not trying to tell what they all said. Mr. Davis' message was illustrated by the use of some of his China things. He showed the great difference between heathen faith and Christian faith.

In the evening, after Director Bond's sermon, there was a live "Expressional Meeting," or general conference on the work of our denomination.

This Sabbath was a great day for the Second Alfred Church; and we trust that the uplifting influence of the excellent meetings will be felt in all the churches of the Western Association.

This is the editor's old home association.

Every nook and corner of it is filled, in memory, with the scenes of other days. Here he worked his way seven years through college and the seminary; near this church he had his first revival in which precious souls found their Savior; within the boundaries of Second Alfred he taught his first two schools more than half a century ago, and among the little churches of the Western Association he did his first work as missionary evangelist.

Most of the yoke-fellows of early days have finished their work and gone to their reward. Their names are graven in marble or granite in cemeteries throughout the land. They rest from their labors; but their work is going on. We never saw the Second Alfred Church in better condition. All signs show clearly that the Lord has left here a goodly company of men and women who care for the welfare of the church.

Two male quartets, made up impromptu, rendered good services during the meetings.

One encouraging feature was seen in the deep interest taken in the Forward Movement and in the new "Parallel" movement for this year to complete certain needed things that belong to the five-year plan.

Eugene Davis is being kept very busy; but he says he is having the best vacation he ever had.

**Strengthen the Ties That Bind** When the program committee of the Semi-annual Western Association requested me to say the things I wanted to say most in the "My Message Meeting" of Sabbath afternoon, my heart responded with this theme: "Strengthen the Ties That Bind."

I soon found it impossible to get into a thirty-minute talk anything like *all* I wanted to say; and so condensed the subject as best I could, giving only the most important points. If the entire denomination could lend me their eyes (I can not ask for the loan of their ears) I have some things I think I would like to say if I knew this would be my last message. For more than fifty-three years I have been busy in important fields of work in the East, the West, the North, and the South. And I am impressed with certain important matters which must have much to do with the welfare of the denomination in the years that are coming.

The word "tie" has but three letters, but it covers a great deal—it has a large con-

tent, a broad and far-reaching significance. Without pausing to note its use in physical things, we soon find the definition broadening to include the moral and social qualities that constrain and hold hearts together in bonds of love, friendship, loyalty to a common cause, and to the path of duty.

Ties of true friendship are always strong. When friendship weakens, its ties cease to bind hearts to one another, and the spirit of coldness and indifference prevails. Ties of religion are among the very *strongest* that bind men to any good and common cause. To neglect these ties means death to the cause; hence it is well for any people to be able to sing with a genuine, heartfelt spirit and with the understanding: "Blest be the tie that binds our hearts in Christian love."

**Strengthen the Sabbath Tie** The one bond that holds Seventh Day Baptists together as a separate people is the Sabbath truth. It is a distinctive truth, *fundamental* and *important*. The Sabbath was the first religious institution established by Jehovah, and was designed to be forever a sign of his presence, the one foundation of a loyal life in relation to God. It is the one institution given to keep God in mind and to promote personal loyalty to a personal God. Thus the Sabbath truth lies at the very foundation of religion. To disregard it means starvation for the soul. A Sabbathless people must become a godless people. To forget the Sabbath means to forget Jehovah, and that means ultimate ruin for the race.

All the ties of our religious life have something to do with making strong this great bond of union which makes us one as a people. A little denomination, widely scattered, having to brave the combined influences of the world and of larger denominations, must strengthen every tie by which this bond is made strong.

There is nothing like an empowering personal religion to bind human hearts together. This is as true of churches and communities as it is of individuals.

There are many threads that enter into the make-up of the one bond that holds Seventh Day Baptists together, and every thread must be strengthened if this bond is to be strong. Let us look at some of them, in the following brief editorials.

**Strengthen the Home Ties** If the ties of religion and loyalty are to be strong we must go back to the homes of Seventh Day Baptists for the beginning. The ties that bind the children in our families to life-long bonds of love and loyalty; the ties that hold children to the faith of their fathers; and that tend to hold them true to the Sabbath and to the church, are made in the home.

Most of us who have grown old in the Master's service and who still love to labor for the causes we hold dear, received our first start in denominational loyalty in the humble homes of loyal fathers and mothers. They were homes where the Sabbath was sacredly observed as God's holy day, and where the blessed influences of mother-love made the moral atmosphere in which we lived. Christ and the church were given their rightful place in the estimation of our parents, and there was no chance for doubt as to their loyalty to both.

When I was about seven years old, in the first spring after my step-mother came into our home, she fixed me up to go to Sabbath school. I had never been before, for during the months since my own mother died I had lived in different places among neighbors. One Sabbath when my new mother had fixed me up in a plaid belted tunic with a white collar and pretty tie, covering my bare feet with a pair of her own shoes and stockings, she went to the stand and handed me her own precious testament to carry, saying you may take this if you will be real careful. It was a gilt-edged, leather covered testament, very fine for those days, —seventy-two years ago last spring—one that her pastor had given her years before, and it was highly prized by her. Knowing how precious it was to her, I had scarcely dared to touch it myself, and to this day I find it difficult to fully express my great surprise and joy as she placed the precious book in my hands, trusting me to carry it! It was a revelation to me of her loving mother-heart such as I had not realized before, and enthroned her in my heart for all time to come. Proud as a king, I marched away two miles to Sabbath school, and to this day I remember what the lesson for that Sabbath was about.

Then and there, began the sweet-spirited influences of that mother which sweetened our home-life through all the years of childhood and young manhood. My parents were loyal to the church and to the denom-

ination. In their home, and in grandfather's home the SABBATH RECORDER was highly prized, and looked for each week as eagerly as though it were a letter from home. I do not remember of its ever being ill-spoken of or unkindly criticized. The entire atmosphere of our home was one of loyalty. I have no doubt about the effects of such home-life upon my future attitude to the Seventh Day Baptist cause.

Once when I could not find the cows that ran in the woods, and darkness drove me home without them, grandpa lighted up his old tin lantern and started with me to find them. The light shone out of it on only one side, leaving darkness behind us. I will never forget how scary the darkness was! It seemed like that of Egypt—a darkness that could be felt. Through a thick hemlock forest grandpa went for more than a mile and his little boy followed close at his heels in the light he carried, carefully stepping in grandpa's tracks, putting his little foot in the very footprints as fast as they were made.

Fathers, mothers, grandfathers in the homes of today, have you ever thought how closely the dear ones are walking in your tracks? Amid the darkness of a sinful world your children are watching the little light you may be carrying and following closely in the path you tread. Brother Eugene Davis said in his sermon at Alfred: "What the next generation will be and do will depend upon what we do now."

When a father, anxious for a boy who was going wrong, pleaded with Mr. Moody to try to get the boy into the Bible school, Moody said: "Do you go to the school yourself?" "No," said the father, "but I want my boy to stop running away from the church to watch the ball game; can't you help him?" Moody promptly refused to try unless that father himself would go to Bible school.

On the very next day of service that father took his place in the Bible class unbeknown to his boy. After hanging around the church door until the other boys were about to enter this boy, as usual, started for the ball field. But some of the other boys urged him to go in with them. Finally, one of them said, "Come on, your father is in there." Much surprised the youngster said: "What! My dad in there?"

On peeking through the door, sure

enough, there sat his father in the Bible class with book in hand; and in went the boy, who soon came to like to be there. Are there any Seventh Day Baptist fathers and mothers living indifferent to spiritual things; caring little for the Sabbath; living for the world, turning a cold shoulder to the church, and neglecting religion? What evidence have you that the dear ones who sit around your table will sit with you in the kingdom of heaven? Is father going wrong? Is mother indifferent to the spiritual welfare of the children? If so, then the children will most likely walk in your footsteps and you are settling the question as to what their course shall be, and as to what they will do for the denomination in years to come.

Oh! friends! I plead with you: strengthen the ties of religion and of denominational loyalty in your home, if you would raise up strong men and women for the cause your fathers loved.

**Strengthen the Ties Of Mutual Confidence And Cordial Co-operation** A small company well united supporting one another by careful team work can do wonders for the cause to which they are loyal.

Edward Everett Hale told the story of how three soldiers in Paris at the time of the Commune, held their ground for hours against a great mob. They stood back to back so that each one faced one third of the circle. No move to violence could be made without being seen by one of the three. There they stood, each one, trusting the others to look out for their part, attended to his own section of the circle. There was perfect confidence between them; they all had regard for the general cause for which they stood, and, united, they were able to succeed. Had one soldier doubted the others: had the Zouave criticized the infantrymen for not being one of his own tribe, or for using a different weapon from his, or had each been suspicious of the other; had they disagreed as to the best methods of defense, there would have been little hope for victory.

Here we are a little band of Seventh Day Baptists beset by great masses working against us, and, if we are to hold our own, the ties of mutual confidence and of practical co-operation must be made strong.

Between our three colleges; our several

sections with their local interests; our societies and boards; our East and West; our North and South, there must be that mutual confidence and spirit of loyalty to the general welfare, which was so well illustrated by the three soldiers in France.

Then I plead with all Seventh Day Baptists, to strengthen the ties of brotherly love and co-operation that will make us one people, loyal and true.

**Wait a Week** We have not yet mentioned all the ties that bind which should be made strong by Seventh Day Baptists; but time and space forbid further writing today; and we must ask our readers to wait a week for the rest of "My Message."

### ALFRED THEOLOGICAL SEMINARY

Historically and legally the Seminary is part and parcel of Alfred University, under the same president and board of trustees. For purposes of administration, the Seminary is recognized by the University and at Albany as a separate school. Practically it is a school of Religious Education at Alfred University. We have twenty-one students this semester, fourteen men and seven women. At least seven of the students are in the ministry or have the ministry in view; and two are wives. We confidently expect that these latter will be sympathetic and helpful in the work of their husbands.

Our students are taking work according to the following subjects and numbers: Life of Christ—four; The Greek New Testament—four; The Hebrew Old Testament—six; Survey of Theology—five; History of Religions—eleven; Religion and Morals of the Bible—thirteen. Dr. William C. Whitford, Professor of Hebrew, Greek and English Scriptures, is greatly pleased because of the number of students who are taking Hebrew; one of these is a college professor.

College students who major or elect work in the College department of Religious Education receive credit at the College Office for work in the subjects named above.

It ought to be added that probably we never had a finer group of young men and women taking work in the Seminary. That does not mean that we have not had fine young men and women here before.

Alfred, N. Y. ARTHUR E. MAIN.

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

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

**THE PARALLEL PROGRAM**

The parallel budget will be found on the back cover page of this number of the SABBATH RECORDER. All money should be sent to Prof. William C. Whitford, treasurer, Alfred, N. Y.

The treasurer will keep strict account of all money sent in on this parallel program, which might have been called a completion program with equal propriety. But by whatever name we call it, the items which it covers are appealing tremendously to Seventh Day Baptists.

Pledges should be sent to A. J. C. Bond, Plainfield, N. J. It is our purpose within a week or two to indicate in these columns just how much of the \$35,000 of the parallel budget has been pledged. We are hoping to hear from certain quarters before that time.

Of course there are certain assurances which almost amount to pledges. We feel morally sure, for instance, that certain churches will do certain things, because there are consecrated and enthusiastic leaders in those churches who are going to make an effort to do something specific. These, however, can not be included in our list of pledges. We shall be glad therefore to receive definite pledges. The names of subscribers to this fund will not appear, of course. It is our plan to publish the number of pledges, the amount of each pledge, and the sum total.

Watch this page.

**I WAS AT BATTLE CREEK**

The dominant notes of the sessions of the Northwestern Association held at Battle Creek, Mich., may be said to have been three. They were "Evangelism," "Missions" and "The Sabbath." In the program prepared by the Sabbath School Board the prevailing emphasis was given to evangelism. The messages of the speakers were

warm, and strong, and clear-ringing. And the discussion was practical, constructive, and illuminating. The presence and messages of Brother H. Eugene Davis brought us into very close sympathy with foreign missions, and helped us to feel the pressing call of the China field.

There was more than the usual amount of time given for discussion, and the opportunity was taken advantage of in a very sane and helpful manner.

Letters recently received from certain Sabbath-keeping Christians in Jamaica were read by Rev. R. B. St. Clair, and their pleadings stirred our hearts. The door of opportunity seems to be standing wide open in the British West Indies. At least Seventh Day Baptists can not shut their ears to these cries until this field is visited and the situation investigated.

This was the spirit and judgment of the delegates present at the Battle Creek meetings, and many who were present favored an effort on the spot to raise sufficient money to send a man to Jamaica.

One of our most loyal pastors, remembering that our total askings for the year amount to \$100,000, felt impelled to ask the Lord to help him keep his seat, in the face of the appeal made by these communications from the West Indies. He is the pastor of a church that makes its quota year by year. And they propose to raise half the amount of their regular budget for the parallel program. But in the face of it all, this same pastor said at the close of the session, "If they undertake this business I'll give something."

Another delegate thought seriously of presenting a resolution asking the Missionary Board to send a man and to apportion the expense among the churches of the Northwestern Association.

Still another felt sure that one hundred persons could be found in the congregation who would give five dollars each for this Christian enterprise. And in response to this suggestion, another man said, (this, again, privately), "Count on me and my wife for ten."

