

# 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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# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

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

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

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

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*Secretary*—W. C. Hubbard, Plainfield, N. J.

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

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

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

## SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

*President*—Corliss F. Randolph, Newark, N. J.  
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Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

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## THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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

# The Sabbath Recorder

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## Strengthening the Ties That Bind.—No. II.

In the last RECORDER there was not room for all of the "My Message" suggestions on "The Ties That Bind," and our readers were requested to "wait a week" for us to complete the message. So here we come with several items under the heading Strengthen the Ties That Bind—No. II.

The missionary spirit is a wonderful tie binding the hearts of Christians together and uniting them in carrying out the command of our Lord in his great and final commission to his disciples.

Whenever the missionary spirit has taken possession of groups of men, it has proved to be a source of strength and blessing at home as well as with those to whom the gospel has been sent. It is a good thing for any people to be united in prayers and in efforts to help others who dwell in the "regions beyond."

At the very beginning of Christianity, when the Church was smaller than ours is today, the cause of the kingdom was mightily re-enforced when the leaders dropped their provincialisms, laid aside their local prejudices, and broadened their views to take in the Gentile as well as the Jew. This led them out from Judea to Samaria; from Jerusalem to Antioch; from Antioch to Greece and Rome, and to the uttermost parts of the earth.

When the early Christians thus began to see eye to eye in regard to missions, and united whole heartedly to make the gospel a world power, great blessings came back from Antioch and other mission fields to Jerusalem the mother church.

This principle of growing strong by helping others holds true the world over. So far as we can see, the churches that lose interest in missions are always the losers themselves. When we as a people had no missionaries in China for about ten years, we had more church troubles at home than in any other decade during my memory.

I plead with all our churches, strengthen the missionary spirit; for it is a tie that binds us to one another and to Christ.

## Does the Sabbath Conscience Need to Be Strengthened?

While we are enumerating the ties that need strengthening, we must not overlook the evident need of a clear, strong conscience upon the Sabbath question.

If we are to have the careful regard for the holy Sabbath that characterized our fathers, there should be a revival of Sabbath conscience among us; and we wish to look again at this important question.

The wide-spread loss of conscience in the world about us, regarding any holy time, seems to be contagious. And I fear for our own future if we can not recover from its effects upon ourselves. Denominational loyalty demands that we give this matter careful attention and guard well our churches against the infection that is in the very air.

I insist that so far as the great truth that makes us a separate people is concerned, we are suffering from moral self-complacency; and our one great need is to be given a genuine Sabbath conscience! There are too many in our churches who have no interest in Sabbath reform.

This is a serious symptom of a sickness unto death! It needs immediate and careful attention. I do not plead for a conscience unrestrained by love; for that is seldom a safe guide. It is too much like a heavily loaded gun; hurts at the breech and kills at the muzzle. Some men carry their conscience as a warrior carries his sword in battle, slashing this way and that against others; but when turned within they keep it very quiet evidently thinking that a sword should not cut its own scabbard. I am not pleading for such a conscience as that. But I do plead for a clear, consistent Sabbath conscience tempered with love, that listens for the voice of God in the soul, and that turns to his law as true as the needle to the pole.

A neglected garden naturally runs to weeds. High-bred animals and fowls or birds, neglected, will deteriorate and revert to type. This is a universal law. If a man neglects his conscience—his real self—



a worse man is inevitable. The one thing sure to rob man of his sense of God's favor, and to leave his soul like a neglected garden, is to smother the voice of conscience.

I fear that too many parents forget that their daily conversation and manner regarding the Sabbath makes the atmosphere in which the children live. If we act as if the Sabbath was a burden instead of a delight, and talk as if Seventh Day Baptist young people have a poorer chance and a little harder row than other children; and if we appear to apologize for them when they turn away to seek larger openings, then we can not expect the next generation to be true. This kind of home life is squarely against denominational loyalty.

On the other hand, if the atmosphere of our home life is filled with the spirit that exalts God's truth above all else, if it inspires the children with the spirit of consecration and teaches them to glory in the cross until they count it a privilege to deny self in order to be true to God, then will we have nothing to fear for our future.

**A United Ministry Makes a Strong Bond of Union** In strengthening the ties that make a people one, and that insure prosperity in the matter of soul-saving, we must not overlook the value of strong, consecrated ministers, educated together and in sympathy with one another.

When ministers are scarce, or when differing views tend to alienate the leaders, the flock is likely to become disheartened, and the sheep wander away. The shepherds that faithfully feed their flocks instead of quarreling with one another over mooted questions of doctrine will hold them together and lead them safely.

There are enough blessed gospel truths to keep most of us busy all our lives, without wasting any time and worrying the flock by arguing upon questions that the wisest men have been unable to settle for nineteen hundred years.

A company of ministers that see eye to eye, composed of men who understand one another; who have been educated together until they seem like a band of brothers; no one of whom seems determined to compel all the others to pronounce their "shibboleths" in exactly his way, will make a mighty bond of union holding the people

together in fellowship and love. Such shepherds will feed the flocks, lead them beside the still waters in green pastures, where the great Shepherd can restore their souls.

That was a happy day for Seventh Day Baptists when they had a Seminary of their own for their young men preparing for the ministry. When the first class of eight men graduated and went out to work for Christ after years of study together, they went out in full sympathy with one another, filled with the evangelical spirit, and revivals sprang up wherever they went.

That seemed to be a turning point in our history so far as the spirit of controversy was concerned. Denominational scraps in the RECORDER and in Conferences, over the resurrection of the dead, and open and close communion, and other matters gave place to a better spirit of Christian brotherhood and of co-operation. When the boys met in annual gatherings it seemed more like a home-coming than anything else.

The record thus begun by a class educated together in our own seminary has been well kept up by every class since 1874.

Oh! I plead with the fathers and mothers in our churches, to awake to the need of consecrated young ministers, educated in our own schools, as leaders to make the people one in Christ Jesus. Please do not forget that if suitable young men and women are to fill our Seminary and prepare for the Master's work, they *must come from your homes*.

If, by your prayers, devotion, and loyalty, you send out to our school consecrated candidates for the Christian ministry, you will thereby strengthen one of the strongest bonds of union to hold our people together and to keep them true to Christ and the Sabbath.

**The Tie of a Definite Co-operative Program** Our definite, co-operative Forward Movement program is proving to be a blessed force in making our people one. For many years our various lines of work were in the hands of several separate societies and boards. There was the same constituency in all; but different officials and managers, with separate headquarters, pushed their plans by independent action, and by more or less uncorrelated, or disjunctive operations. Separate appeals or canvasses were made by half a dozen or-

ganizations but the appeals were not made in behalf of the denomination as a whole.

A great step in advance was taken when the beneficent enterprises were merged into one great movement with plans to meet the financial needs of the denomination under a single task, and that, too, without destroying the integrity or interfering with the objective of any of the co-operating bodies.

The old method did not tend to thinking in terms of the denomination as a whole. The new is far better, for it tends to promote unity rather than division. It fosters the spirit of denominational unity and co-operation.

Never in all our history has the denomination done so well, and that too with such wonderful ease, as they have been doing in the last four years.

Therefore, I plead with our people to strengthen the Forward Movement as an important bond of union enabling us to think and plan in terms of the denomination rather than in terms of the separate units that compose it.

**Strengthen Church Ties For Non-resident Members** Among the bonds that should be made strong, for the good of the churches, as well as for the good of lone Sabbath keepers, is the tie that binds non-resident members to their home churches. The spirit of love and loyalty exercised toward the scattered ones may save many from drifting away.

Our records show 2,468 non-resident members. The Western Association alone has five hundred lacking one; the Northwestern reports 844, and the Eastern shows 475. Many of these are lone Sabbath-keepers. Some have not seen their home church for years, and others have never seen a minister of their own faith since leaving their old home flock. Some of our churches are trying to keep the home ties strong for their non-resident members. But I fear that too many stand idly watching their absent ones who are slowly dying spiritually, while a careful, loving ministry from members of the home church would keep them loyal, and helpful to the denomination.

I plead with my fellow Christians; let us strengthen the ties that bind our absent ones to the faith of their fathers and to stewardship in our good cause.

**The Sabbath Recorder As a Tie That Binds** I have left to the last the tie that some of you expected me to mention first. That is the SABBATH RECORDER as a very important tie—a strong bond of union for Seventh Day Baptists—without which there would be little hope of united, heart-to-heart team work for a successful future. Every tie we have thus far named should be strengthened by our denominational paper. It has more to do with our strength and our outlook as a people than we are prone to think.

One of our pastors in a personal letter said: "We are interested only in those things we hear about." One of our young people in the Young People's department wrote: "The more you know, the more you will want to help." Keep these two sayings well in mind when you think of the mission of the SABBATH RECORDER. Its purpose is to keep all our scattered people, who would scarcely know each other without it, well informed concerning those things that are essential to our success. How could the widely separated churches be kept interested in our good causes without this medium of communication? What could the people know about our associations, our conferences, our quarterly meetings, our boards, or any of the interesting things essential to success, if this weekly visitor should never go forth with its important information as to the activities of Seventh Day Baptists?

It is the business and mission of the SABBATH RECORDER to feed the flock in spiritual things, and to inspire old and young with the loving spirit of Christian stewardship in practical work for soul-saving. The denominational paper is the one thing among us designed to minister unto all the interests we have set forth in this series of editorials; to promote personal religion, family life, church activity, the missionary spirit, strengthen the Sabbath conscience, to help lone Sabbath keepers to be loyal to the faith of their fathers, and to encourage young men to enter the ministry.

We have seen enough of mere theological controversy upon questions not really fundamental. Our pages filled with love-messages from the gospel of Christ will do more to unite human hearts in the Master's service and to allay misunderstandings,

and give genuine success than will any amount of wrangling arguments. Theological scurrillousness over doubtful theories only create the fog of prejudice and suspicion which seldom if ever promote true piety.

Do help us to fill these columns with love-messages from the Book of God; with good news from the churches to cheer the scattered ones, and with the spirit of the good Shepherd who feeds his flock.

**But Who Cares! Who Will Help?** Here we are saying what we have said over and over again! So far there are but few signs that the people care enough about the RECORDER to take hold in good earnest and work for its promotion!

What can we say more? What good will come from this effort to enlarge its influence in Seventh Day Baptist families. Has any one laid it to heart? What does the work of the RECORDER committee of the Tract Board show as the result of *many months* of painstaking entreaty with pastors and people to help us in placing our paper in every family of our faith?

Here are some figures from the committee's report to the board this very day, which reveals something of the real conditions that confront us.

Of seventy-one churches earnestly appealed to for statements as to the number of families within their borders who do and who do not take the RECORDER, *forty-one have made no reply whatever!* Several times these pleas have been made, and still no reply comes!

In the twenty-nine churches that have replied to the solicitations of our committee there have been reported 1,105 families, 646 of whom do not take the SABBATH RECORDER! More than half the families in these twenty-nine churches are without the denominational paper.

Really, friends, is not this too bad? And we can not see that more than one or two churches care enough about it to take the matter up and push a real thorough canvass for subscribers.

If our people wish to give for the work of the Tract Board, the best place to begin is to subscribe for the RECORDER. The most encouraging thing we have seen in more than sixteen years of work as editor,

is the splendid stand the Young People's Board has just taken for the RECORDER Reading Contest, and the search for new subscribers. In no way can they do more to strengthen the ties that bind, than by pushing this movement to the limit. The Tract Board was cheered today by the report of thirty-two new subscriptions sent in already by the young people.

### SABBATH AND SUNDAY

WILLIAM M. STILLMAN

I find by talking with many good Christian people that their chief argument and reason for keeping Sunday as their Sabbath, is because they have been taught to believe that Christ rose on that day, and in honor of his resurrection, they have made Sunday their Sabbath. This is the chief argument raised by the Protestant people, as against the Roman Catholic idea, that the Church has not done away with the Sabbath but that it has, by decree of Council, *supplanted* it by a church day, the first day of the week or Sunday.

In my opinion, if we are to make any impression whatsoever on our Protestant neighbors, we should prove to them from the Bible that Christ rose at the close of the Sabbath day, after having lain three days and three nights in the tomb, as he told his disciples he must. In Matthew 12:40, he said "for as Jonah was three days and nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth," and see Matt. 16:4 and Luke 11:30.

Under the Jewish law the paschal lamb was killed at sundown, on the fourteenth day of the month Nisan, and this sacrifice was always considered a type, or promise, of the coming of Christ on earth to save men. Thus in 1 Corinthians 5:7 it says, "For even Christ our passover is sacrificed for us," and see Isaiah 53:7 and Peter 1:19.

In Exodus 12:18 it was required that they should eat unleavened bread in the first month, on the fourteenth day of the month at even, and at even of that day they were to kill the paschal lamb, saying "it is the Lord's passover" (Ex. 12:6 and 18). Thus for thousands of years, the killing of the paschal lamb was typical of

the death on the Cross, which was to be the means of our salvation.

If we believe Christ's own words that he was to lie in the tomb for three days and three nights, this did not mean parts of days and nights, and he must have been buried after crucifixion three full days and nights, before he rose.

The Jewish day began at sundown, so the dawn of their day would be starlight.

