

# 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.

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

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

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

## SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

*President*—Corliss F. Randolph, Newark, N. J.  
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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

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

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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-

cation that it will continue to function for many generations to come, and the more it is aided the better work it will be able to do. It needs the endowment fund to enable it to meet its financial requirements, and build for the future. It is deserving of aid, as its long and successful struggle against heavy odds affords abundant evidence, and many hands should be outstretched in helping to provide it.

Particularly ought the good people of Harrison county to be interested in the plan to raise the desired \$500,000. The college is right at their doors. It provides an opportunity at small expense for the education of their sons and daughters. That is why we refer to the institution as a county asset. Let's help make it a bigger and better one. Encourage the endowment fund by contributing to it. Every dollar given will help. Furthermore, there are hundreds in the county who can give and who would never miss the money. It is a good cause and deserves to be boosted.

Judge John C. Southern made an eloquent address at the meeting, telling the people of Harrison County what the college means to them.

There were several speakers, who in years gone by had been greatly helped by Salem College in preparing for a useful life. We trust that Salem's many friends in the Mountain State will rally around the college and save it now in its time of need.

**Milton's Good Resolution** We were glad to see the anti-scrap resolution passed by the students of Milton College. Many people feel that there is a much better way to establish class superiority in schools, than by the rude methods of college rushes and hazings. There are parents who will feel better about their boys if they are in schools where this savage practice is abolished. Here is what Milton students think about the matter.

#### ANTI-SCRAP RESOLUTION

"We, the Student Body of Milton College, hereby resolve that all future class rushing and class scrapping shall be abolished; that the superiority of the lower classes shall be determined by and their rivalry limited to a series of athletic contests which will be held at an annual all-college picnic on the first Friday of every school year. Any person violating these rules shall be excluded from all competition on college day."

**Let Pastors Listen To "Layman" for Once** Laymen have to listen to their pastors all the year round, and it is but fair for pastors to listen now and then to some sensible warm-hearted layman, who is loyal and who feels the real needs of the cause, and

speaks for those in the pews who are hungry for constructive, inspiring messages concerning the present-day conditions that have to do with denominational progress.

Don't fail to read "Layman's" message on bottom of this page. It is excellent, and is written in a true and sympathetic spirit.

**Young People's Canvass Heard From Again** A brief home news note two or three weeks ago brought the information that in Little Genesee, N. Y., a canvass was being made for subscribers to the SABBATH RECORDER. We were cheered by the thought that the young people were taking hold of the work and pushing a canvass in certain sections, and hoped that the movement would be general. Last week we published a word regarding the good work inaugurated by the Young People's Board and the success they were having at Battle Creek, Mich.

This morning the *Alfred Sun* of November 15 brings us the following good news from Little Genesee:

Nov. 12—The Christian Endeavor members have been canvassing this vicinity for new members for the SABBATH RECORDER with Helen Clark and Hazel Wheeler as leaders on the two sides. Helen Clark won. Nearly all the old subscribers renewed and 22 new ones. Here is hoping—other Christian Endeavor societies will canvass.

If all the societies and churches are as successful as the two already heard from there should be several hundred new subscribers before the new year begins.

#### A LETTER FROM LAYMAN TO PASTOR

DEAR PASTOR:

You have told us that you would welcome helpful criticism and suggestions from your church members. I have considered that statement to be a sincere wish on your part for constructive criticism and am choosing this way of making it because I feel sure there are other pastors who face the same problems, just as there are other laymen who are anxious for the same help as that for which I am seeking.

At the last church meeting the treasurer's report showed a shortage of funds for denominational work, and at the present time the annual canvass promises to show a like condition.

Now do not take it, dear pastor, that we consider it any part of your work to raise money for denominational purposes. We have a finance committee for this. It is yours to lead the people into a larger spiritual life. The lack of funds for work outside our own immediate interests is mentioned simply because it is an index of a lack of interest; for if it is true that "where your treasure is there will your heart be also," the converse is equally true. Under normal conditions we may say, "Where your heart is, there will be your treasure also."

A church much hampered by a debt for a building desired a certain man for pastor. He refused to come to them unless they would agree to give a certain percentage of their funds for missions. This they declared impossible. They must first pay their debts. The minister was firm and they were obliged to come to his terms. The result was that their debt was soon paid, more money for missions raised than ever before, and the church was growing in a most unexpected way. This church, in losing its life, found it.

Now this was not because of any magic in the money that they gave to missions, causing it to produce money to pay their debt. No, indeed, their spiritual vision had been enlarged, their love awakened and a force put in operation which made better men and women and attracted others, previously indifferent, to the church.

And isn't this what our church needs? Something to make us less self-centered and more anxious to share the abundant life with others?

Then the problem is, and I am sure you are feeling it even more than we laymen, how to get the church as a whole interested in denominational work.

The General Conference and the associations are over. You have attended both but only a limited number of laymen have had that privilege. Judging from the effect upon the churches that have entertained Conferences and associations we believe if all laymen of all our churches could have been present and received the inspiration and help of these meetings, the denominational programs approved by them would go forward with enthusiasm.

Now how is our church to get the full benefit of these meetings? We have been

told that they were the "best ever," and that everybody had such a good time, but we have heard so little about them that some of us have had a sort of "left out" feeling.

To be sure, we had the reports of the Conference delegates on the Sabbath after their return. But even if they were so long that some of us grow uneasy it was manifestly impossible for these delegates, some of whom were novices at reporting, to give in two hours any adequate idea of the work of the six busy days of Conference. Our interest was stimulated, and our appetite whetted for more; but no more has followed. There has been no "follow-up" work, now deemed so important in business, and we have almost come to think the work was not so important after all.