What was wise to do under such pressure from the people, and in view of what

(Continued on page 616)

**THE STANDING OF THE CHURCHES**

October 31, 1923

Churches	Quota	1919-20	1920-21	1921-22	1922-23	1923-24
Attalla	\$ 340	\$ 17.00	\$ . . . . .	\$ . . . . .	\$ 5.00	. . . . .
Adams Center	1,530	1,230.98	708.00	710.85	816.58	\$ 373.50
First Alfred	5,890	3,335.61	3,876.42	4,121.00	2,957.00	767.11
Second Alfred	2,940	768.34	1,145.90	1,358.13	1,577.43	139.35
Albion	1,870	622.27	279.83	95.00	327.07	. . . . .
Andover	620	148.49	201.25	63.35	206.87	24.10
Battle Creek	1,880	1,893.00	2,487.87	1,880.00	1,880.00	. . . . .
Boulder	920	460.00	920.00	460.00	220.00	. . . . .
Berlin	970	. . . . .	308.37	541.01	436.86	20.00
First Brookfield	1,490	769.60	1,550.58	1,072.34	1,054.93	132.37
Second Brookfield	1,240	987.56	1,157.50	613.63	801.81	20.00
New Auburn	770	400.00	258.65	211.28	45.25	. . . . .
Chicago	830	1,009.60	926.60	884.16	1,059.50	125.00
Cosmos	220	46.00	88.00	40.00	77.00	. . . . .
Carlton	960	352.97	247.39	182.88	129.28	. . . . .
DeRuyter	910	910.00	677.00	814.50	708.00	55.00
Detroit	. . . . .	. . . . .	. . . . .	140.00	225.00	. . . . .
Dodge Center	1,240	1,250.00	458.45	275.58	501.77	45.65
Exeland	220	45.00	20.00	50.00	. . . . .	. . . . .
Farina	1,650	1,650.00	1,019.95	1,161.64	1,336.02	122.15
Fouke	720	664.38	88.00	115.00	157.00	. . . . .
Friendship	1,200	430.00	679.83	536.00	232.50	75.00
First Genesee	1,970	985.00	1,895.79	1,197.17	1,211.00	100.00
Gentry	650	480.50	355.66	167.50	37.50	. . . . .
Grand Marsh	280	. . . . .	98.01	25.00	16.00	. . . . .
Greenbrier	340	. . . . .	70.00	50.00	100.00	. . . . .
Hammond	460	703.00	619.54	575.01	568.50	. . . . .
First Hopkinton	2,860	114.53	1,178.68	1,351.29	1,255.11	. . . . .
Second Hopkinton	880	132.15	75.00	194.23	153.63	54.99
First Hebron	520	. . . . .	150.00	520.00	232.00	. . . . .
Second Hebron	370	. . . . .	67.00	22.00	56.00	. . . . .
Hartsville	700	80.00	110.10	62.00	145.00	5.00
Independence	1,070	1,360.00	1,100.00	565.00	855.00	. . . . .
Jackson Center	1,180	200.00	95.00	160.00	96.59	. . . . .
Lost Creek	910	910.00	910.00	910.04	409.73	199.98
Little Prairie	370	. . . . .	150.00	66.60	46.00	. . . . .
Los Angeles	240	275.00	240.00	240.00	345.00	. . . . .
Middle Island	730	90.00	100.00	190.25	60.00	. . . . .
Marlboro	990	1,030.00	1,004.51	443.77	455.00	26.50
Milton	4,460	2,300.00	3,501.24	3,345.00	2,949.00	675.00
Milton Junction	1,990	1,138.74	2,240.00	1,202.00	1,562.75	100.00
Muskegon	. . . . .	. . . . .	. . . . .	25.00	. . . . .	. . . . .
New York	660	1,075.00	948.06	1,077.41	1,167.41	55.50
Nortonville	2,240	2,240.00	1,440.00	749.00	1,250.00	. . . . .
North Loup	4,180	4,180.00	4,180.00	2,350.00	3,190.00	400.00
Piscataway	930	571.62	412.20	931.16	714.69	113.50
Plainfield	2,440	2,071.62	2,975.30	2,884.91	2,656.24	348.50
Pawcatuck	3,840	3,483.29	3,993.17	3,902.01	3,840.00	1,327.06
Portville	210	210.00	210.00	210.00	. . . . .	. . . . .
Roanoke	400	97.00	114.00	75.00	50.00	. . . . .
Rockville	1,340	172.00	135.00	245.00	261.00	. . . . .
Richburg	390	293.00	390.00	192.10	195.00	5.00
Riverside	1,030	925.00	820.05	1,216.61	1,158.34	. . . . .
Ritchie	900	650.00	69.50	271.52	173.00	. . . . .
Rock Creek	. . . . .	. . . . .	. . . . .	13.00	10.00	. . . . .
Salem	3,220	3,213.50	2,634.55	3,309.20	1,850.30	752.50
Salemville	580	80.46	290.00	142.50	. . . . .	. . . . .
Shiloh	3,550	1,344.04	3,674.30	1,637.01	1,873.26	. . . . .
Scott	490	. . . . .	1.00	33.00	24.00	11.00
Syracuse	270	88.99	107.72	78.22	76.00	. . . . .
Southampton	90	120.00	40.00	20.00	30.00	. . . . .
Stonefort	350	107.00	100.00	159.00	. . . . .	. . . . .
Scio	180	7.71	. . . . .	5.00	. . . . .	. . . . .
First Verona	820	800.00	827.12	820.00	665.86	168.75
Waterford	490	540.00	512.25	428.67	611.33	93.00
Second Westerly	220	275.00	230.00	230.00	235.00	290.00
West Edmeston	550	550.00	345.00	300.00	360.00	. . . . .
Walworth	880	248.60	499.56	248.50	294.75	50.00
Welton	700	610.00	700.00	700.00	700.00	175.00
White Cloud	1,020	185.00	26.73	203.25	250.00	. . . . .

(Continued from page 614)

might be the leading of the Holy Spirit? We trust the Lord was leading, and that he is still leading us. It has already been made known to readers of the SABBATH RECORDER that two men are to be sent to Jamaica. The Tract and Missionary boards are both back of the move. It is expected that the people will provide the funds for traveling expenses. The two men chosen are Secretary William L. Burdick of the Missionary Board, and Rev. Carl A. Hansen, pastor of the Chicago Church.

Now that the boards have taken favorable action, what are we going to do about it? Doubtless the boards were influenced much by the spirit and judgment of the delegates present at Battle Creek, as the evident desire of that meeting was reported to the board by one who was present at that association.

Possibly the person who thought one hundred people could be found who would give five dollars each, over-estimated the number. Let us allow fifty per cent for the possible excitement under which the good brother may have been laboring. At that rate fifty persons would have actually given five dollars each. Now, let us allow another fifty per cent for natural shrinkage which accompanies the cooling off process.

Are there twenty-five persons who were at the Northwestern Association who will send five dollars to Frank J. Hubbard, Plainfield, N. J., or to Samuel H. Davis, Westerly, R. I., on the very proposition which agitated our minds and pulled our heart strings at Battle Creek?

When you have written your check, please address a postal card to me upon which you have written, "I was at Battle Creek." When twenty-five postal cards have been received I will make note of the fact on this page. Here is my check.

P. S.—This effort to secure one hundred twenty-five dollars from those who were present at the Northwestern Association is not meant in any way to prevent others from having a part in this good work. In fact one small church of the Eastern Association has already fifty dollars in hand for this fund. I believe it is estimated that something like five hundred dollars will be needed.

### SEVENTH DAY BAPTIST GENERAL CONFERENCE

#### Contributions for October, 1923

Forward Movement:	
Adams Center .....	\$ 83 00
First Alfred .....	124 37
Andover .....	7 10
First Brookfield .....	100 00
Friendship .....	75 00
Hartsville .....	5 00
Marlboro .....	26 50
Milton .....	175 00
North Loup .....	233 34
Piscataway .....	60 00
Plainfield .....	216 50
Salem .....	176 00
First Verona .....	20 00
Welton .....	175 00
Second Westerly .....	290 00
	<hr/>
	\$1,766 81

All But Alfred University:	
North Loup .....	\$166 66
Scholarship & Fellowship:	
Second Alfred .....	\$5 00

Respectfully submitted,  
WILLIAM C. WHITFORD,  
Treasurer.

Alfred, N. Y.,  
Oct. 31, 1923.

### WHEN WINTER COMES

GEORGE I. SILL

When through the bare and frozen woods  
The loosened dogs of Winter howl,  
And rage o'er fields turned sere and desolate  
To clamor at the door;  
Remember then these peaceful Autumn days.

How passing fair the dome of heaven now,  
In space illimitable!  
The mighty sun with ardor tireless,  
Scarce modifies to us, our puny sight,  
Its sapphire hue, translucent,  
While mind in chaos, vainly strives  
The mystery of its deep and vast expanse,  
To penetrate.

A golden sheen enwraps the plain  
Where erst the smiling harvest stood;  
And see beyond, up through the crystal air,  
The mountains rise  
In terraced beds of flowers gay  
To deck the dying year.

Yet when the visage grim of death appears,  
And fields are sere and desolate,  
Or wrapped, mayhap, in argent cerements  
cold,

While dogs of Winter howl and whine  
A parting requiem;  
Be not dismayed as one devoid of hope:  
Dark in the silent, gracious mould beneath,  
Quickens another year to life;  
And there the myriad souls of blossoms wait  
To burgeon into bloom,  
At its nativity.

## MISSIONS

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

### HELP IN EVANGELISTIC SERVICES

Many times pastors and churches want help in evangelistic meetings, but feel they can not pay the traveling expenses of some minister to aid them. It has long been the rule of the board to pay the traveling expenses, when necessary, of ministers going to help churches in such services. As will be seen from the minutes of the board meeting, October 17th, the board has renewed this offer.

Many times there is no need of financial help, but in case there is, churches should feel free to correspond with the secretary regarding it.

### WEEK OF PRAYER FOR THE CHURCHES

January 6 to January 12, 1924

It is high time that churches and pastors were preparing for the Week of Prayer if they are to observe it, and it is devoutly hoped that as many as possible will observe it in one way or another. Below are given the topics for the Week of Prayer, which begins January 6, 1924.

#### FOREWORD

That there may be unity of thought and purpose among God's believing children throughout the world during the Week of Prayer, beginning January 6th, 1924, the Federal Council of the Churches recommend with slight alterations the following list of topics suggested by the World's Evangelical Alliance and signed by British and foreign representatives of the Alliance.

It is earnestly hoped that both the clergy and the laity in their private devotions, as well as in public meetings and more particularly in union services, will join with the great company of "the Lord's remembrancers" in making this approaching season of united intercession forever memorable because of the promised manifestations of the divine power, now so desperately needed, in answer to believing prayer.

Commission on Evangelism and Life Service,  
Federal Council of the Churches of Christ  
in America  
J. ROSS STEVENSON, Chairman,  
C. L. GOODELL, Executive Secretary.

To the Churches of Christ in America:  
Before the new year takes for nations and Churches a character of its own, it is our privilege

to invite all Christian people to fellowship in prayer.

It is not demanded of us that we should devise a formal unity before we can come together at the Throne of Grace. There is a unity which is already ours. We are one body in Christ. We have not to create, but to enter into the unity which comes from our common relationship in grateful and adoring faith, to the one Lord. We come by many ways to Him, but it is to Him that we all come: and in Him we meet with one another. We need not wait for other sanction.

There is another unity in the needs which we must bring with us into His presence. We live in the same age of the world's history. We share the same anxieties and perils, the same fears and the same wonderful hopes. It is the same world and the same nations, which we seek to behold in the light of Christ. It is the same world which we long to offer to Him for His inheritance.

But we shall remember that in our prayers we do not begin with our needs, but with the Divine Grace. Our prayers will be our answer to His call, and to His redeeming love, and we shall turn away from ourselves, even from our desperate needs first of all, and open up all our life to the Holy God that He may enter and possess us by His Spirit. This is the way to unity in prayer. Other concerns in which we differ there will be in our life and service, and they are important, but when we dwell upon the Redeemer, and all that we owe to Him, these concerns take their true proportions.

We shall hope to see the needs which we share, more clearly when we together bring them into the light of the One Divine Purpose. We know something of our shame and failure. "We are men of unclean lips and we dwell in the midst of a people of unclean lips." We shall know more, when we have lifted this our world into the pure and holy light. We know something of our need of God, but we shall learn more in fellowship: we shall see with cleansed vision what it is that can fill human life with the joy of a great purpose and the certainty of an eternal destiny. Everywhere we see men seeking to fill their days with excitement in order to escape from thinking. In the failure of their merely formal religion they hope to fill the void with new superstitions. They dream that they are eating, and they will awake to find their souls empty. This we know in part; but when we strengthen each other in the fellowship of prayer and come with boldness to God, we know still more surely that nothing but faith in the living God can satisfy the soul of man.

But we shall not only see with purified eyes; we shall open new ways through our offering of ourselves, whereby the Spirit of God may enter into the human scene. There is a way open whenever a solitary soul turns in faith to its Lord; but we have the assurance of the Saviour Himself that through fellowship the souls of men open another road. "Where two or three are gathered together in my Name, there am I in the midst of them \* \* \* If two of you shall agree \* \* \* it shall be done." It will make a difference whether we unite in prayer or not. Such a fel-

lowship in prayer means ways thrown open, powers released, reinforcements of courage and hope for the faithful servants of God.

We cannot limit the range of believing prayer; the world has still to learn what may follow upon the fellowship in prayer of all the people of God. To the discovery of that secret in experience we call the Churches for their own sake, for the sake of the world, and for the sake of Him Who waits and has waited long for us to offer Him this road.

We are,

Yours in the fellowship of Christ Jesus,  
THE FEDERAL COUNCIL OF THE CHURCHES  
OF CHRIST IN AMERICA.