On the first day of the feast of unleavened bread, Christ kept the Passover with his disciples, (Matt. 26:17), at sundown as the law commanded, and then the little company went out together to Gethsemane where Christ suffered the agony in the garden, while his disciples slept. In verse 46 Christ told them "Rise, let us be going, behold he is at hand that doth betray me; and while he yet spake, lo, Judas came with the chief priests and elders" and led him away to Caiaphas where the scribes and priests were assembled, and after his trial there, they bound him when the morning was come and took him to Pilate, who delivered him back to be crucified. The crucifixion began at the third hour and ended at the ninth hour or three hours before sunset and Joseph of Arimathea came and begged the body of Jesus and hurried the burial so that all might be done before sundown, as the next day beginning with sundown was the day of convocation or a high Sabbath, as three of the Evangelists testify, and not the weekly Sabbath. The Jewish law did not permit the touching of a dead body on any Sabbath, either weekly or on a high Sabbath.

Now the only evidence we have as to what day of the week the crucifixion occurred is furnished by visits of women to the tomb. The first to come was Mary Magdalene, who according to Matthew 28:1-6, came at the end of the Sabbath, as it began to dawn towards the first day of the week, in other words she came on the Sabbath before the sun had set and felt the earthquake and saw the stone rolled away, and the angel told her that he whom she sought had already risen. There were four or five distinct visits, by the women to the tomb; thus Mary Magdalene and the other Mary in the end of the Sabbath (Matthew), Mary Magdalene alone while it was yet dark (John), the

women from Galilee very early in the morning (Luke) and Mary Magdalene, Mary the mother of James and Salome at the rising of the sun (Mark).

In all these visits there is no intimation of the time when Christ rose. He had risen before the coming of Mary Magdalene, before the Sabbath was over, and probably exactly three days and nights from the time of his entombment which would bring the time of his crucifixion to Wednesday between the ninth hour and three hours later or sunset.

The empty sepulchre seen by so many, the voice of the angel, and the voice of the living Jesus all testify that the crucified and entombed Jesus rose a conqueror over death and the grave.

The world today is without a Sabbath, and thus loses its close touch with the heavenly Father who instituted and commanded its observance.

Jesus tells us he was with the Father before the world was, and that all things of this world are given unto his keeping.

The Sabbath exists in the very heart and center of the ten commandments and was meant to be a sign between God and his people on earth forever. It existed in the world before the giving of the law to Moses, by Bible testimony. See Exodus 16:25-6.

The world could not exist had we not these ten commandments, as they contain the essence of all life and law.

We are looking upon a Sabbathless world. Back to the Sabbath and the keeping of the whole law of Jehovah is the only hope for the Church.

Christ said "If you love me you will keep my commandments" and if we keep his commandments we shall love one another, and war and strife and dishonesty and wickedness will disappear from the earth.

If you are defamed let time vindicate you—silence is a thousand times better than explanations. Explanations do not explain. Let your life be its own excuse of being—cease all explanations and all apologies and just live your life. By minding your own business, you give others an opportunity to mind theirs; and, depend upon it, the great souls will appreciate you for this very thing.—*Elbert Hubbard.*



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

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

**A SABBATH GIFT BOOK**

Some time ago the suggestion was made in the *Continent* that Christians ask their local dealers to secure Christmas cards and booklets which carry Christian sentiment and exalt the Christ. The suggestion took hold of me in a rather peculiar but really definite way. The question that arose in my mind was: "Why not publish a booklet containing Sabbath sentiment and so illustrated as to be attractive?" The materials seemed to be at hand for publishing an inexpensive booklet along the line of the suggestion.

We immediately went to work, and with the co-operation of the business manager have issued a booklet which is advertised on another page. The edition is limited to five hundred copies. They can be sold in quantities at ten cents per copy. The retail price is fifteen cents.

**THE CHURCH CAMP GROUND AND A SABBATH AUTO**

It was in the afternoon of the ninth of August that the present writer set out from his home in Plainfield on a journey of a few hours into the heart of the beautiful Connecticut hills. In due time, which was just at supper time, he arrived at the "Church Camp Ground" near the village of Bethel, which is not very far from Danbury. He was kindly received at the hospitable tent of Mr. and Mrs. Victor A. Nelson, at whose invitation he made this visit, and in whose guest tent he spent the night.

SABBATH RECORDER readers have previous to this time heard something about this same Mr. Nelson. He is a baptised believer who keeps the Sabbath, but who has never joined a church. Mrs. Nelson who was first a member of the Presbyterian church, and then later because it was more convenient joined a Methodist church, has

been a Sabbath keeper for eleven years, and for that time not a member of any church, although "more in harmony with Baptists in belief than with any other body of Christians."

These good people impress one as being sincere and devoted Christians, and loyal and consistent Sabbath keepers. Their great desire and purpose is to extend a knowledge of Jesus and to spread the Sabbath truth. And they have two methods in mind. It is the purpose of this article to describe briefly the methods by which these friends propose to try to do something in the interest of the good cause which we all love.

**A CAMP GROUND FOR SABBATH KEEPERS**

Mr. and Mrs. Nelson have in their possession a tract of a few acres of land near Bethel, beautiful for situation. They propose to make of this property a camp ground for those who keep the commandments of God and the faith of Jesus. Lots are being sold to Sabbath keepers only, and with the understanding that these lots may not be re-sold to parties not acceptable to the association of lot holders. Not more than four lots may be owned by members of any particular denomination. But there is reserved ample parking space, and ground upon which tents may be pitched for a temporary sojourn.

It is the hope of Brother and Sister Nelson that during the summer months commandment keepers may find here a convenient place and a congenial atmosphere for camping and for holding religious services. Those who may remain throughout the summer or for extended periods of time will maintain daily religious services. But by special arrangements particular groups may choose a special time to assemble here in larger numbers for meetings. It is hoped that Seventh Day Baptists may gather here for a week's meetings sometime next summer. They were invited to do so last summer, but no one got around to the point of working the matter up.

A tabernacle has been erected on the brow of the hill. Back of this tabernacle the mountain rises high and rock-ribbed. At the foot of this hill is some "bottom" land which will be reserved for parking space, and on the opposite side of this

**HOW SCIENCE TREATS A YOUNG MAN'S MIND**

(The section, "How science treats a young man's mind," should be read, if not actually committed to memory, by all ministers. The business of the Church is to fight *sin* not science.—*John N. Daland.*)

Science treats a young man's mind as though it were really important. A scientist says to a young man: "Here is the universe challenging our investigation. Here are the truths which we have seen, so far. Come, study with us! See what we already have seen and then look further to see more, for science is an intellectual adventure for the truth."

Can you imagine any man who is worth while turning from that call to the church, if the church seems to him to say, "Come, and we will feed you opinions from a spoon. No thinking is allowed here except such as brings you to certain specified, pre-determined conclusions. These prescribed opinions we will give you in advance of your thinking; now think, but only so as to reach these results."

My friends, nothing in all the world is so much worth thinking of as God, Christ, the Bible, sin and salvation, the divine purposes for humankind, life everlasting. But you cannot challenge the dedicated thinking of this generation to these sublime themes upon any such terms as are laid down by an intolerant church.—*From "The New Knowledge and the Christian Faith," by Harry Emerson Fosdick.*

**REQUEST FOR LITERATURE**

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

Socrates was once asked by a pupil this question: "What kind of people shall we be when we reach Elysium?" And the answer was this: "We shall be the same kind of people that we are here."—*Elbert Hubbard.*

small valley is another ridge which leads down to the road on the other side.

The tabernacle consists of upright posts with canvass roof and walls, and is rectangular in shape. At one end there is a platform which supports a pulpit and an organ.

It was my privilege to speak in this chapel the night I was there, and also the next morning before starting for my train. I had an audience of ten, representing four families of campers and one man who came out from the village.

Mr. Nelson and his wife both play the organ, and Mr. Nelson demonstrated his ability to play and lead the singing at the same time.

The price of a lot is twenty dollars, and it is hoped that the full quota allotted to Seventh Day Baptists may be purchased soon. And this brings us to the second proposition.

**A SABBATH AUTO**

It is the plan of the Nelsons to invest the money received from the sale of the lots in a chassis upon which they propose to build what will be both a home and chapel. When this has been fitted up they hope to go from town to town preaching the Gospel and spreading abroad Sabbath truth, both by word of mouth and through the distribution of literature.

Sometime ago we saw the picture of a "Gospel auto," or a "chapel on wheels," which was fitted up for use in the West. Immediately there was born the wish that Seventh Day Baptists might have a similar equipment for the spread of Sabbath truth. Now, Brother Nelson is not a Seventh Day Baptist. He is a Christian who has been baptised by immersion and who observes the Sabbath of the Lord, but is not a member of any church. He is not only very willing to carry and to distribute our literature however, but would be very glad to refer any persons who may be interested in the Sabbath, and who desire acquaintance with Baptist Sabbath keepers, to us. And of course our literature will bear our own imprint and address.

For this enterprise Brother Nelson has not solicited funds. There is provided however in this transaction an opportunity for a few Seventh Day Baptists to help this matter along: That is by purchasing our quota of the camp ground lots.

## MISSIONS

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

### TREASURER'S MONTHLY STATEMENT

October 1, 1923—November 1, 1923

S. H. DAVIS,  
In account with  
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

Dr.	
Balance on hand October 1, 1923	\$ 485 51
Conference Treasurer:	
Georgetown Chapel	7 45
Boys' School	26 26
Girls' School	26 26
Missionary Society	222 86
Mrs. Myra C. Boyce, Susie Burdick's Salary	15 00
Woman's Board, Miss Susie Burdick's Salary	200 00
Woman's Board, Miss West's Salary	200 00
Riverside Junior Christian Endeavor Society	
Java Mission	4 50
Lucius Sanborn, Missionary Society	50 00
One-third Collection Eastern Association, Missionary Society	17 08
Geo. P. Kenyon and Family, Missionary Society	12 00
Collection at Southwestern Association, Missions	3 50
Grand Marsh Church, Jamaica Mission	50 00
Mrs. John G. Spicer, Life Membership of Robert T. Spicer	25 00
Mrs. John G. Spicer, Life Membership of John Reed Spicer	25 00
Collection New Auburn Semiannual Meeting, Missionary Society	11 75
One-third Collection Northwestern Association, Missionary Society	23 40
Memorial Board:	
Eugenia L. Babcock Bequest	105 56
Paul M. Green Bequest	12 62
Eugene K and Francelia Burdick Fund	299 70
Marlboro Church, Jamaica Mission	25 00
Income Permanent Funds, Missionary Society	300 00
	\$2,148 45

Cr.

Industrial Trust Company, China Draft	\$ 25 00
T. L. M. Spencer, October Salary	83 34
R. J. Severance, September Salary and Traveling Expenses	129 32
Wm. L. Burdick, September Salary	133 34
L. J. Branch, September Salary	25 00
C. C. Van Horn, September Salary	41 67
Rob't. B. St. Clair, September Salary	50 00
Geo. W. Hills, September Salary	41 67
S. S. Powell, September Salary	25 00
Angeline P. Allen, September Salary	25 00
H. Eugene Davis, September Salary and Children's Allowance	125 00
G. Velthuysen, October to December Salary	175 00
Charles W. Thorngate, July-October Salary	50 00
Ellis R. Lewis, July-October Salary	50 00
Mrs. Lena G. Crofoot, July-October Salary	25 00
William Clayton, July-October Salary	25 00
Wm. L. Burdick, Clerical assistance	25 00
H. Eugene Davis, Rent and Telephone	100 56
Treasurer's Expenses	35 00
	\$1,189 90

Balance on hand November 1, 1923

958 55

\$2,148 45

Bills payable in November, about

\$1,500 00

Special funds referred to in last month's report now amount to \$9,776.55, bank balance \$958.55, net indebtedness \$8,818.00.

S. H. DAVIS,  
Treasurer.

E. & O. E.

### THE YEAR BOOK

So far as we are informed, the last piece of page proof of the *Year Book* was mailed to the printer by "special delivery," Monday evening, November 12. We understand that it is the expectation of the printer to print the last sheet, or "signature," tomorrow, November 15. It is then to be shipped to Newark, N. J., for binding, a process that ordinarily requires eleven days; but it is hoped that this time can be reduced by one half, this year. The printer tells us that he is a week behind with his work generally; but that if it is possible for it to be done, he will have the *Year Book* in the mails *before Thanksgiving*.

Referring to the statistics of which we wrote last week, we trust that every pastor in the denomination has definite plans already made for closing all the gaps in his church through which our young people have been drifting away from us—one good sister told us but a few months ago of how about forty bright, promising young people of her own church had deserted the Sabbath in a very short time—; and equally definite plans made for increasing the membership of his church. In carrying out such plans, the pastor will surely have the earnest, cordial, and sympathetic co-operation of his entire congregation, and especially that of his official advisers. It may be said that that is a mere matter of course, but it may be just as well to remind ourselves of it.

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

Newark, N. J.,  
November 14, 1923.

No one could wish a finer tribute than the one Elbert Hubbard paid his wife in that beautiful book of his, "White Hyacinths," when he said: "... and still the joy in work well done, the calm of honesty, the sense of power through facing unpleasant tasks, the sweet taste of food earned by honest effort, the absolution that comes through following one's highest ideals, the self-sufficient purpose and firm resolve to do still better work tomorrow through having done good work today—all these are hers."—*Napoleon Hill's Magazine*.

## EDUCATION SOCIETY'S PAGE

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

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

### PRESIDENT WHITFORD LAUNCHES CAMPAIGN FOR ADDITIONAL ENDOWMENT

RETURNS FROM NEW YORK AFTER MANY CONFERENCES.

"The conviction has become very strong in my mind that we are going to succeed," said President Whitford upon his return from the East in the interests of increased endowment for Milton College. "I'm sure we will if everyone wakes up and does as his ability will allow."