To be sure, we may read all about Conference and the associations in the SABBATH RECORDER, but it is only those most interested who do read it. There are a lot of us who have never formed the habit of getting much from the printed page, unless presented in sensational style. For most of us there is much more power in the spoken than in the printed word. The spoken word has the added power of personality. Is there not also a psychological value in all thinking together of the same thing at the same time?

I stood the other morning listening over the radio to a service in a distant city. The pastor was praying and something like this was what he said, "We thank thee, Lord, for the safe return of Mr. So-and-So to this country. May their stay in this country be a blessing to them and to us. We thank thee, also, that Mr. and Mrs. Blank have given themselves for the mission field in Africa. May thy choicest blessings attend them as they sail next Wednesday, and may they be abundantly blessed." This pastor was leading his people in prayer for interests outside of their own church circle.

I feel sure we would be glad to join with you in prayer for many of our denominational interests, and that we would be the better for so doing.

Your sermons, dear pastor, are most excellent; but I sometimes think they could be preached anywhere, in any church of any denomination as well as in our own church. May we not, now and then, indeed, quite often, have something that shall stimulate

our interest in our own denominational work and serve to keep us in touch with its progress.

I do not know that a layman should venture to make suggestions about the composition of sermons. But suppose the subject chosen is "Faith." Can it not be illustrated by the faith of those who launched out to found our first foreign missions, or our first schools? May it not be brought down to the present time, and the faith of those brave teachers who have gone to Fouke without salary commended; or may not those who are conducting our denominational schools under the great handicap of insufficient funds be encouraged; and also the faith of those who are going out to solicit funds to carry on the work?

The subject may be that of "Peace," "Nation shall not lift up the sword against nation." May we not then be reminded that in helping on Christian education in China, or South America we are helping to bring about the fulfilment of that prophecy? The needs of these missions across the waters will then be brought to mind.

And might not the weekly prayer meeting be utilized to bring denominational interests to mind? Might we not at one meeting pray for our schools, Milton College, Salem and Alfred and Fouke? Another might be given to pastorless churches, and if we stopped to consider how many there are, we might have the burden laid upon our hearts to pray to the Lord of the harvest to send workers into his vineyard.

These are only suggestions from a layman and perhaps not worth much consideration; but, dear pastor, will you not devise some way to let us know the progress of the work; what have been the results of the work of Eugene Davis as he has gone from church to church; what new things the missionary and tract boards are taking up; the news from home and foreign missionary fields, and the many things that should grip our interest, bind us together as a people, and help us to grow in grace?

Yours with love and loyalty,

LAYMAN.

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matthew 16:24).

### SURPRISE PARTY—MARLBORO, N. J.

DEAR DR. GARDINER:

In South Jersey we find that even the elderly people enjoy Hallowe'en. At least they raided the Marlboro parsonage on Hallowe'en. Not only the boys and girls wore masks and gowns; but, some of the gray-haired mothers as well. Their countenances were not sad looking, after the masks were removed. They proved to be a jolly lot of people, bent on having a good time. They were not only happy themselves but they seemed to want to make others happy also. After spending a social evening they departed, leaving substantial evidences of their good will.

I give here the lines written on a paper attached to the envelope which contained more than ten dollars "for gas."

We've enjoyed very much  
The calls you've made;  
But you might forget  
To call again, we're afraid.

So we brought with us tonight  
When we came here  
The means by which you  
May ride far and near,

Herein you'll find  
The means for gas;  
We hope you'll use it  
While it lasts.

One gallon from each family here,  
Your visits give us lots of cheer.

Besides the cash, the kitchen table was loaded with packages for the pastor and wife to feast on. We certainly appreciate the kindly spirit of loving fellowship that prompts these gifts.

We are enjoying our work with the Marlboro people. The Sabbath services are well attended, and there is a splendid interest in the Sabbath school work.

We are expecting a spiritual feast of good things at the yearly meeting to be held with the Marlboro Church, November 30 to December 2.

We shall hope to see you at the meeting.

JAMES H. HURLEY.

"If we were to live up to God's idea, we would do all in our power to bring about the victories of peace." Why not try to make a beginning by applying God's idea in the Near East.—*President Harding.*

## THE NEW FORWARD MOVEMENT AND SABBATH STUDY AND PROMOTION

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

### TWO MEETINGS IN PHILADELPHIA

At the Shiloh Conference two years ago the present writer was elected a member of the American Section of the Universal Christian Conference on Life and Work. In November of that year I attended a meeting of the American Section in New York, when there were present thirty-eight delegates representing eighteen denominations. Another meeting was held in Philadelphia November 12 and 13, 1923, which it was my privilege to attend.

The speakers at this meeting were Rev. Floyd W. Tompkins, of Philadelphia; Rev. Chauncey W. Goodrich, recently pastor of the American Church in Paris; Rev. Nathan Soederblom, Archbishop of Upsala, Sweden; M. le pasteur Jules Jezequel of Paris; Rev. Thomas Nightingale of London; and Rev. Nehemiah Boynton of New York.

A good deal of time was given to the consideration of the work of the six commissions which have been set up for the purpose of studying certain phases of Christian work to be considered finally at the conferences to be held in Stockholm, Sweden, in August, 1925.

There are four sections of this proposed conference, and each section has six commissions corresponding to these in the American Section. There is a British Section of which the Archbishop of Canterbury is chairman; a Continental Section of which the Archbishop of Upsala is chairman; and an Eastern Section presided over by the Primate of Constantinople.