#### TOPICS

Sunday, January 6, 1924

Texts Suggested for Sermons and Addresses

- "Again a new commandment I write unto you" (1 John 2:7-8).  
"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom" (St. Luke 12:32).  
"Met to be partakers of the inheritance of the saints in light" (Col. 1:12-13).  
"Let all the nations . . . bring forth their witnesses . . . ye are my witnesses" (Isaiah 43:9-10-11).  
"With all that in every place call upon the name of Jesus Christ our Lord" (1 Cor. 1:2).

Monday, January 7, 1924

Thanksgiving and Repentance

Let Us Give Thanks—

- For the revelation during another year that there is One within and above all the years, the same Lord who is rich in mercy to all who call upon him.  
For all doors that have been opened to him in all lands, and for his eagerness to enter through his Spirit into his church, and into individual life.  
For all who in 1923 out of every race and tongue were born again into the new life in Christ.  
For spiritual awakenings in many places which indicate the movement of God the Holy Spirit.  
Let Us Remember in Penitence—  
Our lack of that faith, which is bold to claim the resources of Christ Jesus.  
Our absorption in the machinery of service, and our neglect of the power of the Holy Spirit.  
Our willingness merely to hold our ground when we are called to move forward.  
Our endeavors by compromise with the world to buy off its contempt and enmity.  
Our weariness in service, our loss of the first wonder of redemption, and our failure to be as those who wait for their Lord's appearing.

Scripture Readings—

Isaiah 63:7-19; Psalm 145; Acts 16:16-34; Col. 1:9-23.

Tuesday, January 8, 1924

The Church Universal

"Christ also loved the church and gave himself for it."

Let Us Give Thanks—

- For the eternal purpose, which Christ has for his church.  
For the unity which is already enjoyed before his throne by all who call upon his name.  
For all deliberations and conferences during the past year which have led the followers of Christ to understand each other better, and to enter upon new service in fellowship.  
For those who by their words spoken or written, and by their faithful lives have made it easier for others to believe in him.

Let Us Confess—

Our unworthiness of the great love bestowed upon us; our lack of vision, and timidity in bearing witness; our failure to make the world understand the mind of Christ; our unwillingness to be in the world as those that serve.

Let Us Pray—

That the whole church may wait upon God, and humbly listen for his voice.  
That it may put the first things first and open its heart more fully to Christ, its divine Lord.  
That through a living experience of God in Christ Jesus it may reach a truer unity.  
That in its thought the church may be true to the whole counsel of God, and in its word and action may show to all mankind the Eternal Life which was with the Father, and was manifested unto us by his Son.

Scripture Readings—

Psalm 72; Haggai 2:1-9; Isaiah 11; St. John 16; Eph. 4:1-16.

Wednesday, January 9, 1924

Nations and Their Leaders

Let Us Give Thanks—

For the grasp of the divine purpose guiding the destinies of nations.  
For the certainty of his majestic rule, because the Lord is King, though the earth be never so unquiet.  
For all who, having believed in him, have sought to lead their peoples to do justly, to love mercy, and to walk humbly with God.  
Let Us Confess—  
That nations that know the Christian faith have been indifferent to each other's sufferings, suspicious of each other, and lacking in charity and understanding.  
That they have not trusted the way of Christ, in which alone there is life and peace.  
That they have yielded to fatalism and despair, and have not accepted his values.

Let Us Pray—

For all in authority, that they may accept their powers as a trust from God.  
That they and their peoples may be delivered from fear, suspicion, and distrust.  
That there may come such a peace that in the joy of it nations may dwell together in service one of another, none making them afraid.  
That, as a means to attain this end, those seeking the fellowship and peace of the nations may be strengthened and prospered in their counsels and actions.  
That each nation may seek to cleanse its own life from the sins which defile and bring death to the soul of a people.  
That in each land the Church of Christ may become the moral guide of the peoples.

Scripture Readings—

Isaiah 1; Hosea 14; St. Matthew 8:5-13; Rev. 21:1-8, 22-27.

Thursday, January 10, 1924

Foreign Missions

Let Us Give Thanks—

That the races of mankind are coming to know their unity in spiritual need, and that in the hour of awakening only Christ can satisfy their hunger.  
That there is a growing desire among non-Christian peoples to hear of Christ.  
That in China, India, and other lands where the political outlook is confused, spiritual hopes never shone more brightly.  
That to the races of Africa also the knowledge is coming of their hope in Christ Jesus.  
That both at home and abroad there has been true fellowship among those engaged in this holy service; and that the missionaries and their fellow-workers have not ceased to preach Christ.

Let Us Pray—

That, in every field and in every variety of service, all things may be seen in the searching light of Christ Jesus.  
That the Missionary societies may receive the

## THE BOOK OF BOOKS

DEAN ARTHUR E. MAIN

### XX

#### THE PENTATEUCH

These books set forth Israel's faith in God the Creator of the world and of man, who called them to be the means of spreading a knowledge of him and his will among the nations of the earth. The supreme purpose of the writers, therefore, was religious and moral.

It is no part of my fundamental purpose in these studies to defend or attack the varied claims of modern historical and literary criticism as applied to the Bible. But I think we ought to know something of the Spirit, methods and conclusions, of this criticism. Some of these scholars are extreme in their views; some are moderate. Among them are to be found reverent believers in God, in religion, and in the Book of books.

In general it is believed that our Pentateuch is the result of compiling and editing still more ancient documents. Jean Astruc (d. 1766) a French medical writer and teacher noticed that in different narratives different names were used when referring to Deity; and he wrote a little book of conjectures on the original documents of *Genesis*. This proved to be an initial inquiry into the composition of the earlier books of the Bible.

As the result of a century and a half of research many scholars hold that the first five books of the Bible are a compilation of four pretty distinct writings.

1. *Genesis* 2:4-4:26, and other passages, seem to prefer the use of *Yahweh*, translated *Lord* in our common version, and *Jehovah* in the Revised Version. Such passages are called J.

2. Narratives like *Genesis* 20:1-17, 21:8-23, seem to prefer the Hebrew name *Elohim*, translated *God*; and are designated E.

3. There are passages that give special attention to orderliness, genealogy, chronology, and priestly regulations,—such as *Gen.* 1:1-2:4, 5:1-28, 9:1-17, 11:10-26, *Exo.* 25-30, 35-40, the book of *Leviticus*, and a large part of *Numbers*. These are called P.

4. It is easy for any one to see that the

(Continued on page 639)

spirit of wisdom, patience, and power, so that they may know how to redeem the time.

That they may never lose the vision of their Lord and of his cross, and never fail to see all men to be objects of the divine redemption in Christ Jesus.

That every missionary may be filled with the joy and power of the Lord.

That to the church there may be revealed new ways into the heart of Islam.

Scripture Readings—

Isaiah 42:1-16; Isaiah 55; St. Luke 10:1-20; St. John 17.

Friday, January 11, 1924

Families, Schools, Colleges and the Young

Let Us Give Thanks—

For all who in the home, and in places of learning, have kept the fires of faith burning continually.  
For all students who have entered during the past year by faith into the field of Christian service.  
For all, who as parents, teachers, and pastors, have so lived that their lives have commended Christ to childhood and youth.  
For Bible Schools, and for their teachers who give without reserve to this holy service.  
For all who in every place have sought to win for the Savior the unclaimed and unexhausted powers of youth.

Let Us Pray—

That in the worship at the family altar, in the reading of the Bible, and in reverence for the Lord's Day, childhood and youth may be trained to meet the perils of the world.  
That all Bible School teachers may have wisdom and a never-failing patience.  
That they may seek, for the children, service and not wealth as the prize of life.  
That the students of every land may hear the call of Christ into his manifold service.

Scripture Readings—

Proverbs 8; 1 Samuel 3; Luke 2:40-52; 2 Timothy 1.

Sabbath Day, January 12, 1924

Home Missions

Let Us Give Thanks—

For all who have sought during the past year by personal evangelism, or by the public ministry to bring men to Christ.  
For all who in the public life of the nation are not ashamed to confess their faith in Christ, and are seeking to apply it in industrial and social life.  
For the brave and patient service of those who commend in brotherly love the grace of the Lord Jesus Christ to all those who reject him; and for all encouragement which they have received.

Let Us Pray—

That all within the church may hear the call to share the good news of the Savior with those at their door who are strangers to him.

That the church may give the supremacy in all things to Jesus Christ, and have no other purpose than to unfold his truth, and to express in service his will.

That there may be an increase of personal faith, hope, and love, among workers in all departments of Christian service.

For all seeking the spiritual welfare of young men and women.

That to all Christians there may be given a deeper yearning of soul, and a stronger compassion for all their fellow-men.

Scripture Readings—

Psalm 37; Luke 10:17-24; Romans 8; Col. 4.

"It takes sixty-five muscles of the face to make a frown and thirteen to make a smile—why work overtime?"

## 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.*

### "YALE TALKS"

CLIFFORD A. BEEBE

It seems to be the fashion among professed Christians today and quite often among college students—to apologize for religion; to hedge around its deeper facts, to get away from "sentiment" and "doctrine," and even Jesus Christ himself. The writer has been, for weeks in succession, sometimes, at professedly religious meetings where the name of Christ was not mentioned. It is too often the case that American students are like the Chinese student, who, when urged to become a Christian, replied that he was going to get an education, and didn't need religion; religion was for the ignorant.

And many of us think of the Yale Divinity School in relation to the radical type of religion and Biblical interpretation taught by Charles Foster Kent.

But here we have a man—the dean of Yale Divinity School—who is not afraid to talk straight religion—the old-fashioned gospel—to college students. "*Yale Talks*" are not called sermons; they are just heart-to-heart talks to college fellows about the problems of everyday life. There is no trace in them of Kent's radical criticism—it would be entirely out of place here—but they are based firmly on the Bible, and are filled with its spirit, with the spirit of Jesus Christ, with the spirit of evangelism.

The following list of chapters may be helpful in understanding the nature of the book:

The true definition of a man; the value of an empty purse; the lure of goodness; how old are you?; the power of a resolute

minority; unconscious influence; the lessons of failure; the men who make excuses; the power of sentiment; the wounds of wrongdoing.

How many college men would shy at, or scoff at, such topics as the lure of goodness, or the power of sentiment; they sound too goody-goody.

But Dean Brown makes them interesting; he brings them into the everyday life of a college student, into contact with the real vital things of life. He helps his students to see true values, and throws a man's challenge to them to take up what is worthwhile.

Typical of the spirit of the whole book is the first chapter, "What is a man?" There was a time when everyone said, "He is a victim"; and there are those who say it yet; who claim that we are bound fast by heredity; that man is what his ancestry makes him. I have even heard this doctrine preached from the pulpit.

And then there was a time when everyone said, "Man is a fighter." Saul was made king because he was a big husky man, head and shoulders above his fellows. And that definition of a man still survives; people still like to see a good fighter. I read recently that, while America was giving five millions to stricken Japan, they gave a million and a half to Dempsey and Firpo.

A more practical answer is, that man is a producer—a money-maker. When we ask, "How much is a man worth?" we are thinking of how much property he has, not of the value of the man. But that answer also, will not stand.

If we were to ask the question on a college campus, we might receive the reply, "Man is a thinker." But this answer, while not unworthy, is still incomplete.

Let us turn from men to the Lord himself, and receive his definition of a man. Both by precept and by example he taught that man is a servant. "I am among you as one that serveth." "For their sakes I sanctify myself." If we would be true men, let us give our lives in service.

Such plain talking gets next to a fellow; it is straight Bible religion—and evangelism. And it is good not only for college students, but will be of immense help to everyone who is striving to discover the true values in life. The book is worth reading; read it.

"*Yale Talks*," by Charles Reynolds

Brown, Dean of the School of Religion, Yale University. Published by the Yale University Press, New Haven, Conn.

Alfred, N. Y.,  
October 17, 1923.

### COLLEGE OPENING ADDRESS AT ALFRED UNIVERSITY, 1923

PRESIDENT BOOTH COLWELL DAVIS

The eighty-eighth year of Alfred University has auspiciously begun and promises to be, in many respects, Alfred's best year. We have the largest senior class ever graduated. We have the largest freshman class ever enrolled; and we have the largest total college enrolment in our history. The trustees have on various occasions considered the advisability of limiting the enrolment to 300 students. But now we have an enrolment of 335 and there seems to be no other limit to the growth of the student body, than the ability of the trustees to provide buildings and equipment for our accommodation.

The opening of the new Laboratory Hall for the use of classes this year, the equipment of the two large new class rooms in the Greene Block, and the enlarged laboratory room for physics in Babcock Hall, due to the removal of the chemical laboratories to the new building, greatly increase the class room and laboratory facilities of the college.

Assembly room and gymnasium accommodations are now our most urgent needs. Through the generosity of the firemen we are to be provided with temporary quarters for our weekly assembly in the Fireman's Hall. Early provision must be made, however, for a campus building that will supply this need. The need for a new gymnasium is also being pressed upon the attention of the alumni and friends of the university, and will continue to be until the building is provided.

While we feel deeply the loss of Dean Titsworth from our faculty, we take pride and pleasure in the distinguished honor which has come to him, and through him to Alfred, in his election to the presidency of Washington College.

Perhaps the most gratifying achievement of Alfred during the past year is its recognition and enrolment by the Association of American Universities as an "A Class"

standard college. This classification had previously been accorded Alfred by other classifying agencies, but the classification by the Association of American Universities, gives us now the "A Class" grading by every classifying agency in the country; and gives our students admission to graduate study in any university in this country or in Europe.

I should like to mention also briefly, a few other gratifying achievements of the past year.