A spirit of optimism, hope and determination was evident when President Whitford uttered those words in Chapel, Wednesday morning, October 17, after his trip, and when he repeated them to the *Review* reporter later.

President Whitford had just returned from a two weeks' trip East to discuss the matter of raising a part of this money for increased endowment and buildings with certain interests there. His trip took him to New York City, where he met Walton H. Ingham of Fort Wayne, Ind., and Dr. George W. Post, Jr., of Chicago, who aided him in his task of interesting certain financial institutions in the matter. While away President Whitford met many friends of Milton College, and found among them a general interest in the work and success of the college, which no doubt strengthened his conviction that success would crown his efforts.

Practically all of President Whitford's time in the months to come will be devoted to the campaign which was commenced last winter by the Alumni Association and adopted by the Board of Trustees of the college in June of this year, to raise \$500,-

000, of which \$300,000 will be used for increased endowment and \$200,000 will be used for new buildings and equipment.

The increased endowment is very imperative and fast becoming more so. Milton College now has about \$265,000 of income producing endowment, but with the growth of the college in the last four years and the increased cost of living, more endowment is necessary to take care of this expansion and for higher salaries for the faculty. Milton now has a budget of about \$34,000, of which about \$8,000 comes from gifts and outside help. This is a hard and unstable way of raising money, but notwithstanding this, President Whitford pointed with pride to the fact that Milton College has had a surplus for three years and has not only paid all expenses but cut the indebtedness from about \$10,000 to about \$4,000, which is a remarkable record and shows conservative management, especially when it is noted that Milton College has grown 50 per cent in the last four years. He pointed out that the registration in 1919-20 was 100, while this year it is about 154. This program to raise \$500,000 is to take care of the ever increasing budget and increase of salaries and new buildings, due to the natural and inevitable expansion.

The college management wishes to apply for admission to the North-Central Association of Secondary Schools and Colleges, which has certain standards which must be met. To enter this association Milton College must have an endowment of \$500,000.

President Whitford thinks that two new buildings are the most necessary now. First in his opinion is a new women's dormitory, with facilities in the basement for boarding college students. Second in importance is a new library in memory of late President William C. Daland.

"The Board of Trustees are backing the plans in a very real way, both by support of the activities of the campaign and by personal subscriptions," said President Whitford. "They are going to do their full share in raising the full amount."

An effort is to be made to secure large subscriptions and several have already been made.

The plan which President Whitford is going to push mostly from now on is one



to raise \$100,000 from alumni and old students of Milton, on pledges of so much a year for five years. He plans to have alumni clubs organized in many localities where there are a number of alumni and former students, and through this organization secure these pledges.

The committee which was appointed by the trustees is the same as that appointed earlier by the Alumni Association and is composed of the following: President A. E. Whitford, chairman, Dr. A. L. Burdick, Dr. George W. Post, Jr., Mrs. Alida H. Morse, and Dr. B. F. Johanson.

While President Whitford was in the East, he visited Plainfield, N. J., New York City, and Westerly, R. I.—*Milton College Review*.

### TWO AGED SISTERS PASS AWAY

The First Seventh Day Baptist Church of Hopkinton, Ashaway, Rhode Island, recently lost by death two of its oldest and most respected members—Charlotte Maxson, aged 95, and her sister, Caroline Stillman, aged 93, whose deaths occurred just a little better than a week apart. During their declining years these two sisters had lived together, and were affectionately known to the community as "the old ladies." The elder, Mrs. Maxson, died on Sunday night, October 14, at 10.30, and was followed by the death of her sister on Monday morning, October 22, at 4.30.

Both women were musically inclined and enjoyed good music. They took a deep interest in the work of the church, attending the services quite regularly up to within a short time of their death. Both, likewise, were interested in civic affairs, and took an active part in the work of the Women's Christian Temperance Union.

Charlotte Maxson, daughter of Thomas and Abby Coon, was born in Brookfield, N. Y., May 13, 1828, and died in Ashaway, R. I., October 14, 1923, aged 95 years, 5 months and 1 day.

About 1854 she was married to Cyrus H. Maxson who died in 1859. In 1890 she returned to her native town of Brookfield, where she lived for nearly ten years. In 1899 she returned to Ashaway where the remainder of her life was spent.

On April 10, 1847, she united with the

First Seventh Day Baptist Church of Hopkinton by baptism. On going to Brookfield she transferred her membership to the Brookfield church. Returning to Ashaway she reunited with the First Hopkinton Church, October 28, 1899.

She is survived by two brothers, George G. Coon, of Milton, Wis. and Laverne Coon, of Albion, Wis. She was the mother of one child, Elizabeth, who died in infancy. The funeral was held at her late home, Wednesday afternoon, at 3 o'clock, conducted by her pastor, Rev. A. L. Davis, assisted by Rev. Clayton A. Burdick. Burial was in the First Hopkinton cemetery.

Caroline Stillman, daughter of Thomas and Abby Coon, was born in Brookfield, N. Y., August 16, 1830, and died in Ashaway, R. I., October 22, 1923, aged 93 years, 2 months, 6 days.

In 1858 she married George L. Stillman, at Waterford, Conn. For several years they lived at Noank and West Mystic, Conn., later moving to New York State. Mr. Stillman died at Minisink, Orange County, N. Y., in 1898. After his death Mrs. Stillman went to Brookfield, N. Y., where she spent five years caring for her oldest sister. In 1903 she returned to Ashaway, where she lived during the remaining twenty years of her life. She united with the First Seventh Day Baptist Church of Hopkinton, April 5, 1851, of which she was a faithful member at death.

She is survived by a son, Edgar L. Stillman of Brooklyn, N. Y., a granddaughter, Mrs. Thomas G. Ward, of Boonton, N. J., and the two brothers mentioned above.

Funeral services were held Wednesday morning, at 10 o'clock, at the house, conducted by Pastor A. L. Davis. Burial was made in Maple Grove Cemetery, Richmond Hill, L. I.

REV. A. L. DAVIS.

Many men build as cathedrals were built—the part nearest the ground finished, but that part which soars toward heaven, the turrets and the spires, forever incomplete.—*H. W. Beecher*.

"The only way you can get into the kingdom of heaven is to carry the kingdom of heaven in your own heart."

## WOMAN'S WORK

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

### NOVEMBER

O scentless winds of November  
Neath a cloud-realm of gray and blue!  
My trees ye make bare,  
In your pitiless air;  
With the brown, rustling leaves  
Austere Autumn grieves;  
And the day is not passed,  
Till there cometh a blast,  
Filling arbor and fold  
With thy rain and thy cold—  
O madcap winds of November!  
I muse by my fire and remember  
Days vexed not by twilight and you.

O driving wind of November,  
Intrusive and keen-toothed and bold,  
Thou strippest the oak,  
And thou piercest my cloak;  
Thou searchest with stealth,  
And thou scatterest wealth  
From golden-hued trees  
Where thy cheerless rains freeze—  
But, robber-wind of November,  
So long as my soul may remember,  
Thou couldst not make way with my gold.

O ghostlike month—thou November!  
Haunting thy skies overcast:  
Thou thief of the year,  
Yet how wailing and sere;  
Thou mournest in vain  
In faithless refrain.  
For I know if thou find  
Open door to my mind—  
O storm-drenched pauper, November!  
I shall lose all my wealth, nor remember  
Magnificent days in my past.

O failing rough tide—November,  
The pearls thy seas left are here.  
All April's shy glances,  
May's laughing and dances,  
And full-billowed June—  
All a-throb and a-tune;  
Red, russet and gold,  
Autumn's treasures unfold:  
They ebb not for thee—November!  
So long as a heart doth remember  
High tides of the fathomless year.  
—*Frank M. Gunsauls*.

### MINUTES OF WOMAN'S BOARD MEETING

The Woman's Executive Board met with Mrs. J. F. Whitford, November 5, 1923. The meeting was called to order by the president, Mrs. A. B. West, who read Psalm 47 and Dr. Waite offered prayer. Members present were: Mesdames West, Holston,

L. M. Babcock, J. H. Babcock, A. E. Whitford, J. F. Whitford and Crosley. Visitors: Dr. Anne Waite and Mrs. G. M. Ellis. Minutes of previous meeting were read. Treasurer's report was read and adopted. Corresponding secretary reported that the annual letters had been mailed and that she had written letters and sent stationery to all the associational secretaries. She presented correspondence from the Department of State at Washington referred by the Committee of Reference and Council in regard to the unsettled condition in certain provinces in China. She also read a letter from Dr. Palmborg. Mrs. A. E. Whitford also read a letter from Dr. Palmborg. Mrs. West presented a letter from Emily C. Tillotson, educational secretary of the Woman's Auxiliary of the National Council. The budget committee gave a report which was accepted as a report of progress. The corresponding secretary was asked to send letters of sympathy to Mrs. A. R. Crandall and Mrs. J. W. Morton who have been ill. Minutes read and approved. Adjourned to meet December 3 with Mrs. J. H. Babcock.

MRS. A. B. WEST,  
*President*.  
LURANA B. CROSLY,  
*Secretary, pro tem*.

### WHAT IS WORTH WHILE?

(Letter from absent member of Circle No. 3, Milton, Wis., and read at a recent meeting.)

DEAR FRIENDS OF CIRCLE NO. 3:—

Many questions have been crowding into my thoughts of late concerning each and all of us, and as the program committee asked me to send to you today a message of whatever was on my mind, I will unburden some of these questions to you.

First, are we doing the really worth while things each day? Are we doing each day the things we would do if we knew that day were to be our last? Are we living principally for our own enjoyment, or are we thinking, while we are doing our daily routine of work, of how, in a simple way, we can cast a ray of sunshine across the pathway of a neighbor, friend, a "shut-in," or even one who is not included among our set. The deed may be a very small one; but a kindly recognition of some sort, will assure others of

our thoughtfulness and of our real care for their happiness.

We little know how many human hearts ache, how many lives are shadowed by mere thoughtlessness and its result—indifference. A public speaker was recently heard to remark that the greatest sin of the age is that of thoughtlessness. I did not see his point of view when I first heard his statement, but the more I try to analyze his thought, the more I feel its truth.

Thoughtlessness leads to selfishness, a narrowing of one's interests, a limitation of one's influence and power. Surely selfishness leads to sin, in one form or another.

Friends, are we seeking daily and hourly the source of all wisdom, strength, and courage to help us do rightly the work that is ours to do? Are we starting each day right with a few minutes spent with our common, yet very uncommon, Friend? We do so at times, and get the wonderful blessing in help, and then we forget. Does our conversation in any way influence others to higher and better ideals? Do we read and discuss together in the home the many beautiful things found in God's word as we do things found in other books and magazines? Are we ever heard by our families to make an audible prayer? Of course children are taught early to pray. Do we ever pray with them?

What were some of the impressions worth while made upon us in the home of our childhood by our dear mother? Are we today, with the greater opportunities we are privileged to enjoy, equalling or excelling those gone forever from us? The memory, example and teaching of those who have passed from earth should be a constant appeal for the very best effort within us.

Have we a deep sense of duty or obligation toward our church and our denomination? Are our church bills among the first to be met? How often do we seek out the strangers in our weekly service and offer them a welcoming handshake? Attend church, if you please, among entire strangers and see how you feel when a kind lady offers you a cordial greeting, asks your name, and invites you to come again; then draw a contrasting picture where acquaintances are exchanging greetings. Some apparently unconscious of your

presence, and others possibly viewing you with a critical stare. Does it really matter which of these experiences comes to you?

Newcomers are settling in our community. What are we doing to make them feel at home and as though they were one of us?

Has calling, except on our most intimate friends, gone out of fashion? It would seem that we have little time for such. The telephone has taken its place and the auto possibly takes the time.

The old time hospitality of our father's and mother's when people felt free to go to a friend's home any time unasked, and were welcome to do so, is a thing of the past.

Am I old-fashioned or homesick when I say there is a yearning in my heart for the return of some of these old time customs? I am writing thus because I feel there is a lack on my part, and possibly on your part, of doing these little things. They would not take so much of our time after all, and on the other hand how much happiness we might bring to ourselves and to others. May we all make a greater effort to broaden and better our lives and those of our fellow-men.

Lovingly yours,

CORA CLARKE.

Clinton, Wis.

### WORKER'S EXCHANGE

WHITE CLOUD, MICH.—The Ladies' Aid Society in this church undertook a large task for a small society last spring, when the members pledged themselves to the responsibility of paying twelve dollars a month regularly toward the "Parsonage Fund." By sewing, and making rugs, quilts, gifts, and one public supper, our year's quota has been earned. We hope before the Conference year for 1924 closes, that we shall be able to make some denominational gifts through the Woman's Board.

The visit of Rev. H. Eugene Davis to this place has very much increased our interest in our missions and missionaries and we are now planning to have a share in the building of the new schools in China.

One of our members, Mrs. M. A. Branch, passed from this life last June, after years of faithful service in the church and Aid Society.

During the summer and autumn we have been celebrating some special dates. First our president's wedding anniversary was recognized by a surprise luncheon at the close of the regular meeting. Next the pastor's wife was similarly surprised, and besides the luncheon, there was an addition of a useful gift of kitchen ware. In September, two birthdays were remembered; that of the former pastor's wife, Mrs. Abbie Branch, with a handkerchief shower, and that of our secretary-treasurer, with the gift of a china plate.

The program at the last meeting was prepared and given by the younger ladies in the society, the most of whom are busy in school, store, or with little children, and can not regularly attend. The program consisted of piano solos; and readings from James Whitcomb Riley, with a short story of his life by Mrs. Nettie Fowler.