Rev. Arthur J. Brown of the Presbyterian Board of Foreign Mission is the chairman of the American Section. Rev. Henry A. Atkinson is the general secretary of the conference.

The declared purpose of the conference is set forth in the following paragraph taken from its formal announcement. \*

#### PURPOSE

The purpose of the Conference is not primarily to promote the reunion of Christendom, though such co-operation between the churches as is proposed would undoubtedly help to this end. It is not intended to deal with questions of Faith and Order. The purpose is rather to concentrate the thought of Christendom on the mind of Christ as revealed in the Gospels towards those great social questions, industrial and international, which are so acutely urgent in every country. Believing that only in Christ's way of life can the world find healing and rest, we desire to discover how best his message may be applied to the problems with which, since the war, every nation has been confronted. The need for making some such concerted endeavor to learn afresh the mind of Christ cannot be exaggerated. The nations are yearning for purer politics. Industrial unrest is producing chaos and confusion. The basic motives of citizenship need strong reinforcement. In international affairs men are seeking anxiously for permanent peace and deeper fellowship. We believe that the message and teaching of Jesus Christ afford the only solution. To set ourselves to discover his will and under the guidance of his Spirit to find wise ways of applying his teaching, would seem to be the paramount task of the Church.

### WORLD ALLIANCE FOR INTERNATIONAL FRIENDSHIP

The Universal Christian Conference on Life and Work is composed of representatives of the churches; it considers a wide range of subjects, and is supposed to terminate its activities with the Stockholm meeting.

Following the adjournment of the American Section of the Christian Conference, the World Alliance for International Friendship Through the Churches convened for its eighth annual meeting. The Alliance exists simply and solely for promoting friendship throughout the world and is a voluntary association of people interested in the cause of international friendship.

I remained over for one session of the Alliance. Dean A. E. Main of Alfred, N. Y., seems to be a member, and was present at this session. The program gave promise of many good things for the days and sessions which followed this open meeting. Doubtless it will be of interest to SABBATH RECORDER readers to know what impression this first session of the Alliance made upon a newspaper reporter. The following was clipped from a Philadelphia paper:

CHURCH CONFERENCE SEEKING WAY TO A  
WARLESS WORLD

By Robert D. Towne

Two or three impressions came vividly to mind as I witnessed the opening exercises yesterday of the "American Council of the World Alliance for International Friendship through the Churches."

First of all this: "We are witnessing the beginning of a real get-together of Christian forces." I say beginning advisedly, for the movement is only in its beginning. Christianity is not a unanimous world-wide force fused into a white-hot solidarity of conviction and purpose. It is world-wide and there is a vast unanimity of purpose and conviction; but it is broken up into an astonishing multitude and variety of denominational fragments, and the denominational fragments again are granulated into congregational and parished fragments smaller still.

These mighty spiritual forces have not achieved a real fusion of effort. The separate congregation and parish does not feel any overmastering attachment, even to the denominations of which it is a part.

But all this is changing. That is the first impression I got from the Alliance which is made up of representatives from so many denominations and civic organizations.

The second impression is of an equally hopeful kind.

This conference is talking about politics, about industry and economics, about the mechanisms necessary to a reconstructed and reconciled material and spiritual ardor, about a warless world. Not with the stirring eloquence of clear sight and passionate determination. Like that man of the New Testament, who saw men as trees walking, all of us, I suppose, are still seeing that warless world more as an alluring dream than a compelling reality of the broad daylight. These Alliance speakers are calm, thoughtful, brimming with enlightened views and information. But the point I am making is that here is the Christian world in the dawn of a new era. Not doctrine and dogma as ends in themselves as of old, but as the armor of a new kind of militarism. Religion appealing to life and experience, religion applied to life and experience. That's the clear note that rises out of this conference. Dr. Jefferson illustrated this idea in his keynote address calling for a new type of man, the Jesus type, to deal with the problems of the new time. And Dr. William Adams Brown further accentuated it in a luminous phrase: "While we are waiting for the new type of mind, what can we do?" We can "organize our expectations," he replied to his own question—be making up our minds on the kind of a world we want.

But the subject that most frequently comes to the surface in the conference deliberations may be stated in a single word, mobilization. Plenty of private emotion—no effective means as yet for putting it all together in the way the engine puts steam together and gets power out of it. Plenty of exalted conviction. But it languishes in personal and solitary units of unorganized purpose.

This Alliance represents, without doubt, the potential beliefs and aspirations of millions of the

American people—and that is why it is called the Alliance and is holding a convention here. It is an effort to bring about the mobilization of all this scattered and unorganized faith and conviction for the effective work of citizenship and civilization.

It may be well in this connection to re-print here certain pronouncements made by our own General Conference. These seem to be in harmony with the spirit and purpose of the meetings held in the "City of Brotherly Love." We present them as they appeared in the September-October number of the *Federal Council Bulletin*.

SEVENTH DAY BAPTISTS IN CONFERENCE

The following excerpts from a statement adopted by the Seventh Day Baptist General Conference at North Loup, Neb., August 22-27, will be of interest to many outside of their own circle.

"Believing that our experience of the past fully justifies us in the matter, we recommend to our people that, without in any way compromising fundamental beliefs and practices, and with an ever increasing loyalty to our cause, we continue in our hearty fraternal co-operation with others in meeting the great tasks of the kingdom.

"We regard with the utmost concern, as supreme menaces to the welfare of our country, the growing interracial hatreds in America, intercreedal misunderstandings and suspicions, the friction between capital, labor and consumer, the unwillingness of the United States to co-operate with other nations for a better world, and the disregard for law. We urge all Seventh Day Baptists, therefore, in common with all other well-disposed citizens, to inform themselves in these matters to the end that an enlightened Christian public opinion may be brought to bear upon and speedily solve these problems.