To me, the most noticeable and pleasing of these, is the spirit of co-operation shown by the student body. The enlarged power and responsibility voted to the Student Senate a year ago last spring, has had the sympathetic co-operation of the students themselves in a splendid fashion. Excesses, which had previously been indulged in, have been voluntarily corrected by the students themselves, as classes or groups. The Junior class deserves much credit for its fine sportsmanlike spirit, shown last year, in accepting this enlarged Student Senate control and penalizing power. Likewise, the present Sophomore class did itself great honor by the same, loyal co-operation which it showed, particularly in its moving-up program, and in its original plans of constructive, helpful service to its Alma Mater. The spirit shown by both these classes can not be too highly commended.

I am likewise gratified to learn that an old, unauthorized, upper-class organization which had brought much criticism to the university, has been discontinued. Star Chamber proceedings, which are seldom fair and which lead to physical penalties, are always dangerous and often harmful both in their moral and physical results. The substitution of moral support to Senate penalties, is a great advance over proceedings which often resembled those of the "Ku Klux Klan."

There are daylight penalties which can be imposed by the Senate where necessary. The superintendent of grounds can furnish ditches to dig, ashes and snow to shovel, and various other activities, useful as well as penal, when so requested by the Senate. A Student Forum, functioning to co-operate with the Senate in helping to maintain decorum and college spirit, may perform a valuable co-operative service, if judiciously conducted. The president is gratified that



the students are so generally working along these constructive lines.

The fact mentioned one year ago, that excessive social engagements and activities were interfering with scholarship and also with athletic success, has, I think, been less conspicuous the past year than formerly. But while progress has been made, there is yet room for improvement.

It seems difficult for some people to realize that scholarship is the first function of a college, and social activities, and even athletics, must not supercede scholarly interest and achievement. There is constant danger, in a co-educational college, that some individuals will lack judgment and self-restraint in social matters, and will bring the whole student body into disrepute. Public sentiment is the best corrective of this tendency to feeble mindedness.

Some colleges have rules disciplining students for early engagements, and expelling or suspending students for marriage while in college. The faculty of Alfred University now has a committee studying the matter of the proper discipline for premature announcements of engagements—and the crime of getting married while in college.

The past year has shown a marked progress in the grade of student *indices*. It is very gratifying that many groups are steadily advancing their average grades. The interest and co-operation of the fraternities and sororities in this matter is of great value to the college as a whole. Proper care in the selection and admission of members, who have demonstrated scholarly ability, and the supervision of their grades after admission; will be of great service in keeping the indices of these organizations where they belong, and in keeping the individual members from slumping.

The organization and splendid record of the Union Church of Alfred, last year, has been a notable achievement. Over one hundred and twenty-five members were enrolled; a successful Sunday school was conducted. A budget of nearly \$1,000 was raised and the bills and benevolences of the church were all paid on time.

The church represents a fine religious interest on the part of the students and faculty of the university. It is an excellent beginning, and is a good prophecy for the future. The president earnestly solicits the co-operation of all members of the faculty

and student body, particularly those who are accustomed to worship on Sunday, to make this Union Church of Alfred a strong factor for religious expression and development among the large proportion of our university, who are not members of the Seventh Day Baptist Church.

The new year has therefore a promise, based upon the achievements of the past, and the three classes which have already made enviable records in Alfred, that furnishes the very greatest ground for optimism. Nothing could be more promising than the outlook for the coming year, when viewed in the light of these past accomplishments.

Then there is an added promise for this year: It is this splendid freshman class; the largest yet, and one which, I am sure, will not in any measure fall below the standard set by the previous classes. I have absolute confidence in this freshman class, that for scholarship, loyalty, co-operation, and helpful constructive spirit, it can be depended upon to reach "high water mark" of excellence.

Under such circumstances, how could the eighty-eighth year of Alfred University be anything other than the most successful in Alfred's history.

Now I want to discuss briefly one phase of modern college training that is receiving a very great deal of study and consideration at the present time.

Education is looked upon more as a *part of life* than it ever was before. It is the conviction of educators that education should relate itself to contemporary life, both of the individual and of society. It must awaken an inner life experience, and a corresponding moral responsibility.

To accomplish this the student is given more and more personal responsibility—and is thrown back more and more upon his own resources.

Dr. Norwood spoke to you last week about the Honor System; it is taking a constantly enlarging place in the life of the best colleges.

But I want to speak today of the movement toward *Honor's Courses*, or Honor's Students, not so much in the sense of attaining a "B" or "A" grade, but in the sense of choosing and carrying through successfully special honors courses.

Not until since the war has the country be-

gun to feel in its educational program the influence of the Rhodes Scholars who have been for a dozen or more years returning from Oxford. These all advocate some kind of honors courses. Many American scholars were abroad in one capacity or another, during the war, and many of these bring back very strong convictions also as regards honors courses.

That movement is set forth quite clearly by Chancellor Capen, of the University of Buffalo, in his inaugural address last fall, as the following quotation will show:

"As early as possible in the college course there should be provision of opportunities for independent study, carried on in the spirit of research, without meticulous oversight and with judgment only of the final results. This is substantially the procedure of the British universities with the selected group of students who read for honors. The work done by these students is incomparably superior in quality to that which any American college student is required to perform. A few American colleges are now experimenting with honors courses on the British model. But none of these experiments, as far as I am familiar with them, yet goes far enough. The principle which in the British universities applies only to honors students should be adopted by American colleges and applied universally. None should be allowed to graduate who have not demonstrated this capacity for independent study and registered definite mastery of some field of knowledge. Not only would the American baccalaureate degree thus acquire a meaning which it now lacks, but the college of arts and sciences would become as serious and purposeful as are the professional divisions of the university."

Reed College in Oregon, and Swarthmore College in Pennsylvania, have more definitely than any others, entered upon this British plan of "Reading and Research for Honors." But the movement is attracting a good deal of attention and study among the colleges, and will doubtless reach more definite development in the near future.

The post-war curriculum is showing marked modification from its former content and is now receiving very serious and critical study. Social and economic sciences are now greatly predominating over classical and non-economic sciences. Greek and as-

tronomy and geology have nearly disappeared from the curriculum, while Latin is greatly reduced in quantity. History and government, economics and sociology, now assume a major place, while English is almost universally the leading subject of the curriculum. In many colleges Bible subjects and religious education are increasingly important.

The pre-war elective system, so called, though it was not a *system*, is now largely replaced by a system of majors and minors, and groups, etc., that promote unity and yet furnish reasonable elasticity for student aptitudes and preferences.

The college curriculum is seeking to furnish a definite motive to the student; something like that which is furnished by the technical and professional schools. In order to do this it must awaken an inner life experience. It must relate itself to the life of the individual and to the life of society. It must function in experience and social activity. An amount of initiative and self-direction must be sought which will crystallize into life choices, ideals, and efficiencies. Education must articulate with the problem of *living*, and *being a reliant, self-supporting and contributing unit in society*. The college must help the student to choose certain legitimate interests by which he will relate himself to society, and which will give him the maximum amount of voluntary effort toward desirable ends, under guidance. How to accomplish this end is the supreme problem of the curriculum. It is perhaps the most delicate, the most critical task ever undertaken by the colleges.

It is being undertaken now with a greater regard for the individuality of the student, with a more sympathetic understanding of the necessity for self-expression, initiative, self-direction and personal responsibility than ever before. This spirit is one of the greatest contributions of modern times to liberal culture. But the spirit is to be followed by a more fully developed program of "unity with liberty" than we have yet seen. *Self-government*, which is not license, is the aim of college administration. Self-directed activity along right lines, is the goal of preparation for life.

"Here is the sum total of your activities: Meeting people, finding out what they want, and then furnishing this want."

## WOMAN'S WORK

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

### THE SUCCESS FAMILY

The Father is Work—  
The Mother is Ambition—  
The Sons are: Common Sense, Perseverance,  
Honesty and Thoroughness—  
The Daughters are: Character, Loyalty, Sincerity and Cheerfulness—  
The Baby is Opportunity.  
Get acquainted with the "Old Man" and you will be able to get along with the rest of the family.  
—Fischer's Magazine.

### THE BUDGET GHOST

MARY L. CARR

#### SCENE I

*A room in a boarding house, plainly and unattractively furnished with two cots, a bureau, two or three plain chairs, etc. As the curtain rises, DORIS is discovered before the mirror, twisting about to examine herself in a blouse with which she is evidently discontented. She has apparently just come in, for her hat and coat are thrown carelessly on one of the cots.*

DORIS.

Oh, this ugly old outfit of mine! Ugh, but I hate it! I never have anything half-way decent, it seems to me. This blouse looked good enough in the shop window. It ought to be nice. I had to pay a week's salary for it. But the color ran, and it looks like cotton instead of georgette crêpe. If I only had the money to buy that darling King Tut blouse that I saw in the window today I could die happy. Some people have everything, seems to me. But I can't. Oh, how I hate that word! I guess the person who says that there is no such word as "can't" is just trying to reassure himself, just like whistling when you're on a lonely road at night. Anyway, I am sure he never tried to live on a salary of twenty dollars a week. It's "I can't this" and "I can't that" until I feel as if I were wearing a whole string of can'ts about my neck. *(She jerks at the string of beads about her throat and the beads fall to the floor with a great clatter.)* O dear! There goes another dollar.

I just bought those beads to wear with that blouse in case I can buy it. It's money, money, money, all day long until I think that I'll go frantic. Here it is the first of the month, and I have to make a payment on my wrist watch. I'll have to ask Helen for another loan, and I hate to do it.

*There is a knock at the door and MRS. McCONNELL enters without waiting for an answer. She is a gloomy-looking individual, with hands on hips.*

MRS. McCONNELL.

Rent!

DORIS *(Helplessly)*.

Good evening, Mrs. McConnel. Won't you sit down?

MRS. McCONNELL.

Ain't got no time for sittin'. I'm out collectin'! Got yours handy, have ye?

DORIS.

O dear! I had forgotten all about it, and I put the money aside for something else.

MRS. McCONNELL.

Well, you know we landladies has to pay our bills, too, and folks usually pays their rent bills last of all. Of course I'm not meanin' you in particular for they's others jest as bad as you are about payin' the rent. Of course I do say that you manage to dress like a lady, but then, you know, you never can tell.

DORIS, *ready to cry, tries to stop the flow of conversation, without avail. The door opens and HELEN enters, dressed in a neat tailored suit, hat and Oxfords.*

HELEN.

How do you do, Mrs. McConnell? I have the rent money for you.

MRS. McCONNELL.

Oh, ye needn't be in a hurry, dearie. *(Crosses room hurriedly to get the money that HELEN holds out.)* Thank you, dearie, you're sure a ray of sunshine with your ready money. You must make a lot of it.

HELEN *(Laughingly, as MRS. McCONNELL leaves)*.

O yes! I make as much as Doris does. We're both in the millionaire class.

DORIS.

O Helen, I know you must despise me for not paying her before you came, but I had to set aside the rent money to meet the payment on my wrist watch. I know I don't play fair, but I promise to pay you back when I'm making more money.

HELEN *(Wearily)*.

It's all right, Dorrie, only I do wish that you wouldn't wait for that raise before you learn how to spend your money.

DORIS.

Learn how to spend my money? Darling, I was born with that knowledge. That's the whole trouble. Honestly, I don't know where the money goes. I had a five-dollar bill yesterday and last night it was gone.

HELEN.

What did you do with it?

DORIS.

I don't know. I picked up those beads that you now see on the floor, paid more for lunch because I hadn't eaten any breakfast here, got a sundae and some candy on the way home and saw a movie, and, oh, I don't know where it went. I hate to talk about it anyway. It's such a tiresome subject. Money's made to spend, and I love to spend it. *(She yawns and crosses over to the cot, flinging herself across it.)*

HELEN *(Rather fiercely)*.

You know what I think about it, Doris. If you would only keep account of your expenditures then you would know where your money is going. Now a budget like mine—

DORIS *(Stormily)*.

Helen, I honestly lose every bit of love that I have for you when you talk about that tiresome old budget of yours. Fancy me stopping in the midst of my work to jot down feverishly—June 11, bought a one-cent stamp—and using twenty cents' worth of brains and energy to remember what I did with a disgusting little penny. Helen, I really believe that you have money set aside in your horrid old budget for your own funeral expenses and that on your tombstone you will have carved, "Here lies Helen Chase. She budgeted until the end." Not for me, Helen, thanks awfully, but it doesn't appeal to my sense of the æsthetic, that's all.

HELEN.

All right, Doris. I'm going out to see George Arliss. Want to come along?

DORIS.

And sit in the gallery with the peanut eaters? No thanks.

HELEN *drinks a glass of milk and eats a slice of bread which she has taken from a "window refrigerator" outside the window.*

DORIS *(In irritation)*.

Are you still on the baby diet, Helen? My idea of nothing at all is bread and milk.

Why don't you stop in at the delicatessen and get some coffee and French pastry? Couldn't you reconcile that with you budget?

HELEN.

Better than with my digestive system, perhaps.

DORIS.

Well, so long. If I drop off to sleep before you leave I wish you a thrilling evening in the gallery, Mrs. Budget.

#### SCENE II

*The same room. All lights out except a dim gas jet. DORIS sound asleep on her cot. There is a light tap upon the door and a queer figure, covered with charts and with panels written over with figures, enters the room stealthily. She taps DORIS upon the shoulder. DORIS jumps to her feet in fright.*

DORIS.

All right, Helen, I'll—*(Seeing the queer figure before her, she cries out)*. Oh, who on earth are you? I've never seen anyone like you before.

BUDGET GHOST *(Bowing stiffly)*.

I am the Budget Ghost.

DORIS *(Angrily)*.