The Relief Committee reported last week many kind deeds done in practical service for the sick and needy, just as we believe Jesus would have us do. While not a strong society in point of numbers, we are strong in our purpose to do our duty in a way that will please our Master.

H. B. V. H.

### FLOWER DAY AT BOULDER

Perhaps you all know that the Boulder Church employs its pastor for only nine months of the year. The remainder of his time is at the disposal of the Missionary Board for work on the Colorado field. The following program was prepared for one of the Sabbath services during Pastor Coon's absence under the direction of Pearl Armitage and Daisy Furrow. Unexpectedly, the pastor returned early but at his request the program was presented. On motion of Pastor Coon, the church voted that the talks be prepared for publication in the RECORDER. The church was attractively decorated in the flowers mentioned as well as many other varieties.

#### *Sweet Peas and Christians*

MRS. GENEVA HUMMEL

Look at these Sweet Peas—we see the different colors and kinds. Now think of the children, some of whom have blue eyes and light hair, while others have blue eyes and dark hair, or brown eyes and dark hair;

some faces are bright and cheerful while others are the opposite.

What did these flowers come from? Yes, you will all say seeds. What part does God have in their development? He sends the sunshine and rain. Look again at them and you will see some more perfect than the others. So it is in our hearts, there are seeds of both good and bad and God sends us opportunities for doing good to help develop the seeds of right living. Some of us, like the peas, are not as perfect as others. More sunshine is needed to make of them the most beautiful flowers.

I have seen a group of children taking gifts and flowers to an elderly person who has been shut away from the sunshine by sickness. How their faces show the joy of service! What was the result of their visit? The memory of their kindness and cheerfulness filled the room for days and perhaps years, just as the fragrance from the flowers fills the church today. Thus God's love can fill our hearts until our lives are made beautiful as he would have us.

#### *Orithroniums and Christians*

BETH IRENE WHEELER

This beautiful flower grows at a very high altitude. It is a kind of yellow lily and seems to turn its face heavenward as though thanking God for the privilege of living on a high place. This suggests to me the high plane on which we as Christians may live. It seems to be meditating on things above and as it meditates to throw light of cheer to all about it.

This flower reminds me of the hymn that we sing, "For he walks with me and he talks with me, And he tells me I am his own." One living near a growth of these plants setting the good examples I have just mentioned should surely be inspired to higher living. Truly "Solomon in all his glory was not arrayed like one of these."

#### *Dahlias and Christians*

MRS. H. W. SAUNDERS

In comparing flowers with Christians my first thought was what a dreary place this world would be without the beautiful flowers, what cheer and sunshine they bring! Think of the world without Christians. Of course there are those who carry a degree of cheer who are not professed Christians, but I am sure that the world would be far



less pleasant if those who have the love of God in their hearts were taken out of it.

The dahlia is a composite plant with large bright colored flowers. The Christian's character is composed of distinctive qualities of normal excellence, with bright flowers of love, cheer, charity, etc. There is a great variety of dahlias, some much more striking and larger than others, but possibly some small flower will have the brightest coloring and attract most attention. It may outshine the large one by its side which is not so beautifully colored. So it is with Christians: some are much more prominent in church work than are others but often the less prominent one has some bright, helpful characteristic that the other has not. And because of this he may be able to reach the heart and influence the life of some who would not be reached by the stronger one. Someone has said, "Let the weakest, let the humblest remember that in the daily course he can, if he will, shed around him almost a heaven. Kindly words, sympathizing attention, watchfulness against wounding one's sensitiveness—these cost very little but they are priceless in their value. Are they not almost the staple of our daily happiness?" From hour to hour, from moment to moment we are supported; blest, by small kindnesses.

When we put a dahlia bulb in the ground we know what kind of plant we expect. When Christ's love is planted in the hearts of boys and girls and men and women, we expect a beautiful Christian character bringing cheer, sunshine and happiness to those about them. The soul grows into lovely habits as easily as into ugly ones. The moment a life begins to blossom into beautiful words and deeds, that moment a new standard of conduct is established and your eager neighbors look to you for a continuous manifestation of the good cheer, sympathy, and inspiration which you once showed yourself capable of. Bear beautiful flowers for a season or two and the world outside the garden is very unwilling that you should bear thistles.

"If any little word of ours can make the world  
the brighter,  
If any little song of ours can make one heart the  
lighter,  
God help us speak that little word and take our  
bit of singing  
And drop it in some lonely vale and set the  
echoes ringing."

### *Sunflowers and Christians*

GERTRUDE WEAVER

There are two great divisions of sunflowers—the wild and the cultivated. There is this same division in the human race—the unchristianized and the Christianized. The wild sunflower is a sturdy plant, and, like the unbeliever, may be honest, noble and true, loved by many, but his life is not sweetened by the love of Jesus. So the sunflower is beautiful but cultivation enlarges and beautifies it just as Christianity enlarges the human character. They are more attractive just as a human face is more attractive when lighted by the light of God's love. The sunflower is much better as the result of man's care and attention. So are we the better for God's love and care.

### *The Cosmos and Christians*

MRS. D. B. COON

The cosmos is a sturdy flower which requires very little attention after the seeds are planted. It grows to a good size in spite of hot sun, drought, or drenching rain and by its beautiful blossoms brightens its corner of the world with daily cheeriness. How like the Christian, unruffled by hard situations, temptations and trials, always dependable and doing his full share of the world's work.

### *The Cactus and Christians*

ROY ROGERS

When I was a boy I lived on a farm in Illinois. In the autumn of the year a great wealth of wild flowers blossomed along the roadside. Of some of these flowers I have forgotten the names; some I never knew. But I remember that there were great clumps of black-eyed susans, many little yellow buttercups, and miles and miles of goldenrod. But I never saw a wild cactus until I came to Colorado.

God never intended the cactus to grow along the roadsides of Illinois. He made the black-eyed susans, the buttercups, and the goldenrod to grow there where life is easy, where there is plenty of rain and the soil is rich. But he made the cactus to grow far out on the desert where life is hard, where there is little rain, where the soil is poor and the sun hot.

Sometimes I think we feel that our life is much like that of the cactus, that our place in life is a hard one. But I think that

we should remember that as the goldenrod and the black-eyed susan can never go out on the desert and take the place of the cactus, so perhaps no one else can do the thing we are intended to do, or can live our lives quite so well as we can do it ourselves.

When God made the cactus and planted it on the desert, he realized it had a hard, hard life so he gave it a coat of thorns. These may seem to us rather unpleasant things, things we wish to shun. But to the little cactus plant they are really life-preservers. So I think it is many times with us. The things we dread, the hard tasks we have to do or the difficult lessons we have to learn, these are the things that keep us fit and are really life-preservers. If we keep on doing these hard things, learning the difficult lessons, perhaps sometime, somewhere, there will grow out of our lives something worth while. A task well done is a thing of beauty like the beautiful flower that grows out of the prickly cactus far out on the desert.

### *The Humble Hollyhock*

MRS. R. J. FOSTER

The hollyhock is just an old-fashioned, back yard flower. It is usually planted along the back yard fence to shut out the unpleasant view, or along the fence at the side to hide the untidy, ill-kept yard of a neighbor. But the humble plant, given sunshine and rain which, to me, are God's love and mercy, puts forth bright cheerful flowers and not only hides the unpleasant spot beyond but by its own sturdy, cheerful brightness may help the untidy neighbor to clean out the rubbish and have a few hollyhocks of his own. And so it seems to me that if we let the sunshine of God's love and the rain of his mercy enter our hearts, we may blossom out like the hollyhock and so help some neighbor to clear out the rubbish from his own life and heart, to let in God's love and mercy, and so to blossom out like the humble hollyhock.

### *Weeds and Christians*

Type—Thistle

CLARA WHEELER RASMUSSEN

Weeds have three objectionable characteristics. First, they are disagreeable to live with. While I was carrying a thistle down the street everyone turned out to avoid it. The plant was perfectly healthy but disagreeable. So it is with many Christians. They are

moral and honorable, often highly accomplished and intellectual, but disagreeable. Perhaps they are stubborn, sarcastic, domineering, irritable, uncharitable, or are a general failure in getting along with their fellow-men.

In the second place, weeds are of no value. They can be used neither for men nor animals, neither do they produce anything of value. Lastly, weeds are not only of no value themselves, but crowd out or entirely prevent valuable things from growing. There are many kinds of weeds in habits and characteristics, which are quite as detestable and destructive to desirable qualities in Christian life as weeds are in nature.

### *Pansies and Christians*

MRS. EMMA TERRY

The pansy gets its name from a latin word which means "to think" and in the vocabulary of flowers it means "for thoughts" or "remembrance." The pansy is a close family relation of the violet and is, like the violet, modest and retiring in its disposition. No other flower of the garden arrays itself in such a variety of colors, yet a pansy bed is never anything but harmonious. Like modest Christian characters their most brilliant hues always blend and the rich colorings of each only serves to bring out and strengthen the brightness of its neighbors. So the modest, thoughtful Christian, humbly doing his part in any station, contributes the color and fragrance of his own life to that of those about him.

### *Christians and the Lily*

MRS. E. E. SUTTON

"If we could push ajar the gate of life  
And all God's workings see,  
We could interpret all the doubt and strife  
And for each mystery find a key.  
But not today, Then be content, dear heart,  
God's plans, like lilies pure and white unfold.  
We must not tear the close shut leaves apart  
Time will reveal the calyxes of gold.  
And if, through patient toil we reach the land  
Where tired feet with sandals loosed may rest,  
When we shall clearly know and understand  
I think that we shall say, God knew the best."

The beauty of any flower is not known until it is unfolded. And yet you must be patient and allow the flower to unfold its own beauty. And so it is with Christians, that each life must live and unfold to the world a beautiful life. Am I a Christian? If so, what, then, must I endeavor to be?

popular, or live a godly life? Shall custom, or the Bible, be my guide? Do we take time to live as God would have us live? Time to let Jesus into our lives, time to do kind deeds for others, time to pray as Jesus did?

"A moment in the morning 'ere the cares of day begin  
'Ere the heart's wide door is open  
For the world to enter in,  
Ah, then alone with Jesus, in the silence of the morn  
In heavenly sweet communion  
Let your duty day be born.  
In the quietude that blesses with the prelude of repose  
Let your soul be soothed and softened  
As the dew revives the rose."

Then we might learn a lesson from the lily, the purest flower of all. If we could only live a life as pure and spotless before the world what would our influence be? Just one look at the lily and one whiff of the beautiful fragrance makes one's life better and we get a glimpse of Jesus. Then how are we going to show it to the world?

The Arab was asked what he knew of Jesus. He replied, "How do I know whether it was a man or camel that passed my tent last night only by the tracks?"

All about us we see the beautiful flowers and all about us we see the footprints of Jesus in the lives of others. Then if we could only send out into this world that is so full of sin and selfishness, some of the sweetness we get from this, the purest flower of all, then our lives will not have been lived in vain.

"Leave it to Him; the lilies all do and they grow.  
They grow in the rain, they grow in the dew,  
yes, they grow.

They grow in the darkness all hid by the night,  
They grow in the sunshine revealed by the light.  
There they grow

They ask not your planting, they need not your care as they grow

Dropped down in the valley, the field, anywhere;  
still, they grow.

They grow in their sweetness arrayed in pure white,

They grow in their beauty by heaven's own light.  
Sweetly grow.

The grasses are clothed and the ravens are fed from his store

And you who are loved and guarded and led how much more

Will he keep you and give you his care  
Just leave it with him, he has ample store everywhere.

Then leave it with him. You are more dear to his heart you well know

Than the roses that bloom or the flowers that start 'neath the snow.  
Whatever you need, if you ask it in prayer  
Just leave it with him for you are his care you know."

### HOME NEWS

BROOKFIELD, N. Y.—Rev. John P. Klotzbach, former pastor of the Seventh Day Baptist Church here, has become pastor of the Methodist Episcopal Church at Knowlesville, N. Y. Mr. Klotzbach will continue a member of the Brookfield Seventh Day Baptist Church. Knowlesville is a nice little village, near Albion and Fredonia, just half way between Rochester and Buffalo. Local friends of Mr. Klotzbach and family will wish them success and prosperity in their new field.—*Brookfield Courier*.

MADISON, WIS.—Mr. and Mrs. Hosea W. Rood of Madison observed the 57th anniversary of their marriage on Saturday, Oct. 13th.

Mr. Rood is one of the most prominent and active Civil War veterans in the State; for many years he has been the state patriotic instructor of the G. A. R., and for some years held the same office in the National Organization. He is considered one of the best authorities on flag work. He is custodian of the G. A. R. state headquarters in the capitol.—*Evansville, Wisconsin Review*.

BERLIN, N. Y.—Berlin seems to be holding its own. On Friday evenings Pastor Witter conducts a Bible study in connection with prayer meeting. The book of Mark at present is the topic.

Ladies' Aid Society and Sabbath school held a joint sale and supper on November 1, which was well patronized by the public.

Proceeds from the sale of fancy articles, etc., amounted to more than \$100, and goes toward the New Forward Movement fund. Gains from the supper, \$52, were for benefit of Ladies' Aid Society.

Pastor Witter attended the October meeting of the board in Westerly, R. I., and brought home with him his daughter Mrs. Hamlington who was on the way to Adams Centre; to which place pastors and Mrs. Witter have since made a business trip. But he gave the congregation a pleasant surprise by appearing in his pulpit a few days before the scheduled time for his return.