"To stimulate the interest of the Christian Church in these matters, we urge our pastors to discuss, whenever it is feasible, these great questions, not so much to insist upon this or that form of solution as to point out how the teachings of Jesus must be applied if his will is to be done on earth as it is in heaven."

"I WAS NOT AT BATTLE CREEK"

In a recent issue of the SABBATH RECORDER there appeared in this department an article with reference to the enthusiasm manifested at the Battle Creek Association in September over the sending of someone to Jamaica on a missionary tour of investigation. Attention was called to the various proposals for raising the necessary funds for such a journey, and to the fact that a delegate expressed his conviction that one hundred persons could be found in at-

tendance at that meeting who would give five dollars each. This was followed by a suggestion that when those who were at Battle Creek send their money to the treasurer of the Tract Board or the treasurer of the Missionary Board for this particular interest they send a postal card to the SABBATH RECORDER saying, "I was at Battle Creek." When twenty-five post cards have been received the fact was to be made known to readers of the SABBATH RECORDER.

Now this innocent suggestion made to readers of this department who were at Battle Creek, has met with a real challenge from a reader who was *not* at Battle Creek. We are in receipt of a postal card from a Chicago friend which reads as follows: "I was *not* at Battle Creek. Will you not let us know through the pages of the RECORDER how the 'not theres' compare with the 'was theres' in this drive for funds to finance our investigation in Jamaica?"

"Yours for missionary expansion,"

Money for this enterprise should be sent to Frank J. Hubbard, Plainfield, N. J., or to Samuel H. Davis, Westerly, R. I., and the object to which it is given should be clearly stated. If contributors will send to this office a postal card stating the amount of the gift, and indicating whether they *were*, or, *were not*, at Battle Creek, we shall be glad to record from time to time the progress of the matter as proposed in the communication appearing above.

FOR MISSIONARY EXTENSION IN JAMAICA

AS REPORTED TO THE SABBATH RECORDER TO  
NOVEMBER 20, 1923

"I was at Battle Creek" .....\$ 5 00  
"I was not at Battle Creek" ..... 5 00

Total . . . . . \$10 00

Make all remittances of money to F. J. Hubbard, Plainfield, N. J., or S. H. Davis, Westerly, R. I.

If you are in the mood to accept the challenge of the one who "was not at Battle Creek," or to help make good the challenge, as the case may be, send a postal to the SABBATH RECORDER indicating the amount of your gift, and whether you "were there" or "not."

"A SABBATH GIFT BOOK"

The purpose we had in mind in offering to our readers "A Sabbath Gift Book" was to strengthen Sabbath sentiment and to create a deeper love for "His Holy Day." It will doubtless be of real assistance in many cases in the selection of appropriate and attractive Christmas presents. There is nothing sectarian in the booklet, but reference is made to the Sabbath on every page.

See advertisement on another page of this issue of the SABBATH RECORDER.

THE 1924 CALENDAR

The Seventh Day Baptist Calendar and Denominational Directory for 1924 will soon be ready to send out to the churches.

It contains besides the Calendar a Directory of denominational organizations; dates of meetings to be held in 1924; a number of denominational pictures; and items of interest to all.

You will want one of these calendars in your home. It will be useful to you all through the coming year. The price is fifteen cents.

Packages of the calendars will be sent out to the churches with the suggestion that they be placed in the hands of the Women's societies or the Young People's societies for selling. Secure your calendar of the local committee, or if living away from the church, order one from the American Sabbath Tract Society, 510 Watchung Avenue, Plainfield, N. J.

WILLARD D. BURDICK,  
Chairman Calendar Committee.

If you and I each of us have any wish to be a little redeemer, there is no other way to do but to put our feet in tracks left behind him by the great Redeemer. There is earthliness, hellishness all about us, and about in the midst of it all there are little celestial nests we have constructed, that we plume ourselves in, viewing with birds' eyes the landscape underneath, sorry for the horrible things we witness or that we suspect, regretting the broad belts of hell with which earth is streaked, but willing that people should stew in the bubbling, spluttering abominations of their own misery and iniquity, rather than quit our own paradise for the sake of pulling them out.—Dr. C. H. Parkhurst.

## MISSIONS

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

### FROM WORKERS ON THE FIELD

GLEANED FROM QUARTERLY AND OTHER  
REPORTS

PASTOR ROBERT B. ST. CLAIR, *Detroit, Mich.*—The church and Christian Endeavor society are this year undertaking 100% Forward Movement; 100% Parallel Program; \$104 for the work of the Provisional Committee for Work among the Colored People. Twenty dollars of the latter has already been paid in. Our people will also help in the sending of a man or men to Jamaica, and the Christian Endeavor society is memorializing the Missionary Society to make an appeal for popular subscription to do this, if necessary.

Special correspondence has been conducted with five different persons in the British West Indies, copies of a portion of this correspondence being in hands of the corresponding secretary.

Called at Des Moines, Iowa, on the way back from Conference, and made suggestions regarding the inauguration of a Sabbath school, putting Elder Riley Davis in touch with certain isolated Sabbath keepers. He is following this up. Preached twice at Church of God. (Seventh Day) Omaha, Neb.

The Vocational Committee is still functioning. Mae Bishop had been secured a position in Crowley-Milner's Department Store; Elmira Kagarise (Salemville, Pa.) in the phone service; Leland Coon of Ashaway, just arrived, is in the hands of the committee; Paul Kagarise was assigned work with Brother Beers, but has returned to Salemville for the winter. All these have their Sabbaths off.