Budget! Am I never to get away from that word? I'll get married some of these days, and then I dare anyone to say "budget" to me.

BUDGET GHOST *(Bowing)*.

Then you *will* have to call upon me. No respectable family is ever without one.

DORIS.

O dear! What do you want with me? Money, I suppose. Well, I haven't got any to give you.

BUDGET GHOST *(Again bowing)*.

I am here to give you money. *(DORIS stares in astonishment.)*

DORIS.

Do you mean to say that there is anyone in the world who gives money away? *(Comes up to BUDGET GHOST and touches her.)* What a queer-looking person you are. What are those panels?

BUDGET GHOST.

They are my budget items. There are Clothing, Shelter, Food, Recreation, Health, Education, Charity and Gifts, Miscellaneous and Savings. Would you like to see them in real life? They are all here waiting to be called.

DORIS.

Oh, I might as well, although I don't really care anything about it.

BUDGET GHOST.

Since you are so interested in clothing, I shall call Clothing Spirit here first. Here she comes now. I had only to speak her name.

SPRIT OF CLOTHING *enters, attired in an attractive suit, with hat, shoes and gloves to match. DORIS goes up to her and examines her.*

DORIS.

That's rather nice, but frightfully plain. Now if she only wore a King Tut blouse I should like her much better. (SPRIT opens coat and shows a plainly tailored dimity blouse.)

SPRIT OF CLOTHING.

The blouse of which you speak will be out of style long before this suit begins to show wear. It is not expensive but it will be very serviceable and can be worn for several seasons. This suit, together with two dresses, one Canton crêpe for dress-up and a twill for business, and my top coat are all that I need in the way of outer garments. You see I only allow 15 per cent for clothing in my budget.

DORIS.

Only 15 per cent! Why, I spend most of my salary for clothes.

BUDGET GHOST.

Yes, and your roommate pays the rent.

DORIS.

Oh, you've been listening in, you old Budget you!

BUDGET GHOST.

Well, you see your roommate and I are very close friends.

DORIS.

You are certainly close friends!

BUDGET GHOST.

You have only seen 15 per cent of my items. Would you like to see some more?

DORIS.

My curiosity leads me on.

BUDGET GHOST.

Have you ever wished that your room were more homelike?

DORIS.

Many times.

BUDGET GHOST.

You can make it so if you will allow more in your spending for shelter. Let me have the Spirit of Home tell you how to do it.

SPRIT OF HOME *enters, carrying bright-colored cretonnes, curtains, pillows, etc.*

SPRIT OF HOME.

Oh, what a disagreeable room!

DORIS (*Chuckling*).

Agreed, lady spirit, but it's cheap.

SPRIT OF HOME.

But it's not too cheap to be made attractive. Come on and help me plan. Now with a little cretonne, pillows and curtains and a few pictures it would be—

DORIS.

Why it would be a real home, wouldn't it? I never thought of fixing it up at all. Would it cost lots?

SPRIT OF HOME.

You should allow 20 per cent of your income for shelter, you know, and you can do wonders with a few remnants of cretonne. (*Holds cretonne up to windows to see the effect and DORIS claps her hands in delight.*) Helen would love that, she loves pretty things.

BUDGET GHOST.

Of course, my dear, one can't exist forever on cretonnes, I am eager to have you meet the Spirit of Wholesome Food. You are total strangers now. She doesn't live anywhere near a delicatessen store.

SPRIT OF FOOD *enters, with tray of food.*

SPRIT OF FOOD.

Are you hungry? Let me fix you a little something to eat. Not too much, of course, for your calory requirement isn't great,—just some hot chocolate and a sandwich or two. Or would you prefer milk?

DORIS.

No milk, please.

SPRIT OF FOOD.

Milk is the best food you can have, and it's cheap.

DORIS.

Well I might as well begin to economize. I'll try some.

SPRIT OF FOOD.

What else would you like to have?

DORIS.

I'm starving for French pastry.

SPRIT OF FOOD.

French pastry wouldn't really satisfy your hunger. And besides, that costs more than a sandwich.

DORIS.

There it goes again—money! Oh, but I hate to have to count every single penny. I wish that I were rich.

BUDGET GHOST.

Rich people usually had to begin poor people and count the pennies, too.

SPRIT OF FOOD. (*Handing DORIS a glass of milk and a sandwich.*)

There you are.

DORIS.

I hate to admit it, but it does taste good. I must have been hungry.

SPRIT OF FOOD.

You were hungry for real food. And the beauty of it is that you can afford to eat more if you buy more wisely. Now that doesn't cost one-half of what the rich sundæ did that you ate this morning. You should never spend more than 30 per cent of your income for food. You know you don't need to if you eat three substantial meals a day and cut out the candy and sundæes between times.

DORIS.

Well, Dame Budget, would you cut out all recreation, too? Life wouldn't be a very jolly place if you should. How about nightly movies?

BUDGET GHOST.

The Spirit of Recreation can explain that to you.

SPRIT OF RECREATION, *in middy and skirt, appears, carrying a tennis racket.*

SPRIT OF RECREATION.

How do you like me?

DORIS.

All right for summer but a bit chilly looking for today, don't you think?

SPRIT OF RECREATION.

I came dressed in this costume because I knew that you once liked to play tennis. I suppose you couldn't do much, though, now. Try this one. (*She hands racket to DORIS, who skilfully wields it.*)

DORIS.

Why I haven't played tennis for years. I am getting the fever from you, I guess. Will you challenge me as soon as the weather is fit? I'm sure that with a little practice I could do wonders. But what do you do in winter and fall?

SPRIT OF RECREATION.

I go hiking and nutting, and when the snow falls, go coasting and skating. Then when I can't be outdoors I love to go to plays—good ones, that is—and concerts and lectures that interest me.

DORIS.

How about movies? I go every night.

SPRIT OF RECREATION.

I always try to see the worth while ones; I couldn't afford to go every night. You see I can only spend 4 per cent for recreation and I have to choose the things that will truly re-create me.

DORIS.

Re-create. I never thought of it in that way. Helen does, I'm sure, but she sits in the gallery.

SPRIT OF RECREATION.

She is wise. In that way she can have more opportunities for recreation. To sit in the orchestra when you have a gallery purse is to satisfy vanity, not your longing for recreation.

BUDGET GHOST.

Time is flying and I want to introduce you to my other items. Let me call Health. SPRIT OF HEALTH *enters, in a nurse's uniform.*

SPRIT OF HEALTH.

You may think that you don't need me, but let me ask you when you had your teeth examined last.

DORIS.

Why I don't know. I hate to spend money in such an uninteresting way. My teeth are all right. I don't have the toothache, anyway.

SPRIT OF HEALTH.

How about exercise? Do you walk very much? How much have you paid the doctor this last year?

DORIS.

I haven't needed a doctor.

SPRIT OF HEALTH.

How much have you set aside for emergency health needs?

DORIS.

What a horrid thought! I never cross bridges before I reach them. I haven't set anything aside.

SPRIT OF HEALTH.

Then you are like a great many others who do not realize that 5 per cent of one's income should go to health; life-upkeep, I like to call it.

*Enter CHARITY AND GIFTS, in dress of soft color.*

CHARITY AND GIFTS.

You were wishing just today that you had money enough to buy that book for Helen that she has been wanting for so long. And you are ashamed to go to church because you never have any money left on Sunday

to put into the collection box; and then when the Chest Drive came along you could give only a tiny contribution.—Do you need me?

DORIS.

Oh, I do! You are Charity and Gifts, aren't you?

CHARITY AND GIFTS.

I claim 5 per cent of the budget for my purposes. Why don't you?

SPRIT OF EDUCATION (*carrying an armful of books and dressed in cap and gown, appears*).

SPRIT OF EDUCATION.

Have you ever realized that you could make more progress if you would devote some of your time and money to education? It is true. If you read good books and magazines and take a few classes at the Y. W. C. A. or night school, you would soon be better fitted for a position of greater responsibilities, and you would be much happier.

DORIS.

But I haven't any money for that.

SPRIT OF EDUCATION.

Save a little bit each week, and you will be surprised to see how rapidly it will accumulate. Just the price of your daily sundæ or nightly movie would do wonders.

DORIS.

But I have to have some money left for stationery and stamps and car-tickets and all of those little things that amount to so much each month.

BUDGET GHOST.

Miscellaneous!

MISCELLANEOUS SPIRIT *comes running in. Her dress is a medley of colors and styles.*

MISCELLANEOUS SPIRIT.

Here I am. Set aside 6 per cent of your money for me but please don't abuse me. More crimes along the budget line are committed in my name than anyone dreams of. Fancy charging up scalp massage to me when anyone knows that it should go to Health. Yes, or a strawberry soda. That belongs under Food, although I must say that it isn't very sustaining.

BUDGET GHOST (*to Doris*).

You must be tired, my dear, there are so many in my family, but I didn't want you to miss any one of them, they are all so essential. Now there is just one more, the Spirit of Savings.

DORIS.

But, Mr. Ghost, you have all of my income spent now, now I am sure, with all of these scalp massages and dental examinations and cretonnes. How can I save anything when I have to pay for all these?

SPRIT OF SAVINGS, *carrying a miniature bank, replies from the doorway.*

SPRIT OF SAVINGS.

Oh, but you will be giving up so many things to make room for these essential things that in the long run you will be saving money. Now look at those beads, for instance. You paid a dollar for them and they are worth about twenty cents. Your bracelets cost as much as the book that you want to give Helen, plus the price of a scalp massage. You are meeting payments on a watch that cost twice as much as you can afford, when a plain gold watch would have been just as satisfactory. I don't mean to take away the joy of possession, my dear, but we do have to think of days when money may mean life or death, happiness and comfort in old age or squalor and poverty. You may be thinking of marriage—even then you will want a savings account when it comes time for a modest trousseau. You see, Doris, you are never really independent without me. If your roommate had not been of a generous nature you might have been dispossessed by your landlady in a few day's time. Why not try putting something aside each month? You can allow 10 per cent for Savings in your budget. Cut out some of your pet extravagances and feel the thrill that comes to those who have a nest egg in the bank.

DORIS.

Oh, I will. I never thought about saving up money for a trousseau. I thank you. I thank you, every single little item of you, and I'm going to start right now. Oh, Budget Ghost, you're leaving me. Don't go away. Oh!

*Spirits all vanish. Curtain lowered to indicate passing of time.*

### SCENE III

*The same room. DORIS is sitting before a table, busily engaged in figuring on some scrap paper, and counting aloud.*

DORIS.

Let's see. Clothing 15 per cent; Food 30 per cent.

(Continued on page 639)

## YOUNG PEOPLE'S WORK

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

### THANKSGIVING.

FRANCES E. BABCOCK

Christian Endeavor Topic for Sabbath Day,  
November 24, 1923.

#### DAILY READINGS

Sunday—Thanks for food (John 6: 11)  
Monday—For friendships (Philem. 1-25)  
Tuesday—For God's gift (2 Cor. 9: 15)  
Wednesday—For deliverance (Exod. 13: 3-16)  
Thursday—For harvests (Prov. 3: 9, 10)  
Friday—For moral support (Acts 28: 15)  
Sabbath Day—Topic, What We Thank God For  
Ps. 103: 1-22 (Thanksgiving Meeting.)

We have indeed many things to be grateful to our heavenly Father for. They may seem trivial, but even trivial things are worth giving thanks for. We never forget to thank our friends for very small gifts or favors. Why should we forget to thank God?

A grateful heart may be compared to a mirror, reflecting in praise the blessings it has received. A mirror throws light into darkened corners—so a thankful heart throws the love of God and the knowledge of God into darkened hearts. Should this mirror become dusty it would cease to reflect light. In just such a way, when hearts are dulled with worldliness, they lose the power of gratitude and can not reflect back God's goodness.

We often grumble because we are not given blessings as our neighbor, but then as we look at our neighbor on the other side we are thankful indeed that we have not had to suffer the afflictions of thousands in much worse condition than ourselves.

No matter where we turn in our lives, we find traces of God's goodness. Have we sinned? He pardons. Are we hungry? He feeds us. Are we sorrowful? He comforts us. Do we fear? He gives us courage. If we live close enough to God we should sing an uninterrupted song of praise. Let us pray for eyes to see the great things he is doing for us.

Thou that hast given so much to me,  
Give one thing more, a grateful heart;  
Not thankful when it pleaseth me,  
As if Thy blessings had spare days,

But such a heart whose pulse may be  
Thy praise. —Whittier!  
Battle Creek, Mich.

### A BIBLE LOVER'S THANKSGIVING

God of the Book! Its Way, its Truth, its Life!  
The Way that leads through all its fruited realm;  
The Truth irradiant from every page;  
The Life that holds it young for evermore!  
I thank Thee that it was not from the skies  
Through riven clouds these heavenly writings fell,  
But from the trembling fingers of thy men,  
On paper crumpled with humanity!  
Thy Book, the meeting place of God and men!  
Our Book, the meeting place of men and God!  
For Abram's faith and Abram's faithless fear,  
For Jacob's vision and his trickery,  
For David's odes and David's deadly sin,  
Elijah's courage and his cowardice,  
Peter's confessing and denying too,  
And Paul the martyr persecuting Christ—  
I thank Thee for the record of it all,  
The best in man, the craven worst in man,  
Because through all our blest Redeemer shines,  
Lifting and loving sinners to himself!  
I thank thee, wondrous Author, for the gleams  
Of paradise, the glorious eloquence,  
The prophecies and parables and psalms,  
The splendid march of heroes and true kings,  
For kindly proverbs and for winged prayers,  
The Bible's amplitude and loveliness;  
But more for him, oh, endless more for him,  
Thy Son, who binds these volumes to one Book;  
Who walks through all its chapters, hinted here  
And there disclosed; whose voice is heard afar  
In Horeb's thunder, and divinely near  
Upon the Horns of Hattin; thanks for him  
Whose purpose wrote the Book ere Moses came,  
Whose guidance drew the Book through hunger-  
ings of groping ages to the Easter  
dawn;

Whose presence in the Book re-hallows it  
Through his unfolding years for evermore.  
It mirrors us that it may mirror him  
Beside us. It repeats our waverings  
That it may show his constancy. It lives  
Because he lives, and longs to live in us.  
Oh, highest praise to God for what he is!  
Oh, praise to God for what we may become!