E. L. G.

## YOUNG PEOPLE'S WORK

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

### LIFE OBEDIENCE PSALM

ETHEL M. BUTTERFIELD

Christian Endeavor Topic for Sabbath Day,  
December 1, 1923

#### DAILY READINGS

Sunday—A call (Jer. 20: 7-13)

Monday—A response (Acts 26: 19)

Tuesday—From sheeppcote to throne (1 Sam. 16: 10-23)

Wednesday—Human agents (Acts 16: 1-8)

Thursday—Christ chooses (John 15: 16, 17)

Friday—Joy in service (John 4: 31-38)

Sabbath Day—Topic, Lessons from the Psalms  
12. The Life-Obedience Psalm. (Ps. 40: 1-10) (Consecration Meeting.)

HOW DOES GOD REVEAL HIS WILL TO US?

(In reference to Life-Obedience)

[Miss Butterfield's paper read at Young People's Hour, in quarterly meeting, Milton, Wis.—Ed.]

Life-obedience as I interpret it means obedience to God's plan for us during our existence here with its promise of eternal life to follow.

Feeling, myself, the great need of being taught how this might be accomplished in my life, I feel reluctant to attempt to tell such an audience as this how it can be done. Therefore I wish to include myself in all I say trusting that God will use this humble effort to work out for good in his service.

First, I would say that the foundation for the work of God's will to operate is in the hands of the parents. What a blessed opportunity to give a child his earliest knowledge of walks with God! To have the God-given privilege of thus molding his early character! His religious training God meant should begin in the home, but it is sad to think that in our Protestant denominations we have been so complacently satisfied to shift this instruction to the Sabbath school, where one hour per week was thought all sufficient to give him the power to choose between things good and evil. Thank God for the awakening that has come with the Vacation Bible

School movement, and let us hasten the day when at least one hour a day can be provided by all the churches that are alert to the crying need of educating the heart as well as the intellect.

I would have the child taught as early as he could comprehend the personal God, who loves him and wants willing obedience from even a little child. I deplore the teaching that allows him to be frightened into joining a church in order to be saved; although there are any number of adults who have vainly imagined they'd won salvation by being admitted into church membership. It is a surrendered will that God wants, ready to be lead by a Savior who will direct his ways into paths of righteousness and peace. The given life, life obedience, that will make smooth the tangles so often encountered, and the knowledge that God walks near him, able and anxious to be his guide, will be his anchor when discouragements come. Failure results when we strive in our own might to accomplish what would be so freely given, if we could but see Jesus only, rather than our poor and vain endeavors.

After the home training, should come the Sabbath school training, followed by the various branches of the Christian Endeavor societies, where life gradually unfolds, and where what was done in the home is enlarged, and the child learns to labor in God's opening fields. Just as the schools and colleges fit him for his place in the world, so ought these agencies to help him take his place in higher realms of usefulness in the kingdom. Can the things of the *soul* be given less attention than those of the *mind*? If these church agencies are made places where the youth delight to go, and if the child is getting value received, (and a child can tell when he is getting sincere and worthwhile teaching) the walls of his foundation are being strengthened. Give him something on which to grow; something vital. "Feed my lambs," said Jesus. In all these departments give the children all they can do to make them active participants; for by actual experience in useful pursuits their preparation is more thorough, and God can earlier make known his will in their lives. From the Endeavor to the church is but a step that naturally follows, where they enter into full fellowship and realize the



significance of the Church universal. Here they take any responsibility that requires their service, willing in honor to prefer another where service can be more efficiently rendered.

We are often criticized because we stress the Sabbath. I venture to say, the world is in the chaos we see today because the Sabbath truth has gone out. So I urge that its spiritual significance be stressed early—an outward sign of an inner experience—the sign as God said, "That ye may know that I am the Lord who doeth sanctify thee." Why the other denominations symbolize the ordinances of the Lord's Supper and Baptism, and omit this, I can not understand. But I pray that by his grace *we* may be so spirit filled that we will always *want* to be obedient to *all* of his commands, "For this is the Love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5: 3. If all truth seekers could include this, would we today be confronted with the laxness in things religious?

I would have the youth taught that *no individual* is great enough, or popular enough, to be responsible for the correct interpretation of the Bible *for him*. To be sure we have able interpreters, and wise counselors, but we are told to search the Scriptures, and the subject of that clause is "You," understood; therefore no substitute is to do it for us. We need a "Back-to-the-Bible" campaign, and, if we will but open our hearts to receive, the Word *shall be revealed* to us by the spirit, "For the Spirit searcheth all things." 1 Cor. 3: 10.

First hand knowledge of the Bible will lead each soul into closer touch with the Divine, for it is the Light that lighteneth every soul that cometh into the World. John 1: 9. When we can go to that Book for our spiritual food, as we go to our tables for our daily bread, we can not be far from the kingdom, and God, through faith in Jesus Christ, can reveal his will to such a one, and all our work then becomes a labor of love.

It is with a great deal of interest that I note a move for a catechism for Seventh Day Baptists. There is no doubt it will fill a needed place among us. Twice within the past year I have heard two of our people speak with regret the lack of knowledge on the part of our young people, on

what constituted salvation, the atonement, and other kindred points of doctrine. I have a paper giving the stand of the Christian Scientists, Spiritualists and Seventh Day Adventists and several of the "isms" on seven of the fundamentals, so called. The Seventh Day Baptists are not listed I am sorry to say. My friends, I think the time has come when we will have to do more advertising. To come back to the point: I want to see that catechism brought out and being used. Let us be ready to *defend* our doctrine; to *make proof* of our ministry. I confess I need the training and would welcome such a help. But I would have the Bible connected with this work. Our pastor in Chicago is doing some good work in Bible instruction in which the young people are taking great interest, and I am sure we are going to get our points of doctrine well fixed as we progress. I am glad to see the young people study anything that will take them to the Book of books for confirmation of facts.

There must be a sincere desire on our part to be led of God if we would have him dwell with us. But how we grieve him with our wilfulness, and put him off till more convenient times. But God works in mysterious ways to perform his wonders, as evidenced by Paul's conversion. The Father knows so well our capabilities, as well as our weaknesses, that where he sees he can carry out his will, he chooses in no unmistakable way, whom he will, to serve him. The Psalmist knew well the conditions when he wrote the words, "Be still and know that I am God." I have heard it said that seldom does the soul become still enough to hear its own self. Not long ago while walking down a busy street in Chicago I passed a corner where a crowd was gathered about a man who was exhorting his hearers to take time to talk with themselves. He named some large per cent of the people that are seeking selfish pleasure for they dared not stop to take thought of their spiritual stock. They were afraid to sit quietly where they could answer the question, "Whither goest thou?" It is all too true, not only in the urban centers, but also in the rural districts, that people have no time to devote to "first things." People do not care to be disturbed from what they consider their tranquil living. "Take heed," I find often quoted

as well as "diligently hearken," in the Word of God, and how else can the response come except the soul *listen*. And in the *prayerful* hearkening we are led, even as Christ was, to live in constant communion with the Father who gently leads where all works out for good.

How God may reveal his will to you I can not say. I have heard an ex-Catholic priest tell of the miraculous revelation of God given to him. For some years he had been earnestly seeking for peace, and all that the monastery could afford him was not satisfying to his soul. He was searching daily for God to manifest himself to him, and one day stood on the cliffs of Scotland overlooking the sea, when suddenly the waves came rolling in like a crimson flood over him. He was picked up at the foot of the cliff, some twenty feet or so from where he had been standing, by his companions, and taken back to the monastery; but never again to be dictated to, for he soon made his escape, and two years ago was conducting evangelistic meetings in Chicago. To you and to me there may have been no crimson flood, but from his testimony I can not doubt the sincerity of his experience.

If you read an account in one of the recent RECORDERS of how God revealed himself to a woman in one of the eastern churches, you will see how quietly and lovingly this holy manifestation comes. Right in her own home, while at her daily routine where rest had been so often longed for, there came to abide with her this peace that she had prayed for. Somewhere between these two extremes, you and I may find him, and if the desire be touched by the Holy Spirit, who can say what great things God may do for us.

In conclusion then, we have a responsibility to *teach* the children the significance of obedience. Obedience *of* life: Obedience *for* life. Beginning in the home, and up through all the departments of the church, until the child gives his full allegiance to his Maker, rightly dividing the Word of God, where flesh and blood do not reveal it to him, but where it is revealed by his heavenly Father. Then he will *want* to hear that still, small voice, and diligently hearken, and be rewarded with the blessings of obedience, for it was said of Christ, "Though he were a Son, yet learned

he obedience by the things which he suffered: and being made perfect, he became the author of eternal salvation unto all them that obey him."

#### NOTICE! SOME CHANGES IN RECORDER READING CONTEST

Owing to 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 is to receive a banner at Conference; and the two individuals in the denomination making the highest record in points will each receive a choice of Christian Endeavor emblems not to exceed \$6.00 in value; and the next three highest will 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 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 to the 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 % 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.

### LETTER FROM LITTLE GENESEE'S PASTOR

DEAR BROTHER GARDINER:

I suppose it is high time you hear from us and our whereabouts. I have planned for some time to write to the RECORDER and let people know some of the things that have to do with the churches I have been in contact with.

The call to Little Genesee, N. Y., came to us while in Walworth, Wis., early last spring and immediately the question of the service we could render to God was answered by the casting of our lots with this people. The reluctance with which we left Walworth shall never be known except by us. We never hope to labor with a more faithful and responsive people. The man favored with a call by them has an opportunity that is rare. I dwell at length on the unusualness of the church at Walworth because it is so hard to find a church where the entire membership can be counted on. The church is small but mighty in its faithfulness to duty and God.

During almost the entire time I was in Walworth the Brick Church in the country demanded my services on Sunday, so that the opportunity for extensive influence is very broad. There is no opportunity offered anywhere for a greater work to be done than in that section of Wisconsin.

I closed my work with the people there on the third Sabbath of August—while there we realized only a small harvest of souls—five young ladies united with the church by the good confession and baptism, several were added by letter. The work in the country showed greater results seemingly for there thirty united with the church by confession and baptism and several by letter. However in the latter church the membership was double and the number of young people and worldly to be reached was easily four times as great as in our own church.

The three years in Walworth have been beautiful years to us as we now view them in retrospection and the great-heartedness of the people there is enough to make anyone glad for having had a chance to feel and see it.

When we arrived in Little Genesee, N. Y., by automobile, after a week in coming, we found something unusual; especially for any westerner who is accustomed to Illinois and Wisconsin level land. "Yes, sir," our little town lies along a beautiful New York State valley and it is surely one of the most beautiful spots nature has provided for man.

We found people glad to see us—found a parsonage all redecorated inside, found a church redecorated inside and out, and equipped with electric lights which had recently been installed. We were given a reception fit for any king and in that reception we caught a vision of the kind of people we have to work with here.

Things have been booming in every department of the church. Morning audiences are large and interested. People seem to be taking a new hold on things, and God has already done great things for us in awaking us to great possibilities. We plan to enlarge the church and Bible school attendance and make efficient gradually every part of our organized church machinery.

Brother Mark Sanford, our Bible School Superintendent, is a live wire—awake to the duties of his office and promises to lead a greater Bible study program than we have known here in years.

Our young people are not asleep either, as you will see in the near future, when the Christian Endeavor begins to rain down the results of its work. The young people's class plans a winter of activities in social and athletic events that from time to time will enter into RECORDER reports.

In other words we are calling your attention to our little church and want you to watch us fight for God. We don't want any glory for ourselves, but hope to give heart to others who live, work, and die for the same cause we do.

"In Him we can do all things" and I believe that "all things" can include just about all we want to put into it.

Yours in Kingdom Tasks,

G. D. HARGIS.

P. S.—I labor also with Richburg Church for the present—preaching there each Sabbath afternoon. This promises to be an interesting field.

G. D. H.

Little Genesee, N. Y.,

November 1, 1923.

### AN APPEAL FOR THE NEAR EAST RELIEF —A LETTER

DEAR FELLOW-WORKER:

As we have now begun a new year of study in Sabbath school work it behooves us to glance over the field that is covered by our activities and to get a wider conception of the world's needs and our own responsibility in helping to meet them.

As we look out upon the autumn beauties and think back upon the rest of the summer vacation, and then look forward to Thanksgiving and a little later to the glad Christmas season, as we look upon the happy faces of our children as they have again taken up the year's tasks in the schools and in the homes, we can not help giving thanks to a loving heavenly Father who has permitted us to enjoy all these blessings without being hampered by the superstitions and traditions of heathen lands, or wounded and oppressed by the hands of tyrants.

We have to confess, however, to a feeling of sadness whenever we think how these conditions do not prevail all over the world. Our hearts are burdened with the pathetic calls from our mission fields and from the lands devastated by famine and pestilence, but especially are we touched by the tales of horror that come to us from the Bible lands, where hundreds of thousands of orphan children are suffering the pangs of hunger and disease, and are deprived of the love and affectionate care of parents, largely because they have dared to proclaim their faith in the Christian religion.

These multitudes of homeless wanderers are dependent for all their food and clothing and medical attention upon the support that is furnished them by the Near East Relief. They have been helped by this worthy charitable agency for several years, and the assistance must be continued for some time to come.

The Sabbath School Board of the Seventh Day Baptist General Conference has endorsed the splendid work that Near East Relief is doing, and urges all of our Sabbath schools to remember this great cause with generous contributions.

When we are giving of our love and money to our own dear ones, and to the missions and charities that are particularly near to our denomination, let us not forget to share our gifts of sympathy and support with these unfortunate waifs that are being sustained by Near East Relief.