Mr. Perera, of Ceylon, has made written application for admission to the Detroit Church and the matter will come up first Sabbath in October.

PASTOR D. BURDETT COON, *Boulder, Col.*—At a meeting of the Missionary Committee of the Boulder Church, which committee counsels us concerning the mission-

ary interests on this field, held with us a few nights ago, it was decided that it would probably be best for me to spend three weeks in October in missionary work on this field. That will complete the time I am to spend in the employ of the board this year.

They thought it best for me to visit people who are either directly or indirectly interested in our cause living in Loveland, Fort Collins, Logcabin, this State; Cheyenne, Wyo., Eaton and Greeley and Brighton, Colorado, next week; probably spending the three Sabbaths in Denver.

If I carry out this plan I shall have made a pretty good general survey this summer of this great field. I hope that another year I may be able to eliminate some of these places from my visiting list, and give more time to some of the other places.

Elkhart, Kan., should have some special meetings. The same is true of Montrose, Col., in case our people, who are there now, continue to reside there.

I hope to get a better idea within the next month of what may seem best for us to do in Denver. I shall try to give you my conclusions in my next report.

There are many discouragements along the way together with some very hopeful signs and evidences of growth and developments of our cause. The field is so big, distance so great, and interests so scattered, that it is impossible for one man to do for it in three months of a year what he should.

On another page I will write you more details of the work done during the last quarter.

Traveled 1,307 miles with the Ford car at an expense to the board for travel, etc., of \$46.41.

As a result of the work at Montrose, Col., a Sabbath school with a membership of 15 was organized there.

REV. L. J. BRANCH, *White Cloud, Mich.*—We are holding a weekly meeting in a Baptist church with a splendid interest; the number has been increasing since we began and we shall be greatly disappointed if we do not see some good results. The place is open for us and the work should be continued most likely through the entire winter.

I do not know whether the Missionary Board will see fit to continue to pay a small

salary as they are doing now to keep some one to look after these calls, but my opinion is that something should be done to enter these open doors.

CHARLES W. THORNGATE, *Exeland, Wis.*—Tried to make our Christian Endeavor meetings more public. Invited some evangelists who were in town to hold services in our church, in which we assisted.

Just now we are not so hopeful for our little band as usual. Mr. and Mrs. Earl Babcock have gone to North Loup to spend some time with her people. Mr. and Mrs. Crandall have rented a farm near New Auburn, Wis., George, John, Helen and Dorothy Thorngate are working in other churches; also Arthur and Howard Drake; all of whom are loyal to their home church, as are the ones who are still here.

There are six who have letters, but who have not joined our church yet.

PASTOR E. R. LEWIS, *Stonefort, Ill.*—I am sending you under separate cover a pencil sketch of the new church we are building. Data as to cost are as follows: Material already purchased \$1,572.00, yet to purchase \$1,400.00, total \$2,972.00. Estimated cost including labor \$7,500.00. We expect to raise \$5,500.00, including labor amounting to \$1,500.00. We are asking the Memorial Board for \$2,000.00.

A community of about twenty-five families is served by this church, containing about seventy-five children and young people who are otherwise without church privileges. The attendance at Sunday night meetings has for some weeks been about fifty persons in excess of our facilities for housing them. What are we to do? I consider this an opportunity for missionary work in an intensely practical, largely constructive way.

(The clerk of the Stonefort Church sends the paragraph given below. Cor. Sec.) The Stonefort Seventh Day Baptist Church stands alone in the community, surrounded by the families that make up the membership. These families are permanently located, in most cases owning their homes where they were brought up. There are about seventy-five children under sixteen years of age, forty-four of whom belong directly to our society. If the Stonefort Church fails these people, the children of Sabbath-keeping parents, will be unchurched. We are building a new church house.

With the help of the Lord and some financial aid we believe this church will be a blessing to the community for generations to come. Howell Lewis, Clerk.

REV. HAROLD R. CRANDALL, *at Garwin, Iowa*, (whose services for six weeks the New York Church donated to the board). We were in Garwin six weeks. I preached four times, conducted one prayer meeting and one funeral. We were at Welton the Sabbath of the ordination of Rev. Claude L. Hill, the last Sabbath in Garwin Rev. A. Clyde Ehret preached. The congregation numbered from forty-four to seventy-six. We were in something like twenty-three homes, some of them several times, (I did not keep strict count of calls).

A letter from Garwin states that they expect Elder Socwell again this winter if he is well enough. They need a pastor to lead and keep the many children and young people.

PASTOR WILLIAM CLAYTON, *Syracuse, N. Y.*—No work of any special character has been done. Am glad to be able to say that the ordinary services of the church have been kept up through the summer months. The greatest problem just now is the need of a permanent meeting place. There is a good deal of uncertainty about our continuing in the Y. M. C. A. building. I would make many suggestions; but knowing the financial situation and the lack of workers, I believe we had better do as well as we can under the circumstances.

PASTOR LENA G. CROFOOT, *West Edmeston, N. Y.*—The church was one hundred years old on September 28 and as the Brookfield Church was one hundred years old last January, we both celebrated our one hundredth anniversary on September 29, at Brookfield. Dr. C. A. Burdick preached the anniversary sermon, Rev. F. E. Peterson was in charge of the morning service. We had with us Rev. T. J. Van Horn of Verona, who had charge of the testimony meeting Friday evening. Rev. Loyal Hurley and some of his members were present from Adams Center. Rev. John F. Randolph and some of his members and about sixty of Verona people were in attendance. Mrs. C. A. Burdick sang a beautiful solo Sabbath morning. In the afternoon we had the historical part, with reminiscences and messages from former

pastors of both churches. It seems to me these meetings should be an inspiration to the churches and I hope and pray that we may take on new life to do better work in the future.