—Amos R. Wells.

### A LETTER FROM FOUKE, ARK.

DEAR FRIENDS OF FOUKE:

Three weeks of school have already passed and this is my third year as principal. Miss Isaphene Allen, Miss Leo Green and Rev. Angeline Abbey-Allen are our teachers and all have come to us from North Loup, Neb. Miss Allen came in her car to the wonder of everyone here. Heavy rains had made the roads very bad, so it wasn't a pleasant trip. Miss Green teaches the first three grades and does some work in the fourth. Mrs. Allen teaches in the fourth, fifth and

sixth grades, and Miss Isaphene Allen and I have divided the eighth grade and high school classes between us. I also teach fourth, fifth and sixth arithmetic and seventh arithmetic, and English. We have the largest enrollment we have had in years; seventy-two pupils in all, and our total enrollment for all of the last year was only eighty. Everything now points to an unusually successful school.

So many ask more about us and our work here that I shall write somewhat in detail. We have a good cement block building with two large rooms, one smaller one, and the library. All the rooms are in use now, even the library for class work. The three primary grades occupy one large room, the fourth and fifth grades use the small room, and the remainder of the pupils sit in the front room which is used on Sabbath for church services. We charge no tuition for children from Sabbath-keeping homes; and there are now twenty-nine such in school with two others coming from Alabama soon. This year we are offering three years of high school work besides the eight grades.

The school board here provides a home for the teachers. It is a six-room house with sleeping porch. There are about two acres of land around the house for a yard and pasture. We have our home quite well finished inside, and furnished so it is a pleasant place in which to live. It was named Randolph Hall in honor of the family which had done so much to build up the work here when Rev. G. H. Fitz Randolph was home missionary on this field, but now it is commonly shortened to "The Hall." This property is entirely paid for and the church owes only a hundred forty-five dollars on the church building and schoolhouse. It is expected that the last payment on that can be made next year. Our church cotton this year brought us nearly a hundred and twenty dollars.

Mr. and Mrs. Allen do not live at the Hall, but we have a family of nine, the same four children who were with us last year; a Sunday girl who pays full board; and a Sabbath-keeping boy who walked here from Alabama to go to our school. Miss Allen is cook; Miss Green is her assistant, and I help where needed. The two boys do the outdoor chores; and the girls wash dishes, do the sweeping, washing and ironing, and so on.

I wish again to thank all the friends who have contributed in any way to the needs of the school. We may fail to mention some of you publicly, but we appreciate your gifts just the same. Since we last wrote, I believe the Waterford, Adams Center and New Market Christian Endeavor societies, the Minneapolis and Brookfield Ladies' Aid, the Milton Circle, the Riverside Church, Milton Vacation Bible School and friends at Plainfield, Auburndale, Shiloh, Wisconsin Rapids, Milton, Savanna, Ill., Salem, Little Genesee and Wellsville have sent helpful contributions. We do appreciate them all, especially the beautiful rugs recently sent from Minneapolis. Their gifts of more than a year ago have not been mentioned before either.

It seems now as if the thing we most need is financial support. I think we see our way clear to pay expenses this year, even though we are buying many new textbooks, but the fourth teacher brings an added burden for board and traveling money; so I trust many will remember us and the work here, that we may continue to grow as the need arises. Mrs. Allen does not teach all day but I am sure we must have four full time teachers next year if we are to do the efficient work we feel must be done. Pray for us that we may have strength, wisdom and courage for our daily tasks.

Yours in the Master's service,  
FUCIA FITZ RANDOLPH.

October 29, 1923.

#### RECORDER READING CONTEST

Notice! Some changes are being made in the RECORDER Reading Contest.

Because of the confusion in some of the societies regarding the counting of points in the RECORDER Reading Contest, the plan is to be somewhat changed and simplified. The new way of counting will begin with your first meeting in November. Keep your October records as you have already taken them. The contest opened with the RECORDER of September 24 and ends with the RECORDER of June 30, 1924. If you did not start with the RECORDER of September 24, you may read your back numbers now and take the record, according to your old system so that all societies will begin with the same issue.

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

2. The contest will be based on points, the senior society making the highest percentage in points based on active membership to receive a banner at Conference; and the two individuals in the denomination making the highest record in points each to receive a choice of Christian Endeavor emblems not to exceed \$6.00 in value, and the next three highest to receive plain gold Christian Endeavor pins. This contest is open to Senior and Intermediate societies. The awards to the Intermediates are: to the society having the most points based on active membership—a banner; to the individual, a choice of a Christian Endeavor emblem not to exceed \$6.00 in value; to the next highest a plain gold Christian Endeavor pin.

3. Only Christian Endeavor members will contest and points will be credited as follows:

a. One point will be given for reading two pages of the RECORDER.

b. One additional point will be given for reading the complete report of a Board meeting.

c. Five extra points will be given for reading the RECORDER from cover to cover.

d. Same credit will be given others than Christian Endeavor members for reading RECORDER. Any member reporting same may receive the credit.

e. Twenty points will be given for renewal of RECORDER subscription.

f. One hundred points will be given for each new subscriber for RECORDER.

Awards to societies will be made on the average of active members, June 30, 1923, and June 30, 1924.

Credit may be taken on the Efficiency chart as follows: Division III, Section b, Number 2—Study classes—2 per cent for each 1 000 points gained by a society.

We hope this will make clear everything concerning the contest. If there are any questions about it, please feel free to write and ask me.

Eleven societies have reported that they are working on the contest. Are you one

of these? If not, won't you please start at once? Enclosed find your RECORDER mailing list.

Sincerely,  
FRANCES FERRILL BABCOCK.

Please read at your next meeting.

#### C. E. NEWS NOTES

The members of the Rockville, R. I., Christian Endeavor Society have shown a considerable interest in the RECORDER Reading Contest, and have been meeting each week at the parsonage to make their report of what they have read, and to discuss and sometimes to read articles that have appealed to them especially. On the evening of October 27 the meeting took a novel form that might be worth trying in other societies. We decided to get out a home number of the RECORDER for ourselves. So the group was divided into several sections, each of which must be responsible for a certain department of the RECORDER. The following departments were prepared and finally incorporated in the issue of the magazine. An editorial department, a woman's department, a department of missions, a young people's department, and a children's page. When the resulting composition was finally read, some strange and startling facts were brought to light. The Young People's Board had recently elected officers, and prominent among them were members of our own society. We were entertained by an account of a recent meeting of the Eastern Association, held at Rockville. Also some of our members are on their way to becoming noted poets,—at least their names were signed to some very fine poetry that appeared in the Children's department. We think that if we could edit a number of the SABBATH RECORDER it would be more widely read, but the usefulness of the paper would probably be decreased.

The Little Genesee Society has been divided into two sides for the promotion of the RECORDER Reading Contest. The losing side is to "feed" the winners.

Thirteen societies have already reported entering the contest. Others are considering it.

One society has already secured five new RECORDER subscriptions.

The Social Fellowship superintendent, Mrs. Sanford, has sent to each society a plan for a splendid RECORDER Reading Contest social. Be sure that *your* society uses it, for it is lots of fun.

The Detroit Seventh Day Baptist Christian Endeavor Society has been elected to membership in the Detroit Christian Endeavor Union and is to be formally received Monday, November 5. We hope to receive and give good by our affiliation with the Union. The Union officials have read our Sabbath and gospel literature very carefully and with appreciation. Our society is endeavoring to help all worthy causes within its power. It has subscribed \$52 per year to the Seventh Day Baptist Provisional Committee for Work among Colored People, and it has just contributed \$5 to the Missionary Board toward the expenses of sending Missionary Secretary William L. Burdick and Rev. C. A. Hansen, of Chicago, to Jamaica, B. W. I. Although a small society our collections have been good, that of October 26 being \$2.40.

MAE BISHOP,  
Corresponding Secretary.

The Exeland society reports a new corresponding secretary, Miss Myra W. Thorngate.

**A LETTER FROM THE QUIET HOUR SUPERINTENDENT**

DEAR FELLOW ENDEAVORERS:

The observance of the Quiet Hour is one of the most important phases of Christian Endeavor life. What scientific farmer is there among us who will expect next year's crop to grow without the necessary preparation of seed bed? Or what aggressive business man is there who will look for trade without advertising or displaying his goods? What alert professional man is there who will hope to serve the public without taking the proper steps for his service to be of large benefit? And lastly, what Christian will face the day in the determination to give his best, without first spending a time alone with his Creator.

Without him we can do nothing.

One of the most influential organizations in the world today, the Boy Scouts of America, has for its motto: "Be Prepared." Why not adopt as our motto for the coming year,

conscientious observance of the Quiet Hour?

Many of the busiest and most inaccessible men the world ever has known were men whose daily doings were enriched by communion with the heavenly Father and whose lives were a revelation and an expression of the spiritual force developed in this relation. Why not yoke ourselves with the living Christ, with the personal God?

We owe a time of quiet each day to our Father, for it is his great and wise plan. We owe it because we are responsible to God, and because we are responsible to our fellow-men. Will a man disregard God's plan? Will a man rob God? Will a man rob man?

Yours in C. E. Service,  
HURLEY S. WARREN,  
Quiet Hour Superintendent.

P. S.—Since the work of the Quiet Hour superintendent is a new one to the writer he invites the Quiet Hour superintendent of each society to send him within ten days one concise and constructive suggestion for this work during the coming year.

Salem, W. Va.,  
October 23, 1923.

**MINUTES OF THE YOUNG PEOPLE'S BOARD MEETING**

The Young People's Board met in the College Building at 8 p. m.

President B. F. Johanson called the meeting to order.

Mrs. Ruby Babcock offered prayer.

Members present: Dr. B. F. Johanson, Aden Clarke, Mrs. Frances Babcock, E. H. Clarke, Miss Frances Babcock, Dr. L. S. Hurley, Ivan O. Tappan, L. E. Babcock, Mrs. Ruby C. Babcock.

Mrs. Ruby C. Babcock was appointed secretary pro tem.

The Treasurer's quarterly report was presented as follows:

REPORT FOR QUARTER ENDING SEPTEMBER 30	
<i>Dr.</i>	
Amount on hand July 1st, 1923	\$380 89
Conference Treasurer	116 00
One-third collection at Conference	23 13
Plainfield Junior Christian Endeavor	3 61
	\$523 63

<i>Cr.</i>	
Dr. Johanson, expenses to Des Moines Convention	\$ 28 97
Miss Elisabeth Kenyon, supplies	2 85

**MORE ABOUT THE STUDY COURSES**

DEAR ENDEAVORERS:

The earth revolves and so do the plans in the back of my head for a Study Course. Go to your files of classic literature (?) and read my S. O. S. in the Christian Endeavor Star for May, 1923. Nobody sent out succor, so I did not catch one (sucker). In decent English, I asked you to help me get the correct aims to keep in mind in planning a Study Course. I received not a single response. I am not surprised. I am not "sore." I would probably have failed to function under like provocation. As you did not help me, I am to blame for these aims which I kept in mind in planning the Study Course. "Can you beat it?"

Laying all jokes aside these are some of the ideals we should strive for, not only in planning a study course, but also in planning our lives.

1. To be a Christian.
2. To know the Bible.
3. To be loyal Sabbath-keepers.
4. To believe that our denomination has a definite mission.
5. To be informed on missions both home and foreign.
6. To be linked up with various civil reforms.

**TENTATIVE COURSE OF STUDY FOR SENIOR ENDEAVORERS**

*First Year*

- a. *Expert Endeavor*. (Study). United Society of Christian Endeavor, 50c.
- b. Sabbath Lessons. Bond. (Study).
- c. *Religious Vocations*. (Read) United Society of Christian Endeavor, \$1.25.
- d. Elective.

*Second Year*

- a. *Why I believe the Bible*. (Study). United Society of Christian Endeavor, \$1.25.
- b. Tracts:
  - First Day of the Week*
  - Gospel Tracts
  - Baptism
  - Sabbath Literature. (Read)
- c. *Citizens in Training*. (Study). United Society of Christian Endeavor, 60c.
- d. Elective.

*Third Year*

- a. *Fuel for Missionary Fires*. (Study). United Society of Christian Endeavor, 60c.

Rev. E. M. Holston, salary and expenses	158 35
Corresponding Secretary, expenses to Conference	55 00
Recording Secretary, expenses to Conference	15 00
L. S. Hurley, expenses to State Convention	3 75
Corresponding Secretary, supplies	25 00
Conference programs, goal cards	35 00
Christian Endeavor Banner	2 75
Balance	196 96
	\$523 63

The following bills were allowed:

Expense of Conference pageant	\$ 3 50
Expense of Junior Exhibit at Conference	4 00
Stationery	31 25
Postage	5 00
	\$43 75

The report of the Corresponding Secretary was presented as follows:

**REPORT FROM SEPTEMBER TO OCTOBER 11, 1923**

Number of letters written, 42; number of Bulletins sent out, 160; number of "Good Time Socials" sent out, 40; number of Miniature Efficiency Charts sent out, 40; number of "Friends of Christ" Campaign literature sent out, 40. Board stationery has been sent to all of the nonresident superintendents and Associational Secretaries. This is 1923-1924 stationery.