Sincerely Yours,

A. L. BURDICK.

Secretary Sabbath School Board.

### TRAINING FOR BOYS' WORK

Workers with boys, especially men who are now scoutmasters or who plan to become leaders of boy scout troops, will be interested in knowing that Columbia University offers a Home Study Course in Scoutmastership. While this course is primarily intended to show scout leaders how to conduct their troops most efficiently, many of the topics discussed will be interesting and helpful to all men doing boys' work. For information about the course, address Home Study Course in Scoutmastership, Columbia University, New York City.



## CHILDREN'S PAGE

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

### GOD'S GOODNESS

ELISABETH KENYON  
Junior Christian Endeavor Superintendent  
Junior Christian Endeavor Topic for Sabbath Day,  
November 24, 1923

#### DAILY READINGS

Sunday—In his gifts (Jas. 1: 17)  
Monday—In redemption (Rev. 1: 5, 6)  
Tuesday—In answering prayer (Ps. 107: 1-9)  
Wednesday—In guiding us (Isa. 42: 16)  
Thursday—In great kindness (Luke 6: 35)  
Friday—God only good (Mark 10: 18)  
Sabbath Day—Topic, How God Shows His Goodness. (Ps. 145: 9, 10—Thanksgiving meeting).

A few weeks ago we learned what we should trust God for. That lesson makes a good introduction for our topic today for we should trust God for all the good things he gives us and does for us. It would be impossible for us to begin to name all the ways in which God shows his goodness to us. He is just as good to you and me today as he was to the children of Israel in delivering them from the Egyptians, or in saving Paul from shipwreck, or in helping, guiding and saving our Pilgrim fathers. Can we wonder that David wrote so many psalms of praise and thanksgiving to God? In one of them we find this verse—"Let us come before his presence with thanksgiving and make a joyful noise unto him with psalms." and again—"Enter his gates with thanksgiving and his courts with praise."

At this time of harvest, on the day set apart by our Pilgrim fathers we should all try to remember God's goodness to us and offer our praise to him. Many of us sometimes forget the spirit in which the Pilgrims set apart Thanksgiving Day and the spirit in which they intended it to be observed. It should not be merely a day of merriment and feasting, but before we enjoy that good time or begin to eat that big, fat turkey, we should remember to thank God for all his mercies and loving kindnesses.

Twelve boys and girls might give the following exercise. Around their necks

should be hung cards on which are printed the words in capital letters in the following acrostic. The initials should be printed on white cards in large letters with blue ink and the rest of the words in small letters in black ink. Let the one with the letter "T" explain that they are going to show by the words on their cards and the verses they will give representing them the things we should thank God for because of his goodness to us.

His T-hrone of grace (Heb. 4: 16).  
His H-ealing (Ex. 15: 26, last clause).  
His A-rmor (Phil. 6: 13).  
His N-ame (2 Tim. 2: 19, last clause).  
His K-indness (Luke 6: 25).  
His S-on (John 3: 16).  
His G-ifts (Jas. 1: 17).  
His I-nstruction (2 Tim. 3: 16).  
His V-ictories (1 Chron. 29: 11).  
His I-nspiration (Job 32: 8).  
His N-ature (2 Pet. 1: 4).  
His G-uidings (Ps. 32: 8).

For testimonies the leader might pass around a box of chocolates for each Junior and visitor to take one. Each chocolate should be wrapped in a piece of paper on which is written one thing that God gives us for our good, such as homes, parents, teachers, schools, churches, clothes, food, Bible, sun, moon, stars, flowers, trees, water, coal, wood, lights, trains, autos, boats, etc. Each Junior should unwrap his chocolate and then one by one draw a picture on the blackboard (or a large piece of white cardboard which can be purchased for about ten cents and hung on the wall) to represent the word on his paper after which the other Juniors guess what it is he drew. Then the Juniors may enjoy a quiet time eating their candy.

The Junior society at Little Genesee has 15 active members. They like to lead the meetings and they work out the topics themselves. They have had a penny supper and earned money to buy their Junior pins with.

### AMERICA'S FAVORITE HYMN

A hymn census recently conducted by *The Etude* shows that "Abide With Me" is America's favorite hymn. It received 7,301 votes while "Nearer, My God, to Thee," its closest competitor, received 5,490. "Lead, Kindly Light" ranked

third and "Rock of Ages" gained fourth place. The following make up the list of the ten most popular hymns: "Jesus, Lover of My Soul"; "Holy, Holy, Holy, Lord God Almighty"; "Just as I Am, Without One Plea"; "Jesus, Savior, Pilot Me"; "My Faith Looks Up to Thee"; and "All Hail the Power of Jesus' Name."

The opinions of a varied lot of men and women were obtained so that the choice might represent people in as many different walks of life as possible. More than 32,000 titles were submitted and the list was compiled from this number.

### HELP THE UNFORTUNATE

ELISABETH KENYON  
Junior Christian Endeavor Superintendent  
Junior Christian Endeavor Topic for Sabbath Day,  
December 1, 1923

#### DAILY READINGS

Sunday—Help the sick (Luke 10: 33, 34)  
Monday—The sorrowing (1 Thess. 4: 13-18)  
Tuesday—The lost (Luke 19: 9, 10)  
Wednesday—Because we have been helped (John 4: 29)  
Thursday—By our gifts (Matt. 6: 1-4)  
Friday—By providing work (Matt. 20: 1-7)  
Sabbath Day—Topic, Help the Unfortunate: Why? How? (Luke 6: 33; Jas. 1: 27—Consecration meeting).

Today instead of the leader giving a little talk she may read this beautiful poem by Frances R. Havergal. Then for the roll call have the secretary call out the names of the months and all Juniors having their birthdays in January stand and take part according to the date their birthday falls on and so on through all the year. For their testimonies let the Juniors tell how we can help some unfortunate person if they know of one and others tell why we should help unfortunate people.

### SOMETHING TO DO

First, you must listen! Do you know  
Where the poor sick children go?  
Think of the hundreds altogether  
In the pleasant summer weather,  
Lying sadly day by day,  
Having pain instead of play;  
No dear mother sitting near,  
No papa to kiss good-night;  
Brothers, sisters, playmates dear,  
All away and out of sight.  
Little feet that cannot go  
Where the pink-tipped daisies grow;  
Little eyes that never see  
Bud or blossom, bird or tree;

Little hands that folded lie  
As the weary weeks go by.  
What if you could send them flowers,  
Brightening up the dismal hours?

Then the hospitals for others,  
For the fathers and the mothers;  
Where the weary sufferers lie,  
While the weeks go slowly past,  
Some with hope of cure at last,  
Some to suffer till they die.  
Now, while you are scampering free,  
In your happy spring-tide glee,  
They are lying sadly there,  
Weak and sick—oh, don't you care?  
Don't you want to cheer each one?  
Don't you wish it could be done?

Then the poor old people too,  
In the dreary workhouse-room,  
Nothing all day long to do,  
Nothing to light up the gloom!  
Older, weaker, every day,  
All their children gone away:  
Nothing pleasant, nothing bright,  
For the dimming, aching sight.  
Would it not be nice to send  
Nosegays by some loving friend?

Then if you could only see  
Where so many thousands live,  
All in sin and misery,  
Dirt and noise and poverty,  
What, oh, what would you not give,  
Just some little thing to do  
That might do a little good!  
Don't you want to help them, too?  
I will tell you how you could!  
Gather flowers for Jesus' sake,  
For a loving hand to take  
Into all those dreadful places,  
Bringing smiles to haggard faces,  
Bringing tears to hardened eyes;  
Bringing back the memories  
Of the home so long ago  
Left for wickedness and woe,  
Of the time, so far away,  
When they learned to sing and pray.  
Oh, you cannot guess the power  
Of a little simple flower!

To find them out and make a list  
Of promise-words, so strong and bright,  
So full of comfort and of light,  
That all their meaning can't be missed!  
Think how every one may be  
God's own message from above  
To some little girl or boy,  
Changing sadness into joy,  
Soothing some one's dreadful pain,  
Making some one glad again,  
With His comfort and His love!  
Calling them to Jesus' feet,  
Showing them what He has done!  
Darlings, will it not be sweet  
If He blesses only one?  
Only one? Nay, ask Him still,  
Ask Him every one to bless!  
He can do it, and He will;  
Do not let us ask Him less!

## A HELPING WIND

If I were just a little wind,  
I'd blow up rather high  
And rock the baby birds to sleep  
In their nests against the sky.

And if some little girl were in  
Her hammock by the tree,  
I'd gently rock her to and fro;  
How pleasant that would be!

There's baby Nell, she's in her crib,  
And mother's busy, too.  
I'll be a wind, rock her to sleep;  
That's just what I will do.

—Dew Drops.

## DOES IT PAY?

J. EDWARD COOK

She tiptoed silently in.

"Is he here?"

"No."

"Well that is certainly a relief—Oh, my, this is some life," spoke Beatrice breathlessly.

"Beatrice you had better be more careful about getting here on time, Mr. Jamison has been paying particular attention to your arrival of late," advised Grace.

"Oh, I should worry, as I am getting tired of this old place anyway, same humdrum, same people, same old surroundings, nothing new ever happens—"

"Why, Beatrice, such talk, you have a good position, good surroundings and a good home."

"Mary, are you going to hold to those old-fashioned ideas all your life? A wonderful position I have, a whole year gone by and no promotion, no raise and every time I speak to him about it, he looks as though he would eat me up."

"The reason should be plain to you. You are absent a day almost every week and always late and it seems as though you are satisfied if you can beat Mr. Jamison here."

"Well, Old Faithful; why not? It is much easier, you are always here and never late, your spare time is spent studying and what does it get you, I haven't noticed you make any unusual strides up the ladder of success," replied Beatrice sarcastically.

"Why, I have only been here five months and can not expect anything so soon, but feel confident I will be rewarded in the long run, in fact I must succeed as

Brother Rob's health practically depends on my success."

"Oh, Grace, why argue, I am sure it will get you nothing. What do you say that we go to the rest room and have a little fun?"

"Fun, why I have a considerable lot of work to do—"

"Work, Oh, forget it; the boss isn't here yet, we will work after he comes."

"Why, that won't do at all; I want to have that report ready for him when he comes."

"If you must work, all right, but by the way, Grace, what are you going to do tonight, would you like a real good time?"

"Yes, Beatrice, I would, but as you know I go to night school on Tuesdays and Thursdays."

"Night school, why what good is that course going to do you in this office, you will never have any use for it,—this is going to be a real party and you can miss one night."

"No, Beatrice, I can not afford to miss, thanks very much for the invitation."

Mr. Jamison came in and the conversation was cut short.

About 8:30 that evening the teacher told Grace that the superintendent would like to see her in his office.

In response to her knock a cheerful voice called "Come in."

"Did you send for me, Mr. Clark?"

"Why, yes, Miss Champ, I want you to meet Mr. Jamison," Mr. Jamison was sitting on the opposite side of the room, his face concealed behind a paper in such a manner that he could not see Grace nor she him.

"Why, Miss Champ, I thought your voice sounded familiar; why, I didn't know you attended night school," he said in a surprised voice.

"How long have you been coming here?"

"About four months; I started shortly after I started working for you."

"Well, now, that is fine, I am certainly glad to hear it. Can you guess my mission here?"

"Why, no, sir; I can not."

"Well, no doubt you know that I intend to open a branch office over on the East side. Mr. Johnson is to be manager and as it will be necessary for him to be ab-

sent from the office considerable, it is essential that I provide him with a capable secretary, one who has at least a slight knowledge of bookkeeping. I always try to pick some one from my organization for openings of this kind, but after going thoroughly over my office force, I will tell you frankly that I did not feel as though I had anyone capable of holding the position and I find that girls who attend night schools to educate themselves, are most conscientious in positions of this kind. Mr. Clark told me he had a very promising young lady but I had no idea it was you."

"Would you care to accept the position? It means a very substantial increase in salary also a splendid chance for advancement."—*The Girls' Circle.*

## DIMES—DIMES—DIMES

ATTENTION, BOYS AND GIRLS

This year the Junior societies and all other boys and girls in churches having no Junior organization are going to be given a chance to help build the boys' and girls' schools in China and to help pay for the new chapel at Georgetown, South America, and our publishing house in Plainfield. Everyone wants to help, now don't you? Just stop a minute and think what you would do without schools or churches to go to, and there are many, many of your foreign brothers and sisters who haven't any to attend. We have so much in America and they have so little that we want to share our blessings and money with them.

As soon as the little shoes arrive from China (imagine how much fun it will be to fill a real Chinese shoe) one will be sent each society, or group of boys and girls wishing one, to be filled with dimes. The shoes hold about 100 dimes and some societies can probably fill more than one shoe while others will not be able to put in as many, but we want just as many as you can and want to give. Begin now to save them and then how happy everyone will be when they are counted at Conference next year. Then after Conference the shoes will be sent back to you as a souvenir of the work you did. Who'll be the first to save that dime?

I also have a secret to tell all you boys

and girls who helped fill little MaLing's shoe which Rev. Eugene Davis carried from place to place with him. It is one of the first, if not the first, \$10 to be handed to our Forward Movement treasurer for the parallel budget. Isn't that great? I guess it will be a case this time of the boys and girls setting a good example for the older people, won't it? Sh—don't tell them I said so, though. See how many dimes you can earn before I write you again. I almost feel positive that there will be many more dimes at Conference than I have even dared to hope for.