PASTOR C. C. VAN HORN, *Tichnor, Ark.*—A very successful old saint of Gillett, with whom I have talked several times regarding the Sabbath, told me since we came home from the association that he is convinced that the Seventh day is the Sabbath. I am sure he and his wife will begin its observance soon. They do not believe in sects.

REV. R. J. SEVERANCE, *Gentry Ark.*—Held meeting for two weeks with the Rock Creek Church, Oklahoma, and was with the Fouke Church for ten days. While there were no definite conversions or Sabbath converts, yet we felt that the meetings were not without their fruits. We need most of all an awakened conscience concerning duty, duty to God and our fellow-men.

PASTOR S. S. POWELL, *Hammond, La.*—A few of our members are temporarily embarrassed financially, but this condition will pass. Others are doing fairly well. There are prospects for a new family to move here from the Northwest. Situated as we are in the far South, Hammond is always an attractive point for certain ones of our people in the North. Our people greatly appreciate their church; are regular and faithful. We have a goodly number of children and young people who are receiving a splendid church training.

In Kansas City, Mo., I preached once in Greek in a Greek church. The literature above was in Greek of my own printing from temporary money received for services to the Near East Relief.

PASTOR CLIFFORD A. BEEBE, *Fouke, Ark.*—The special work of the quarter was a series of revival meetings held, with the help of Elder Severance, for two weeks, July and August. While there were no definite results in the way of conversions, the meetings were a great help and uplift to the church and entire community, as the meetings were largely attended by many besides our own people.

When we left, the people were making some much needed repairs on the church building.

The great need, as I have stated it before, is for more time and effort to be

put into church work. We tried to meet this need in a small way by staying on the field during the summer. We have felt we accomplished some good this way; we did our best and leave the results there, and we shall work for Fouke the best we can wherever we are. The people of the denomination, as a whole, do not have the interests of Fouke on their hearts. Whatever we have written for the RECORDER has been for the purpose of presenting the needs of the field to the people in such a way as to enlist their support, as both the church and school are hard-pressed financially with no relief in sight. Perhaps we have failed in that object—it sometimes seems that way—but we have done our best.

PASTOR GEORGE W. HILLS, *Los Angeles, Calif.*—I have made my annual trip up the coast and was at Conference. Prospects for results from work on this field are the best that they have been at any time since I have been here.

### TWO MEN GOING TO JAMAICA

Repeated calls have been coming to Seventh Day Baptists in the United States from Sabbath keepers in Jamaica, B. W. I., for someone to come there to help them. The Tract and Missionary societies have joined in answering the call. Pastor Hansen of Chicago, and Secretary William L. Burdick of the Missionary Society have been chosen to go. Pastor Hansen is on his way, if not there now (November 20), and Secretary Burdick sails tomorrow and expects to arrive in Kingston the twenty-sixth. These men and this work must have the united prayers of Seventh Day Baptists or the mission will fail. Also the boards will need extra funds, as this work is not provided for in the Forward Movement budget.

### COURAGE, BROTHER, COURAGE

Courage is required at every step of the Christian life. It takes courage in one's personal Christian life and it takes great courage many times to carry on the work of Christ's kingdom. Whether it be the work of a local church, Bible school, Christian Endeavor, or the work of a mission board there are always puzzling problems to be solved and tasks to be performed that seem impossible; but with courage and con-

secrated endeavor the seemingly impossible can be accomplished.

Had Christian missions undertaken only the easy things, civilization would still be heathen or worse. The history of missions is the history of men and women who have undertaken the impossible in God's name. It is wonderful what God will accomplish with those who dare to answer his call to undertake difficult tasks. Men want easy things among nice people; but God is calling us to very difficult things among discouraging people.

Seventh Day Baptists can under God go on to victory if they will exercise courage to enter discouraging fields and persevere till success comes.

Courage, brother, courage!

### THE YEAR BOOK

We have no further report to make on the progress of the *Year Book*, as our own work on it closed last week. But we have promised some comments on it.

First of all, we have attempted to hasten its publication at the expense of more hasty proof-reading than we could have wished; and some purely typographical errors appear for that reason. Again, for the same reason, the work on the minutes of the General Conference had to be crowded more rapidly than usual, and less attention was given to a finished record than could be desired. Certain other short-comings are also visible, due to other causes, of which we shall speak later.

Reverting to the statistics, of which we have written two or more times hitherto, we are pondering as to the responsibility of the laymen in this connection. Have we been doing all that lay in our power to improve conditions, by encouraging young people to remain true to the Sabbath? Have we advised them as to the choice of business or profession that would enable them to keep the Sabbath? Have we sought to make our homes Seventh Day Baptist homes, in the fullest and truest sense of that word? Have we exerted our every effort to induce young married people to establish Seventh Day Baptist homes. A short time ago, we attended a Jewish wedding, of the orthodox type; and one of the most impressive features of the ceremony was what, for want of a better term, we shall call the charge to the newly-wedded

couple, in the midst of which the rabbi solemnly and impressively admonished them to make their home a Jewish home, wherein would be perpetuated the atmosphere and lofty domestic life that has characterized the ideal Jewish home for thousands of years, and that the loftiest ideals of the Hebrew prophets, the Talmud, and the Torah should be realized as nearly as possible. As we observed, and mused upon these things we queried in our mind why Christian ministers—especially Seventh Day Baptist ministers—might not do well to follow the example of the Jewish priest.