Correspondence has been received from: Rev. A. L. Davis, Rev. A. J. C. Bond, Rev. W. D. Burdick, Miss Elisabeth Kenyon, Miss Beatrice Baxter, Miss Alta Van Horn, Miss Marcia Rood, O. T. Babcock, Rev. E. M. Holston, Miss Fucia F. Randolph, Near East Relief, Miss Ella Tomlinson, Mrs. Edna Sanford, Miss Hazel Langworthy.

Societies reporting about the RECORDER Reading Contest are: Ashaway, Marlboro, Battle Creek.

Respectfully submitted,  
FRANCES FERRILL BABCOCK.

Extracts from several letters were read and discussed.

Questions from Miss Elisabeth Kenyon regarding future Junior plans were referred to the committee on Junior and Intermediate work.

The plans of the Efficiency Superintendent were presented and discussed.

Voted that 2 per cent be allowed on the Efficiency Chart under "Study Courses" for every 1,000 points gained by a society in the RECORDER Reading Contest.

The plans of the Superintendent of Study Courses were presented and discussed.

Reading of the minutes.

Adjournment.

Respectfully submitted,  
RUBY C. BABCOCK,  
Secretary pro tem.

- b. *Officers Hand Book*. (Study). United Society of Christian Endeavor, 60c.  
 c. Elective.  
 d. Elective.

#### Fourth Year

- a. *The Living Bible*. (Read). United Society of Christian Endeavor, \$1.00.  
 b. Study of SABBATH RECORDER.  
 c. Elective.  
 d. Elective.

#### Fifth Year

- a. *Bible Studies on the Sabbath Question*. Main, 25c. (Study).  
 b. *Our Unions*. (Read). United Society of Christian Endeavor, 60c.  
 c. *Seventh Day Baptist Manual*. (Read).  
 d. Elective.

Here are some suggestions for this year's work. If you want home mission study try *For a New America*, or *The Debt Eternal*. If you want foreign mission study try *Creative Forces in Japan*, or *Women the Leaven of Japan*. All these books may be secured from the Missionary Education Movement, 150 Fifth Avenue, New York City, N. Y. The price of each is 50c.

#### TRY TO HAVE A STUDY IN EXPERT ENDEAVOR

If you have a study you would like to try not included in the course, take it up and report to the corresponding secretary. That will go down as an elective if approved by the board.

But the big thing is the RECORDER Reading Contest. Push it with all of the vim you can muster. In this connection read the editorial "The SABBATH RECORDER and the Young People," page 450 of the RECORDER of October 8, 1923. It is in co-operation with this effort of the Tract Board that the Young People's Board put on the RECORDER Reading Contest. You know when your church wants to get something done it calls on the Christian Endeavor society. So we are asking you to take hold of this and put it across.

All societies completing a study course with an enrollment equal to 50 per cent of their active membership will be awarded a pennant at the next Conference. In this connection the RECORDER Reading Contest counts as a study class. It is the special feature this year. The board has decided to give 5 per cent on the Efficiency Chart for each thousand (1,000) points gained by

a society in this contest. Next year we will have something else worth while.

Remember these plans are submitted for your kind criticism.

Cordially yours,  
 L. EMILE BABCOCK.

R 5, Box 94,  
 Battle Creek, Mich.

Please read this at your next Christian Endeavor meeting.

To the Societies who are entering the Recorder Reading Contest:

If you wish a list of the ones in your society who are subscribing for the RECORDER, you may have it by writing to me as the SABBATH RECORDER office sent me the complete list.

FRANCES FERRILL BABCOCK.  
 156 Goodale Avenue,  
 Battle Creek, Mich.

#### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

Every day some one does some kind deed for us, something which helps to lighten our burdens and make life easier. It may seem very trivial, and hardly worth heeding, yet it is a deed of kindness just the same. Sometimes I think we regard such deeds as too trivial, and do not show proper appreciation for them. We do not realize how much a pleasant "Thank you" may mean to the one who does the kind deed, and we fail to say it. Perhaps we are like the little boy, who, when his mother asked him if he thanked a lady for something she gave him, said, "Yes, I did, but she said not to mention it." Our heavenly Father gives us blessings every day. Do we always remember to thank him for all of them? I fear too many of us thank him only once a year on Thanksgiving Day. Every day should be a Thanksgiving Day.

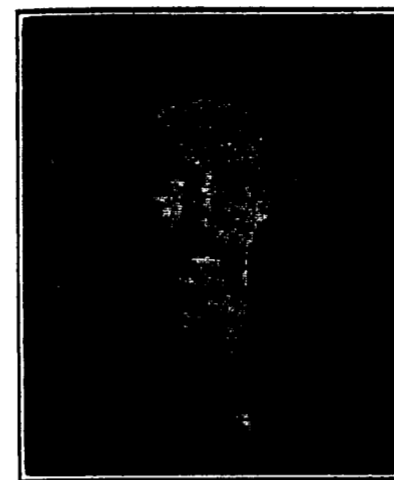
Lloyd George is the kind of pilot who, when he is dropped, lands in a submarine and chases along after the ship of state.—*New York Tribune*.

How humiliating it will be when the Department of Justice gets ready for trial and finds the war grafters have died of old age.—*Syracuse Post-Standard*.

## CHILDREN'S PAGE

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

### ROBERT LOUIS STEVENSON



In remembering birthdays we mustn't forget Robert Louis Stevenson who, if he were living, would be seventy-three years old tomorrow, November 13th.

Mr. Stevenson was not a child's poet, but he did write some poems that children love. He began to write before ever he went to school, that is, he dictated to his mother, "A History of Moses" taking five evenings to do it. His mother wrote the history out as he told it to her; young Robert was only five years old then.

Those of his poems which children love the best are found in his "Child's Garden of Verses." These verses, so his intimate friends say, tell the story and the thoughts and the feelings of his own childhood. "The Land of Counterpane" and "Where Go the Boats" are two of his poems that you will enjoy.

#### THE LAND OF COUNTERPANE

When I was sick and lay a-bed,  
 I had two pillows at my head,  
 And all my toys beside me lay  
 To keep me happy all the day.  
 And sometimes for an hour or so,  
 I watched my leaden soldiers go  
 With different uniforms and drills  
 Among the bed-clothes, through the hills;  
 And sometimes sent my ships in fleets  
 All up and down among the sheets;  
 Or brought my trees and houses out,  
 And planted cities all about.  
 I was the giant great and still,  
 That sits upon the pillow hill,  
 And sees before him dale and plain,  
 The pleasant land of counterpane.

#### WHERE GO THE BOATS?

Dark brown is the river,  
 Golden is the sand.  
 It flows along forever,  
 With trees on either hand.

Green leaves a-floating,  
 Castles of the foam,  
 Boats of mine a-boating—  
 Where will all come home?

On goes the river  
 And out past the mill,  
 Away down the valley,  
 Away down the hill.

Away down the river,  
 A hundred miles or more,  
 Other little children  
 Shall bring my boats ashore.

If you want to read about "Auntie's Skirts" and "My Bed is a Boat" and "The Moon" and many other interesting poems, ask mother to get the "Child's Garden of Verses" from the library and read them to you.

R. M. C.

### THE BOYHOOD OF JESUS

#### Lesson Four.—The Shepherds

Text: Luke 2:8-19

As usual Miss Alice and her little brood of six were grouped about the table and she said, "Every little head bowed, every little hand folded, and every little eye shut tight.

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

#### REVIEW

"Helen, what wonderful gift did God give to Mary and Joseph?"

"God sent them a little baby," she replied. "Where were Mary and Joseph when the baby came, Jimmie?"

"They were in a stable."  
 "Esther, do you remember where they put the baby?"

"Yes, they put him in a manger," Esther answered promptly.

"And, Richard, what was the baby's name?"

"His name was Jesus."

"Hilda, who came to see the little babe in the manger?"

"The wise men."

#### THE STORY

That same night there were other visitors at the stable. Out on the hillsides it was dark, except for the stars which were shining, and shepherds were watching their sheep. The sheep were curled up close

together, sleeping. The shepherds had made them as comfortable as they could and were sitting together talking about their work perhaps, or how the wolves nearly got into the flock a few nights ago.



These shepherds loved their sheep and just the thought of a wolf made them look about anxiously to see if all were safe. So, on this clear, quiet night, these shepherds were watching and visiting. And what do you suppose they found to talk about? Yes, the baby, that new baby king! The shepherds had heard a baby king was to come soon and perhaps they thought it was nearly time. They were wondering where the baby king would come and when he would come. Very likely, one shepherd said, "I wish we might see this baby king who is coming from God and who is going to do such great things when he becomes a man."

The other shepherds wished they too could see Jesus but it didn't seem at all likely that just humble shepherds of the hills would ever see the king, or at any rate, not until he was a grown man. But right while the shepherds were talking, they were startled by a very brilliant light in the sky, so bright even that it nearly blinded them; they had to shade their eyes. It hardly seemed like a star; the light was far too bright, they thought; it was a great shining

light in the sky. The shepherds had never seen so bright a light before and they were afraid. But they heard a voice speaking. It was an angel in the light and the angel said, "Fear not, for behold, I bring you good tidings of great joy which shall be to all people."

The angel could see that the shepherds were afraid, so he spoke very gently, "Fear not." Then he went on to say that he had wonderful news that they and all the people would be glad to hear. He told them that the new king had come, "For unto you is born this day in the city of David, a Savior, which is Christ the Lord." The angels told the shepherds that they would find the babe "wrapped in swaddling clothes, lying in a manger."

And then another wonderful thing happened. The shepherds heard music, most beautiful music, and looking up they saw many, many angels in the light. The angels were singing a carol or hymn and these are the very words, "Glory to God in the highest, and on earth, peace, good-will toward men."

These shepherds, humble though they were, must have been "pure in heart" for God to let them hear this beautiful choir of angel voices, the sweetest music ever heard on earth. When they had finished singing their hymn and praising God, the angels glided back to heaven. Can you imagine, then, the excitement among the shepherds and how eagerly they talked about the angels and their good news! And they said to each other, "Let us go even unto Bethlehem and see this thing which is come to pass."

So the shepherds went down the hill, into the village of Bethlehem and found "Mary and Joseph and the babe lying in a manger." After they had seen the baby king in the manger, and his father and mother, the shepherds went back to the hills and their sheep, and to every one they met, they told the whole story of the "Good News," the angels, the music, and the babe in the manger. And as long as the shepherds lived, they never forgot that most wonderful night.

Now, my dears, I want to sing to you a little song that I am very fond of. It is a hymn telling about the little babe, and Miss Alice sang very sweetly, Dear Little Stranger.

Low in a manger,  
Dear little Stranger  
Jesus, the wonderful Saviour was born,  
There was none to receive Him,  
None to believe Him,  
None but the angels were watching that night.

Dear little Stranger, slept in a manger,  
No downy pillow under his head,  
But with the poor, He slumbered secure,  
The dear little Babe in his bed.

#### BUSY WORK

"How would you like to 'dress' the shepherds to go down the hill to Bethlehem," and Miss Alice took from her surprise basket some sheets of pad paper on which were printed large the word SHEPHERDS. "Take these colored pencils and color the letters any color you wish the shepherds to wear. Do it very neatly."

When the work was all finished and laid on the table, Miss Alice said, "Every little head bowed, every little hand folded, and every little eye shut tight. Dear Jesus, please help us always to love thee. Amen."

R. M. C.

#### CHILDREN'S HOUR, WESTERN ASSOCIATION

DEAR OTHER CHILDREN OF THE SABBATH RECORDER:

It was a warm sunny Sabbath in November when automobiles from all over our Western Association kept running up onto the lawn of the Seventh Day Baptist church at Alfred Station and big folks, little folks, old folks, young folks, middle sized folks, and littlest folks, all got out. There were lots and lots of folks, all going to church.

We, Bobby and I, went inside, but the church was full, yes, full even the front seat so we had to wait for the ushers to bring in long settees for the back of the church and chairs for the aisles. Oh, and the gallery was full, too. Yes, there were lots and lots of folks at church that lovely day.

We didn't care much about the speaking, etc.; we wanted the children's meeting to begin. Just before time for the big folk's sermon all the children were excused and we marched from the church to the schoolhouse, around the corner and across the street. We all tried to go into the primary room and do you think we could all find seats? Well, not hardly! We had to sit two and sometimes three at a desk, some of

us sat on the desks and others in chairs which were brought in, and some had to stand up. There were ninety of us, all under high school, at that children's meeting, besides eleven big folks. I heard my mother say they were all trained Bible school workers.

When I was telling daddy about it, he said, "Glad I wasn't in that crowd of wiggling kids." But let me tell you, we didn't wiggle; not a bit of it; there was too much else to do. Just let me tell you some of the things we did.

First, Mr. Lester Osborn led us in singing. He taught us a new hymn, "Everybody ought to love Jesus" and showed us how to clap time to it. He had a lively contest between the boys and girls to see which could sing the louder. Of course, our side sang best!

Then, five girls from Alfred gave from memory two Psalms. They did great and we were proud of them. Miss Elizabeth Randolph gave us a sermonette on Worship. She used words we kids could understand — 'twasn't like a big folk's sermon.

After that we were all divided up into six classes according to grades, and each class sent into different rooms or corners of rooms with a teacher. The way we children sat still and listened or the way we talked, showed that our teachers knew how to teach.