Your Big sister who loves to see boys and girls do Big things in a Big way for a Big purpose,

ELISABETH KENYON,  
Junior C. E. Superintendent.

## THE PEPPERMINT BARREL

Sam had some round, white peppermints and some flat, pink peppermints. Next-door-neighbor Donald had a sack full of jelly beans, all colors.

Sam liked jelly beans much better than he did peppermints, and Donald would much rather eat a crisp peppermint than chew a soft jelly bean. Donald knew this, and nearly always when he had jelly beans he ran as fast as ever he could and gave some to Sam. Today Sam did not know about Donald's jelly beans, and Donald did not know that Sam had peppermints, because they had quarreled and never were going to play together again.

In order to eat the peppermints where he would not be found, Sam hid in an empty barrel which was resting on its side at the top of the hill. Donald saw the barrel, too, and thought that the inside of it would be a good place in which to stay until he had eaten every jelly bean.

Just as Donald came up to the barrel, it gave a slight shiver and started slowly down the hill. Now a barrel rolls down hill very fast, and the farther it goes the faster it goes. Donald did not know what to make of it, but he did not stop to wonder. He tried to dodge out of its path, but he did not have time. He had to run straight ahead as fast as ever he could to keep from being run over by the barrel.

Never was there so strange a race. The faster Donald ran the faster the barrel



rolled. And as Donald ran he scattered jelly beans.

As the runaway barrel bumped over rocks and clods of dirt, out from its open end popped peppermints.

Donald hoped that the barrel would stop before it chased him into the creek that flowed at the foot of the hill. Just when Donald was sure that the barrel would run over him, it was turned out of the path by a stick and ran plump into a tree. Donald was running so fast that he could not stop at once. When he did stop and go back to the barrel, he peeped inside of it. There, all crumpled up, lay a boy. It was Sam!

"Sam! Sam!" cried Donald, tugging at his friend. "Are you hurt?"

Sam opened his eyes and smiled faintly. With Donald's help he crawled out of the barrel.

"I guess I'm not hurt—much," he gasped. "I'm dizzy and out of breath."

"How ever did you get in that barrel?" cried Donald.

"I crawled in to hide so I could eat all my peppermints myself. I was a greedy pig, and I deserved that bumpy ride in the barrel," explained Sam.

"I was going to be mean and hide in that barrel, too. I wanted to eat all of my jelly beans myself; so I guess I deserved to be chased by a run-away barrel," giggled Donald.

"I would give you some peppermints, only I lost them all in my ride."

"I lost my jelly beans, too. But next time you shall have all you want," promised Donald.—*Jane V. Roach, in Dew Drops.*

### JIMMIE'S DOG

(A true story.)

"Tom, Oh, Tommy, come here a minute," Jimmie called to his chum.

"What do you want?" asked Tom.

"Say, you think your dog is so smart, let me tell you what my Gyp did. 'Tisn't funny like your Bull, but it shows Gyp is just as smart as your cur."

"Well, what did he do?" asked Tom.

"Yesterday, our neighbor, Mr. Roscoe, was leading his big bull from the barn to the far pasture. The bull got frightened at something and broke away. Mr. Roscoe ran after him but it only made the bull madder. He got infuriated some-

thing awful and we were all afraid. Daddy went over to see if he could help, but it wasn't safe for anybody to go near enough to him to do anything.

"Daddy suggested that Gyp might help because if we tell him to sic a thing, he won't give up. Mr. Roscoe said he was afraid Gyp would be killed, but Daddy said, 'Better Gyp than a person,' so he called Gyp and set him on the bull. Gee! you ought to have seen Gyp go! He made a dash for the bull's face, jumped up and set his teeth deep into the nose of that old bull. Boy! but he was strong! Then, I wish you could have seen how mad that bull was! Oh, it was fierce. He threw poor Gyp from side to side, trying to throw him off, but Gyp wouldn't let go. And he knocked him onto the ground, bumpity-bump, bumpity-bump, and still Gyp hung. The bull tried to hit him with his front feet but he couldn't do it, but Gyp would pull himself up and dig his sharp claws into the bull's chest.

"We thought every minute Gyp would be killed, but not he! He hung on until the bull began to get tired, then Daddy and Mr. Roscoe threw ropes and tripped him and made him fall down, then they tied his legs, and they had him. Daddy, then, tried to call Gyp off, but, by ginger, he wouldn't let go even then and Daddy had to choke him before he would give up. Mr. Roscoe was so pleased that he offered Daddy a lot of money for Gyp but Daddy said 'No, Gyp was my dog and couldn't be bought.'"

"Well, by snickers, I say so too! Some dogs we have, hey, Jimmie?"

R. M. C.

The teacher had been reading to the class about the great forests of America.

"And now, boys," she announced, "which one of you can tell me the pine that has the longest and sharpest needles?"

Up went a hand in the front row.

"Well, Tommy?"

"The porcupine."—*Junior World.*

Teacher—"A quadruped travels on four legs and a biped goes on two legs. Give me an example of a biped."

Johnnie—"A pair of stockings."—*Boy's Life.*

### LETTER FROM LITTLE PRAIRIE

The Little Prairie delegates to the Southwestern Association did not leave Attalla until Tuesday morning following the closing of the meetings.

We were to take supper on Monday evening with Rev. V. A. Wilson and family. When the eating time came we found the bountiful repast spread on the grass under one of the great trees in the yard.

In the course of the evening other families came in to enjoy this last meal with the Arkansas delegates.

It was truly a pleasant season and we were indeed grateful to these dear friends for this one more happy time in their midst.

We visited, on our homeward way, Muscle Shoals, and the Wilson dam, Corinth, Mississippi, of so much interest in civil war times.

We were delayed by car troubles almost a day, so that it was late on sixth day when we crossed the "Father of Waters" at Memphis into Arkansas.

Not wishing to travel on the Sabbath day we were fortunate in securing a vacant residence on a cotton plantation in which was a fire place and we spent three nights here.

Sunday morning we turned the old Ford around, rode back to Memphis and spent the day at the "Zoo."

This was a very interesting experience, especially so to those of us who had never seen so many of the sights exhibited here.

Early Monday morning we again turned our faces toward home, where we arrived in the early twilight of the same day.

Several of the following Sabbaths the time, after the usual lesson study, was largely given over to recounting the most interesting features of the association.

There was, however, not an uninteresting exercise in the three days we were permitted to attend, so you may be sure the proceedings of the association were pretty thoroughly reviewed before the little church of Little Prairie.

The practice of tithing is gaining ground here partly owing to sermons given at the association, and partly to a more thorough study of the Scriptures on that point. As a direct result of tithing twenty dollars was recently sent to the "Forward Movement."

The membership heartily endorsed the idea of raising funds to send a delegate to the next association. Quite a sum has already been paid in.

Our share for the printing of the minutes has been sent to the treasurer.

Three dozen new song books have just been received.

The cotton crop was almost a failure, but the rice crop being exceptionally good our people have been very fortunate in securing work at good wages.

There has been very little sickness here during the summer; but recently a few cases have come to our notice.

The interest in things spiritual does not seem to wane, but we feel that Seventh Day Baptists, especially, should be more aggressive.

Invade the enemy's country with the message of "peace on earth, and good will to men."

Don't forget Little Prairie in your prayers.  
C. C. VAN HORN.

### ANNOUNCEMENT OF YEARLY MEETING

The Yearly Meeting of the New Jersey, New York City and Berlin, N. Y., churches will be held at Marlboro, N. J., Nov. 30—Dec. 2.

#### PROGRAM

<i>Sabbath Evening</i>	
Prayer and Praise	Rev. Harold R. Crandall
Sermon and Conference	Rev. W. D. Burdick
<i>Sabbath Morning</i>	
Sermon	Rev. James L. Skaggs
<i>Sabbath Afternoon</i>	
Sermon and Conference	Rev. A. J. C. Bond
<i>Sabbath Night</i>	
Praise Service	Rev. E. F. Looffboro
Sermon and Conference	Rev. E. A. Witter
<i>Sunday Morning</i>	
Business	
Sermon	Rev. T. L. Gardiner
<i>Sunday Afternoon</i>	
Sermon	Rev. E. F. Looffboro
<i>Sunday Night</i>	
Praise Service	Rev. W. D. Burdick
Sermon and Conference	Rev. H. R. Crandall

The pastor and people of Marlboro are hoping for a large attendance.

All those planning to attend the meetings kindly notify Luther S. Davis, Bridgeton, N. J. (Star Route), Tel. 447R11, Chairman Committee on Entertainment and Transportation.

The reward of doing one duty is the power to fulfill another.—*George Eliot, "Daniel Deronda."*

## SHALL THE TEN COMMANDMENTS GO?

REV. C. A. HANSEN

A mighty effort is being put forth in some quarters to abolish God's holy law, or to so confuse the minds of men that they shall not properly understand the relation of the ceremonial laws to the law of God. We read in Revelation 12:17:

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

The history of this law is most interesting, from the time when God spoke it amidst the flames and the quaking of Mount Sinai to the last chapter in Revelation where Jesus pronounces a blessing on all those who shall keep his (Father's) commandments (Rev. 22:14).

This law was written in two tables of stone, and delivered to Moses, who placed it in the ark of God. When the book of Exodus was written, it was carefully placed in the twentieth chapter, it was again repeated in sermon form in Deuteronomy 5, and it was enlarged in the Sermon on the Mount by Jesus himself, thus forever placing it beyond a question in the terms of the new covenant.

## TRUE STANDARD OF GREATNESS

In these wicked days, men make light of God's law, and make our youth believe at times, that if they wish to succeed, and be great they must give up the Sabbath found in the heart of God's law; but Jesus said,—

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven" (Matt. 5:17-19).

The question therefore is, did Jesus know what constituted true greatness? If so, then the law is binding, and it must be kept if we would attain to the highest standards.

Paul, when discussing the principles of righteousness, declared,—

"Do we then make void the law through faith? God forbid: yea, we establish the law" (Rom. 3:31).

It is therefore clear that Paul had no

idea of creating the impression, which some people have of his teaching, that he meant to do away with the Decalog. James in speaking of the law calls it the royal law by which we shall be judged; see James 2:9-11.

Let's hear what the leading denominations say of the moral law. The Presbyterian Confession of Faith says,

"The moral law doth forever bind all, as well justified persons as others, to the obedience thereof." Art. 5.

The Methodists through their champion, John Wesley, say,—

"It was never the design of Christ to revoke any part of the law. It can not be broken. Every part of it remains in force upon all men in all ages, neither time, place, nor circumstances make it liable to change" (Sermon on Matt. 5:17).

The business of the moral law is to show forth what sin is, but it is not in the province of the law to save people; this is accomplished by the precious blood of Christ. Nevertheless we must not forget that we would not need the pardon of Christ, if there was no law to show that we are transgressors.

## BUT THERE WAS ANOTHER CODE OF LAWS

We must now consider briefly the ceremonial laws, which were also given by God through Moses. With these laws was the rite of circumcision. It was the business of these laws to regulate the typical service of the Old Testament; the slaying of lambs, and the sanctuary service, all of which, of course, was done away at the cross. They were typical of Christ, and when Christ came they met their fulfillment and passed away (Col. 2:14-17).

In these laws were a number of annual Sabbath days, which were not connected with the seventh day Sabbath; they came regularly on a certain day of a certain month, with no regard to which day of the week it happened to be. See Lev. 23:24-29. They might come on Wednesday, Sunday or any day of the week. These annual Sabbath days with circumcision and other holy days were abolished at the cross (Col. 2:14-17).

## THIS LAW WAS WRITTEN IN STONES

This law of Moses was written in whole stones, not "Tables" of stone as was the moral law. God commanded the people

to take "Whole" stones upon which no iron tools had been lifted, and plaster them with plaster and write or engrave upon these the law of Moses (not the law of God). Read Deut. 27:4-10, and Joshua 8:30-32.

## HOW ABOUT 2 COR. 3:7-18

This text mentions a law engraved in stones, which was done away, and I have known a number to give up the truth of the Sabbath, because they did not know that any other law was written in "Stones," and therefore thought the ten commandments were meant, which was a serious mistake. The facts are that the law written in "Stones" was done away at the cross, but the law written in "Two tablets of stone" stands forever. Compare Deuteronomy 27:4-10; Col. 2:14-17; Matt. 5:17-19.

## THE BOOK OF GALATIANS

Again people ask me if I have ever read the epistle to the Galatians and I reply I can quote about all of the book from memory. They express a wonder that I still keep the Sabbath, but I reply that in my careful study of the book and its history, I find no mention at all of the Sabbath, and no argument against the law of God. This epistle is a polemic document written against the Jewish teachers who followed Paul, teaching Paul's converts that they must be circumcised. See Acts 15:1-28. The arguments are against the ceremonial laws of which circumcision was a part. If anyone will take the trouble to read the first six verses of Galatians, fifth chapter, they will find the summing up of Paul's running argument in the first four chapters.

And the whole thing resolves itself into an argument against the laws of Moses, but not against the moral law.

## THE DECALOG FUNDAMENTAL

The law of Jehovah given from Mount Sinai is the basic law of all time. It hangs on the great attribute of God-love. Love fulfills the law, that is, it does what it commands. "This is the love of God that we keep his commandments, and his commandments are not grievous" (to those who love God) (1 John 5:3).

It should be remembered that any argument against having images to worship, or stealing and murder, will with equal

force forbid us working on the seventh day of the week; is it wrong to kill and steal under grace? Very well, then it must also be wrong under grace to do profane work on the Sabbath.