Our condition is a serious one, but by no means hopeless, unless we choose to make it so; and this is not a case where responsibility can be shifted to the shoulders of another. The courageous soldier often fights best with his back to the wall.

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

Newark, N. J.,  
November 20, 1923.

The supreme test of any church is this: do the men who enter the sanctuary find there the spirit of Christ? We all know churches where you can find candles and vestments and rituals and dogmas, but somehow fail to find Christ. And when he is absent many dissensions arise because the church has become eccentric—off its center. When he is absent the spirit of charity goes with him, and all divisions among us bulk large and black, just as rocks protrude in the harbor when the tide ebbs out to sea. We overcome the rocks not by blasting them out, but by letting the tide come in. "We have the mind of Christ"—to have that is better than to have all the endowments in the world. When that mind—so broad, so just, so forgiving goes from the church—nothing is left of the kingdom, but only separate quarreling individuals.—*The Baptist.*

Treat the world in a friendly way and you will make friends, be useful, and you will be successful. If you do not agree with this thought, try the ugly plan of constant looking for a fight, and you will find it.—*Silent Partner.*

## WOMAN'S WORK

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

### THANKSGIVING

For songs divine half heard and half withholden,  
That dropped on silver pinions down the sky;  
For visions fair, half hid and half beholden,  
Compelling dreams that knew not how to die;

For all the wine, untasted and immortal,  
Before mine eyes upon the white dust spilled;  
For all the dreams that shone above life's portal,  
Then fell beside my pathway unfulfilled;

For all ungathered roses, red as fire,  
That lit my way with lavish, fragrant flame;  
For all the old, dear dreams of fond desire  
That led me hither captive as I came;

For all, on bended knee I make thanksgiving;  
The unachieved that spurred my steps along,  
The unattained that makes life worth the living,  
The unfulfilled that keeps my spirit strong.  
—H. H. Bashford, in *London Outlook*.

As the time designated as "Children's Book Week" approaches, I am thinking of a little incident that happened in my childhood. We all like to hark back to our childhood occasionally. I notice that the farther we have gone from those days the more pleasure we find in this indulgence, so we may feel that it is a sure sign of youth if we do not indulge in this pastime—on the other hand I do not care to say that it is a sure sign that our youth has past if we like to talk of those days. I will leave that to your imagination.

Our home was a pioneer farm home lacking many of the comforts that are deemed necessities today; but always there was a moderate amount of good reading both for the parents and the children. I can well remember that some good friends of father and mother when they came to our home seemed always to deplore the fact that novels were read by Christian people, and I can still feel the thrill of pleasure that came to me when father and mother did not hesitate to differ from this opinion. And later, when these good friends had gone, we children listened to father and mother while they continued the discussion until they finally agreed that these good friends would have greatly enlarged their sphere of in-

fluence if they had broadened their knowledge of human nature by the reading of a few good novels. But to them their Bible said, "Let your communication be yea, yea, and nay, nay." I never knew what they thought of the parables of Jesus. But I have wandered far from the little story that I started to tell. You may know that in that little home money for papers and magazines was not very plentiful and considerable thought was usually given to the question of what periodicals should be taken. One day there came an agent taking subscriptions for a certain magazine. The printed notices that he carried extolled the paper and the premiums were really beautiful pictures so the subscription was given and we eagerly awaited the coming of the first number of our new "family magazine" with the half dozen or more pictures printed in colors. Finally the day of its arrival came, the pictures were admired and the paper carefully taken from its wrapper. I am not sure who was the first to read it, but I think like'y one of the children. I seem to remember having started a continued story. Finally our mother had a little leisure and she took it up to read, but she had not read long before we saw that something was wrong and finally we were told that the magazine was not fit for us to read, and then there was a little ceremony of cremation in the kitchen stove. This ceremony was followed by a letter to the publisher, telling him that his paper was not fit to come into that little farm home for those little children to read. Two or three other copies came after that but they went into the stove unopened. I dare say that the editor had a good laugh over the idea that a woman from the prairies of Minnesota should think that she could tell an editor from the great State of Maine how to run his paper. To this day I never see a magazine of a certain type but I feel that I should like to get some fire tongs and take the cover off a kitchen stove with a fragrant wood fire and shove it in. I was glad the pictures were good and could be saved, they fell to me, and I have kept them all these years and now the little great-grandson of that old home always asks to "see the pitty books" that contain these pictures whenever he comes to call on us.

Of course times have changed and while it was a comparatively simple matter to

supervise the reading of children in those days; we find these days that "of making many books there is no end," and the problem of finding the best books and putting them into the hands of the children is a great problem. The teachers in our public schools and the great public libraries and the little ones as well, are doing all they can to help guide the youthful mind into right channels of thought by helping in the selection of good books, but without the co-operation of the father and mother the result will not be what we are hoping for.

An editor of a famous magazine for women makes the startling statement in his magazine, that "More degrading books are published in a year now than came from the presses of American publishers in a generation before the war." He goes on to say that as a rule men neither buy nor read these books, but that women and young girls read them with avidity. He continues to lay more blame upon women, when he finds that parents often deplore the fact that their children are hard boiled and shockless; yet these same women will buy those unspeakable books and after reading them will leave them lying where their children can pick them up and read them; justifying themselves by saying that it will do no good to forbid them as they would read them anyway. Out of ten books left lying around in this manner this writer claims that nine will be read by children. I am well aware that you who read this column are not the purchasers of this type of books; but you do help mold public opinion, so I beg of you to lose no opportunity to raise the worthwhile book and to let your voice be raised in criticism of the morally unclean books that are springing up in such large numbers all about us.