Then we crowded into that room once more. About a dozen little kids dramatized for us the story of Moses. They had a doll for Moses and he really cried, too; we all heard him. I guess it was just a squawking doll, likely. There was a real princess and a real king and then when Moses was older he was a real boy. Miss Ruth Claire, of Alfred Station, prepared this play and I almost believe I would like to act in a play if she was to do the drilling.

Some twin girls from Little Genesee sang a duet; one sang soprano and one sang alto. We always like to hear these twins sing.

And for the last, Mrs. Curtis F. Randolph, of Alfred, gave us a chalk talk and Bible story. I liked that!

Then we marched out and back into the church. We were dreadfully hungry, though we hadn't thought about it before, for we had been in that schoolhouse an



hour and fifty minutes. We were late for dinner, but we didn't care—not a bit—we'd had a dandy time. Don't you wish you'd been there, too?

Yours,

ONE OF THEM.

P. S.—Mother just showed me a program of our meeting; perhaps you'd like to see it, so I'll tuck it in.

#### CHILDREN'S MEETING

Opening—(30 minutes)

Praise Service—Mr. Lester Osborn  
Scripture—Five Girls from Alfred  
Prayer—Miss Elizabeth Randolph  
Sermonette—Miss Randolph  
Music

Class Work—(30 minutes)

Mrs. Dora Degen—girls—6, 7, 8, grades  
Mr. Osborn—boys—6, 7, 8, grades  
Miss Frances Witter—girls—4, 5, grades  
Miss Mary Wells—boys—4, 5, grades  
Miss Ruth Whitford—boys & girls—1, 2, 3 grades

Miss Irena Woodworth—boys & girls under school age

Closing—(30 minutes)

Music  
Dramatization—Miss Ruth Claire  
Special Music—Little Genesee  
Story—Mrs. Curtis F. Randolph  
Benediction—Miss Ruth Marion Carpenter

R. M. C.

#### IRON PIGS

"My, this certainly is a good stove to warm by," said Fred, kicking his toes against the footrest. Then suddenly he sat up and asked, "Where do stoves come from anyhow. Do they grow?"

This sounded so funny to Sam and John, who were seven years old, that they rolled over on the floor laughing.

Uncle Ben put down his book and turned to Fred. "Yes, that's just it. They grow from 'pigs,'" he explained.

This made the other boys sit up and blink at their uncle, who laughed and added, "I guess I should have said 'iron pigs.'"

"But I never saw any iron pigs, Uncle Ben. Can they walk?" asked Fred.

"Not exactly, but they manage to grow into things. Sam, where does iron come from?" asked Uncle Ben, turning to one of the twins.

"Why, it is an ore and is dug out of mountains," replied Sam, very proudly.

"Right!" cried Uncle Ben. "Then the ore is put into furnaces to melt. These furnaces are tall like towers and have to be

made very hot. If you should be in Chicago or Pittsburgh at night, you might think there were volcanoes there, for they have many of these iron furnaces, and they throw a great glow onto the sky at night.

"After the iron is melted, it is run into holes in sand. When it gets cool, each piece of iron is called a 'pig.' When a stove is to be made, some of these 'pigs' are remelted and run into molds for every part of it. So it really grows from the 'iron pigs.'"—*Mary David Ammerman, in Dew Drops.*

#### RHYME AND REASON

The poets sing  
Concerning spring  
And say the bird  
Is on the wing.

Upon my word,  
That is absurd,  
Because the wing  
Is on the bird.

—Ex.

Bill had a billboard  
Bill also had a board bill,  
The board bill had bored Bill,  
So that Bill sold the billboard,  
To pay his board bill,  
So after Bill sold his billboard,  
To pay his board bill the board bill  
No longer bored Bill.

#### MUSICAL NOTES

A very deaf old lady, walking along the street, saw an Italian turning a peanut roaster. She stood looking at it a while, shook her head, and said, "No, I shan't give you any money for such music as that. I can't hear any of the tunes, and besides it smells as if there was something burning inside!"—*Exchange.*

A rough looking man entered the home of a gentleman in a western city, and, seeing no one around but a small boy, named Willie, said to him, "If you don't tell me where your father keeps his money, I'll knock your top off, and then eat yer."  
"Please don't," said Willie. "You'll find all the money we've got is in an old coat in the kitchen."

Two minutes later a bruised and battered wreck was pitched through the front door of Willie's home and sat in the gutter and blinked.

"That kid's too smart," said the man. "He never said a word about the *old man* bein' inside of the coat."

#### THE YEAR BOOK

At the time of this writing, late Wednesday evening, November 7, the present writer has just completed correcting and verifying the index of the *Year Book*, and of reading the proof of the captions and accompanying descriptive matter of the illustrations. The index, although fuller than heretofore, might be made more so, and correspondingly more useful. If the duty of its preparation another year falls into the hands that prepared it this year, it is hoped that certain omissions that now occur will be supplied. When the proofs of the cover pages have been read, so far as the present writer knows, his work on the *Year Book* will be completed.

It is expected that, from week to week for some time to come short articles will deal with the manner of making the *Year Book*, with certain mistakes and deficiencies that will be found in the one now in press.

At this time, attention is called to the fact that our statistics this year show that during the four years of the New Forward Movement now expired, our total membership has decreased about 600, and that in approximately twenty years, from a membership of some 10,500, we have decreased to less than 8,000 in numbers. A sad and solemn record.

CORLISS F. RANDOLPH,  
Chairman Committee on Engrossing  
the Minutes of the General Conference.  
Newark, N. J.,  
November 6, 1923.

#### THE BUDGET GHOST

(Continued from page 628)

HELEN enters.

HELEN.

Doris! Not in bed yet? What on earth are you doing? And do you mean to tell me that you are drinking milk? (*She picks up glass.*)

DORIS (*Chuckling*).

Oh, sure, I drank that. Want some? It's good, and it's cheap. Charity and Gifts 5 per cent.

HELEN (*shaking her*).

What are you doing? Trying to make fun of me?

DORIS.

Helen, promise never to tell a soul if I tell you. Cross your heart not to utter a

single "I told you so," and I'll tell you. I'm making up my budget.

HELEN (*pretending to faint*).

Dorrie! Words fail. What happened?

DORIS.

Oh, I suppose I saw a ghost.

HELEN.

Some ghost!

—*The Woman's Press.*

#### THE BOOK OF BOOKS

(Continued from page 619)

Book of Deuteronomy has a style and spirit quite its own. For this reason Deuteronomy and Scriptures elsewhere thought to be similar in style and spirit are called D.

Another reason for thinking that our Pentateuch is a compilation is differences in given accounts. One illustration will be sufficient. In Genesis 6:19, 20, God instructs Noah to take into the Ark two of every sort of living things, male and female. In chapter 7:1-3 Jehovah tells him to take seven and seven of clean beasts, and two of the unclean; and seven and seven of birds.

Sometimes the groups P, E, J, D, were combined with one another. But into the consideration of this and other details there is no need that we enter.

What if some great cathedral enshrines in its structure the varying devotion of centuries? We have the grand cathedral for our admiration. What if Moses did not write all of our Pentateuch? What if this and other parts of our sacred Scriptures are the product of compilation and editing? What if there are supposed or actual discrepancies between some of the narratives? What if the spiritual, moral, and social ideals of the Old Testament are not on a level with the New?

No ancient history is as important to the world as Israel's. No ancient conception of God was as exalted as Israel's; no ancient religion as pure; no ethical and social standards as high. Behold, the Old Cathedral, whose stones are History, Religion, Faith, Law, Progress!

The presence of some traditional legendary and mythical forms of thought and language, do not in the least mar its grandeur, as we shall see.

#### KEEP BUSY

Absence of occupation is not rest;  
A mind quite vacant is a mind distressed.  
—*W. W. Cowper.*

# The Sabbath Recorder

## A FREE-WILL OFFERING

Seventh Day Baptists are undertaking to make a free-will offering during the present year of

**\$35,000.00**

To be apportioned according to the following

### 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

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.

### WHEN ALL IS DONE

The sun goes up and the sun goes down,  
 And a thousand years are the same as one;  
 And leaves grow green and leaves grow brown,  
 And what is it all when all is done?  
 Aye, what is it all, if this life be all,  
 But a draught to its dregs of a cup of gall,  
 A bitter round of the rayless years,  
 A saddening dole of wormword tears,  
 A sorrowful plaint of the spirit's thrall,  
 The grave, the shroud, the funeral pall—  
 This is its sum, if this life be all.

But it is not all—beyond this shore  
 A sun goes up to go down no more;  
 The leaves that grow green are green for aye  
 And the flowers that bloom know not decay;  
 A thousand years are indeed as one!  
 But for bitterness, then, the soul hath none,  
 And this is it all when all is done.  
 —Harold J. Hamilton.

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## MARRIAGES

**WATSON-BOND.**—At the Seventh Day Baptist Parsonage, Salem, W. Va. on October 25, 1923, by Rev. Geo. B. Shaw, Porter L. Watson of Clarksburg, W. Va., and Louise Bond, of Salem.

G. B. S.

**LEWIS-AYERS.**—On Oct. 29, 1923, the Rev. George W. Lewis and Mrs. Anna Tappan Avers formerly of Superior, Wis., were united in marriage at the home of Mr. and Mrs. Courtland Brown, Battle Creek, Mich. The Rev. O. S. Mills officiated.

Be good, my child, and let whoever will be clever:  
Do noble things, not dream them all day long;  
And so make life, death, and that vast forever,  
One grand sweet song—*Charles Kingsley.*

### THE MIRACULOUS CHRISTMAS GIFT

It's a very nice thing to make a gift that will please all the members of the family. A box of candy will do that or a crate of fruit. But usually some one in that family gets the lion's share. That is not possible when the gift is a subscription to The Youth's Companion. It is like that fabulous pitcher of milk of the Greeks; though everyone drank deep the pitcher remained full. Everyone has a lion's share in the good things of The Companion; everyone skims his own cream, yet there is the very choicest cream left for the next comer. What better Christmas present can you make than a periodical with such fabulous powers of dividing its pleasure among a dozen and yet keeping it all intact.

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### Sabbath School. Lesson VIII.—Nov. 24, 1923

CHRISTIANS CALLED TO BE MISSIONARIES. John 17: 18; Matt. 28: 16-20; Acts 1: 6-8.

*Golden Text.*—"Go ye therefore, and make disciples of all nations." Matt. 28: 19.

#### DAILY READINGS

Nov. 18—Matt. 28: 16-20. The Great Commission.

Nov. 19—Mark 16: 14-20. His Last Commandment.

Nov. 20—Luke 24: 44-53. "Witnesses of these things."

Nov. 21—John 21: 15-25. "Follow thou me."

Nov. 22—Acts 1: 1-8. "The uttermost part of the earth."

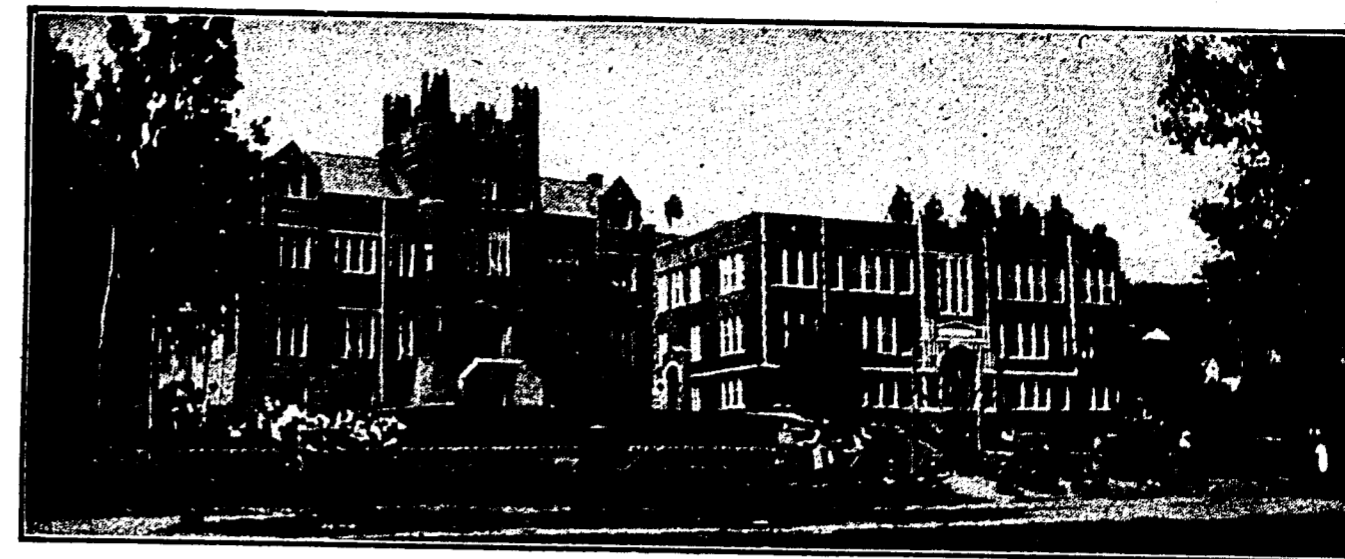
Nov. 23—John 17: 9-21. "That the world may believe."

Nov. 24—Isa. 52: 7-15. "Good tidings of good."  
(For Lesson Notes, see *Helping Hand*)

Angels, sing on! your faithful watches keeping;  
Sing us sweet fragments of the songs above;  
Till morning's joy shall end the night of weeping,  
And life's long shadows break in cloudless love.  
—F. W. Faber.

Let me make life clear and simple by first obtaining the knowledge of God's will, and then securing the daily strength by which I shall render prompt obedience.—W. L. Watkinson.

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