Let us believe that the wise man was right when he said,—"Fear God and keep his commandments, for this is the whole duty of man" (Eccl. 12:13). The great scheme of the enemy in seeking to undermine the law of God is to destroy the only firm foundation of the seventh day Sabbath among God's people. Let the law be forgotten, and the rest day of God can never be maintained.

## MRS. CARRIE GREEN STARK

1834-1923

## An Appreciation

On October 13, 1923, "very early in the morning, a great while before day," she fell gently asleep. We think of her as waking with a glad surprise to spend her first Sabbath in heaven with her Savior and the dear ones who have been awaiting her.

We pause to tread softly here and lay a tender blossom of love upon her memory.

Was there a sad heart—she dropped a balm of comfort there. Did she read discouragement in the face of a friend—she spoke a fitting word of appreciation. If there were a little child needing a guiding hand into the narrow path—she went out of her way to help. Or if she saw some lonely soul she made it her happy duty to visit with good cheer. Had her beloved church need of some added adornment it was she, who took up the humble task of planning its supply.

She enshrined her private sorrows in a halo of blessed memories. Her high ideals; her ready wit; her keen and kind interest in all human affairs; her charity toward others' faults; her quick response to the word of her friends; her prompt sympathy made her a delightful companion.

To spend an hour with her was a benediction.

The buoyant spirit burned like a pure flame in the slender body, and seemed to

(Continued on page 672)





**T**HE world, weary and sin-sick, needs nothing more than it needs to feel the presence and power of the abiding God. It is imperative, therefore, that every means divinely appointed shall be used to bring to bear upon the waiting world the truth that God lives and cares for men. The weekly Sabbath, which was made for man, and which has marked the King's Highway from the beginning of time, stretches on ahead, a guide to direct the feet of the earthly pilgrim, a pledge of heavenly rest at the end of the journey.

The above is a page from "HIS HOLY DAY," A Sabbath Gift Book of twenty pages, six by eight inches, with nineteen illustrations from the "Sabbath Visitor," fifteen paragraphs from a Sabbath booklet recently published, two scripture texts with full page illustrations, illustrated cover. An appropriate gift for Christmas, or any season. By mail fifteen cents each. Twenty-five or more to one address at ten cents.

## MARRIAGES

**SUTTON-DAVIS;** a double wedding.—At the Middle Island Seventh Day Baptist parsonage, near New Milton, W. Va., October 26, 1923, by their former pastor, Rev. G. H. Fitz Randolph, Mr. Guy T. Sutton and Miss Bertha K. Davis. Also at the same time and place, Mr. Oma Sutton and Miss Nellie C. Davis, all of Berea, W. Va.

**MIXNER-URION.**—At the Marlboro parsonage November 3, 1923, Mr. Charles H. Mixner of Stoe Creek, and Miss Blanche W. Urion, of Shiloh, N. J., J. H. Hurley officiating.

## DEATHS

**SAUNDERS.**—Nellie Casler, daughter of Edgar S. and Theodosia Casler, was born in Dunkirk, Dane County, Wis., March 9, 1864, and died at Albion, Wis., Oct. 25, 1923. Much of her early life was spent at Evansville where she received her education.

On Jan. 13, 1887 she was married to Harlan P. Saunders. There were six children: Vera, now Mrs. H. H. Babcock, Albion; Iva, of Delevan; Bernice, of Chicago; Raymond, of Albion; Clare and Kathleen, of Madison.

The majority of her married life was spent in Albion and Edgerton, although for the past six years the family has resided at Madison, Wis. Shortly after her marriage she became a member of the Albion Seventh Day Baptist Church.

Mrs. Saunders' life was one of the utmost devotion to her family who will ever cherish her memory as a loving wife and mother. She possessed those innate qualities of superior womanhood of which it is said our heavenly Father is well pleased.

In 1917, when so many mothers were called upon to lend their sons to the nation, she cheerfully gave her only son. Her failing health augmented by the strain of watching and waiting, rapidly declined during the next few years. Three years ago she suffered a stroke of paralysis and has since been an invalid, spending much

of her time at Albion with her sister, Mrs. Ida Atwood, at whose home she passed away. The courage and patience with which she bore her helplessness was an inspiration to all who knew her.

Mrs. Saunders was one of a family of ten children, all of whom survive her with the exception of a sister, Alma Casler, who died in 1919. They are: Mrs. E. M. Kocher, Chicago; Mrs. J. L. Ruty, Evansville; Henry S. Casler, Wauconda, Ill.; Mrs. Child, Muskogee, Okla.; Mrs. C. E. Shannon, Edgerton; Mrs. Jennie Leslie, Milwaukee; Mrs. Ida Atwood, Albion; and Ernest R. Casler, Madison.

Funeral services were conducted by the Reverend L. D. Seager, from the home of Mrs. Atwood at Albion, Sunday, October 28. Interment in Evergreen Cemetery. — s.

**DIBBLE.**—Donald Cleveland, infant son of Samuel and Lora Greene Dibble, was born Aug. 18, 1922 and went to live with Jesus August 28, 1923. Funeral services conducted by Pastor Hurley were held at the home of the parents on August 31. The world is richer by one year of baby sunshine and gladness.

L. F. H.

**MAXSON.**—Charlotte Maxson died in Ashaway, R. I., October 14, 1923, aged 95 years. Extended obituary elsewhere in this paper.

**STILLMAN.**—In Ashaway, R. I., October 22, 1923, Caroline Stillman, sister of Mrs. Maxson mentioned above, aged 93 years. Extended obituary on another page.

**BURDICK.**—Neva Laura Burdick, oldest daughter of Jesse Phineas and Clara Johnson Burdick, was born in the town of Lincklaen, N. Y., February 5, 1903 and died at her mother's home in the village of DeRuyter, N. Y., September 12, 1923, being twenty years of age.

She was a graduate of DeRuyter High School and Training Class, having completed her work in both last June. She was engaged to teach in District No. 5, Cazenovia, but was taken ill a few days before the opening of school and was unable to commence her work. Few realized the seriousness of her condition till she was suddenly called away. Her youthful vigor and cheerful nature won her many friends. She had only good words to say for every one.

This is the second great sorrow to come to the immediate family; her father having preceded her by six years. She is survived by her



mother and younger sister, Vera Alberta, to whom loving sympathy is extended by many friends.

Funeral services were conducted in her late home, Sept. 14, 1923, Pastor John F. Randolph officiating. Interment was made at Hill Crest Cemetery, DeRuyter, N. Y.

### MRS. CARRIE GREEN STARK

(Continued from page 669)

fare only higher and clearer when the winds of adversity blew across it.

The Ladies' Benevolent Society desire to express their gratitude for the loyal friendship and wholesome influence of so rare a life.

They grieve for the loss which has come to them in her passing. And they pray that comfort and peace may be granted to those who were her nearest and dearest.

God calls our loved ones, but we lose not wholly What he hath given.  
They live on earth, in thought and deed as truly As in his heaven.

In behalf of the Ladies' Benevolent Society of the First Verona Seventh Day Baptist Church.

HARRIET C. VAN HORN,  
Committee.

October 28, 1923.

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### Sabbath School. Lesson IX.—December 1, 1923

THE POWER OF THE EARLY CHURCH. Acts 2: 1—8: 1.

Golden Text.—"Whosoever shall call upon the name of the Lord shall be saved." Acts 2: 21.

#### DAILY READINGS

Nov. 25—Acts 2: 1-12. Filled with the Holy Spirit.

Nov. 26—Acts 2: 13-21. Used by the Holy Spirit.

Nov. 27—Acts 2: 37-47. Fruits of the Holy Spirit.

Nov. 28—Acts 3: 1-10. "Beginning at Jerusalem."

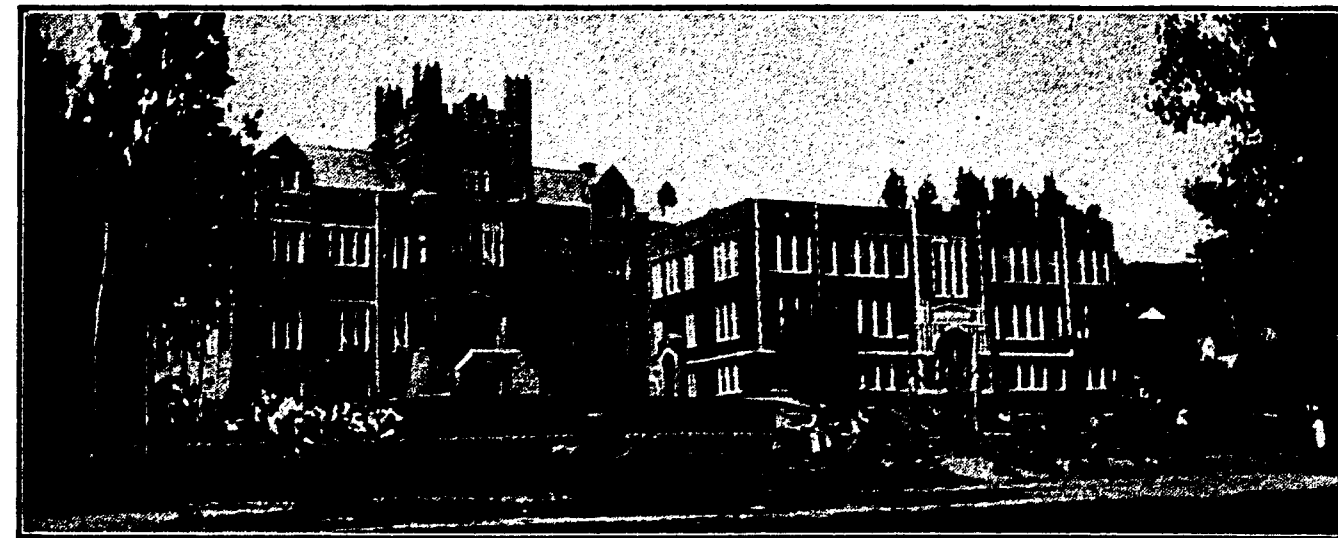
Nov. 29—Acts 4: 1-12. Growth and Extension of the Church.

Nov. 30—Acts 6: 7-15. Faithful unto Death.

Dec. 1—Joel 2: 28-32. Dreams and Visions.

(For Lesson Notes, see *Helping Hand*)

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# The Sabbath Recorder

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

VOL. 95, No. 22

PLAINFIELD, N. J., NOVEMBER 26, 1923

WHOLE No. 4,108

## We Are Cheered By The Young People's Stand

No one thing has given such good cheer, as to our outlook as a people, as has the enthusiastic, sensible, and loyal stand taken by our young people in regard to the SABBATH RECORDER. The very fact that they appreciate the worth of a denominational paper in its bearings upon our future is in itself a cheering sign. The new RECORDER Reading Contest and move to increase the subscription list, shows that the young people realize the danger that threatens our denomination when great numbers seem to care nothing for this much-needed source of information and help for our future.

It goes without saying that one of the most discouraging features of our denominational life today is the evidence of indifference, if not actual disloyalty to the denominational paper. The evidence that it is poorly read in very many homes; and the certainty that hundreds of families never have it nor take any interest in it, combine to fill any thoughtful mind with misgivings as to our future. The fact that after two or three years of faithful effort by the Tract Board, through its faithful committee, appealing to pastors and churches over and over again, to push a canvass for the RECORDER, has met with such meager responses, only intensifies our misgivings.

If we have no paper, or if very many families do not read it, how can interest be maintained in the various lines of our work? How can the spirit of unity, so essential to success, be secured? The spirit of disunion; indifference to the kingdom tasks; drifting away from the faith of our fathers, must be inevitable to any people without a medium of communication such as our denominational paper affords.

We are glad indeed to see the young people coming to the rescue. Several societies are pushing the matter. Thirty-two new subscribers were, by them, reported to the board in its last meeting and others are coming. God bless our young people.

## College Prayer Meetings

Some of the happiest memories of school life in old Alfred of fifty years ago are memories of wonderful prayer meetings held by the students. Some are still living whose purposes for life were strengthened, and some have gone on whose life plans were made new through the blessed influences of those college prayer meetings.

Here is what the Milton College *Review* says of the first student prayer meeting in this school year:

An enthusiastic group of old and new students assembled on Friday night for the first college prayer meeting. Led by Catherine Shaw they discussed the vital question of "What part does religion play in our college life?" Nearly everyone expressed his happiness in being back in "Dear Old Milton" and in the great good derived from such meetings. Several new students responded to the question of "Why I came to Milton?"; each one expressing the fact that the Christian spirit of Milton is the greatest factor in Milton life.

Thus through the spirit that radiates throughout such meetings each one left feeling a fellowship one with another.

## "Help Salem College"

This is the heading of an editorial in the Clarksburg, W. Va., *Exponent*, published a few days after an alumni meeting of one hundred and ten graduates of Salem College, held in the Masonic Temple of Clarksburg. The movement to raise an endowment fund was approved by the people in attendance, and the editor of the *Exponent* wrote as follows:

### HELP SALEM COLLEGE

A movement has been inaugurated by the Salem College Alumni to secure a \$500,000 endowment fund for the institution. This ought to interest the people of Harrison county. The college is an asset of which we should feel proud. It helps greatly to advertise this section and is doing excellent work. Last year it gave instruction to 837 students, as President Bond explained at the meeting of the alumni in the Masonic Temple, this city, Thursday night. It is doing good work and ought to receive every possible encouragement.

It means much to Harrison county to have such an institution within its borders, as was explained by John C. Southern in his address before the alumni Thursday night, and the greater the college becomes the more it will mean. It is now an established fact. There is every indi-