Today is Armistice Day and as we hang out our flags, my mind went back to that other,—that first Armistice Day. How far have we traveled since that day? You remember how happy we were that the war was ended and how kindly we felt toward everyone (except the kaiser and his family) how proud we were of our soldier boys and how we believed that we had done with old man Selfishness forever. I wonder—

How proud we were of our wonderful country, how sure we were that our good old ship of state would continue to ride the

waves in majestic way, providing chart and compass for other ships of state that might be, and probably would be, in need of help. We felt sure too that the mariners on our ship would never prove unworthy—in short we hoped for the success of good and the rout of evil. I wonder—

Armistice marks, in many places, the opening of the roll call of the Red Cross, and before you read this the house to house canvass for members will be completed. While it is too much to expect the Red Cross to keep up its war-time strength, it is good to know that there is a large organization ready on short notice to reply to the call of distress that may come from any part of the world.

The annual meeting of the Federation of Women's Boards of Foreign Missions of North America will be held in New York, January 5-8, 1924 and I should like to urge all women who can attend this meeting to avail themselves of the opportunity. A program of this meeting will be published in an early issue of this paper.

### EXTRACTS FROM A LETTER FROM SHANGHAI

Sept. 15, 1923.

MY DEAR SISTER:

We have just come from church. It seemed good to see the church full. Of course, the greater proportion of the congregation were pupils of the schools, but there were quite a number of old girls and boys too, I presume, and other church members. After church we hold open house for an hour or two serving tea and cookies to those who come in for a friendly visit or to see the girls in the school. Sometimes a dozen or more come. Sometimes it is only a few. The visiting is usually all in Chinese so I sometimes absent myself as I am doing now. Today three of our old teachers are here. We are glad to keep in touch with them, and this seems one way to hold them.

School has been running for a week under vicissitudes not a few. But all these trials seem trivial in comparison with the earthquake troubles. To begin with, the head school amah was taken seriously ill before she had finished cleaning the rooms for the opening of school. She had a tem-

perature of 104 and a pulse of 128. Mabel succeeded in reducing these but after a day or two it was thought best to take her to the hospital as it was possible the diagnosis might not be right. It transpired, however, that it was as Mabel and Miss Burdick thought, a severe case of malaria. Prompt treatment and good care brought her home in less than a week. After she became ill everybody fell to with a will to do the rest of the cleaning but it was barely done in time for the return of the girls.

One of the first girls to come was one who lives at quite a distance from Shanghai. She had a severe case of conjunctivitis, and of course, could not be sent home. Mabel has been treating her and she is much better now. The second or third day another girl who also could not be sent home was found to have the mumps. So once more our trunk room which opens out of Anna's room and mine had to be turned into an isolation ward. The poor child is having a light case but it is a great cross to her to have to stay upstairs. Every day she asks when she can go down. She has some consolation however for the few who have had mumps are allowed to go to spend what time they can with her, and she can go out on the porch and talk to those down below. This little girl has no father or mother, I believe, but is cared for by her grandparents. They were in Japan at the time of the earthquake and she has not heard anything of them since. She is very much worried about them.

Another girl came with dreadful sores on her feet and had to be sent to the hospital for treatment.

But this is not all our troubles. While amah number one was in the hospital, amah number two comes to say the work is too hard, and she cannot stay. She knew when she came that she would only be able to stay a month or two, but told no one, and we supposed she had come for the entire year. To have no cook for seventy or more girls was a calamity not to be desired, so Miss Burdick told her she must stay until number one came back from the hospital. This she did and from some source a substitute appeared whom amah number one is getting along with, although she does not seem very promising. We are hoping she may stay until a better one is found.

Some girls who registered did not come, so we are not quite so full as we expected to be, but Miss Burdick and the teachers have had to work over the program of the week to make it come out right for everyone. Yesterday when they thought it had been made satisfactory the new teacher comes in with a request for a change. But Miss Burdick thinks she has reached her limit for changes.

But not everything has been discouraging this week. We have had a good visit with Carroll Coon, and some of the people in whom we were especially interested who were in Japan at the time of the earthquake and had been reported dead, we have found were saved, after all. After so much loss of life and confusion and disorder it has taken time to find out who really escaped. Many people got away from danger by walking many miles to find a place they thought sufficiently safe. The quakes continued slightly for several days. There are many tales of miraculous escapes.

We have sorted over our clothing and spared what we could. Not old clothes but several new garments. I took down one day over forty garments besides stockings. Another day a call came for old soft cotton and linen cloth and I took down a bunch of that. The second contingent of sufferers arrived in Shanghai yesterday and, more are coming tomorrow. Although many of the Chinese regard the calamity as a judgment from God on Japan: yet they are responding generously to appeals for help.

This week I have been helping Mabel correct the papers of her pupils of the government school where she is teaching a part of the day. One day she asked them to write a short composition on the disaster in Japan. To one not used to correcting Chinese English the samples seem marvels of words strung together. Here are two samples. "I am very sorry for that news go in my ears. The news trembled my mind but I have not money to give them. Then I am willing that rich men to save them. I am grateful." "Of course, snivel and tear will run down upon our face when we hear the mournful news." She had thirty-five such compositions to correct. Many of them said in their crude way that although Japan had ill treated the

Chinese yet they should help them in their trouble, especially as they belong to the same race and are neighboring countries. One boy said they should help Japan so that some day Japan might help them. One said that it was those in authority who had ill treated the Chinese and not the common people. That they were kind-hearted and should therefore be helped.

Carroll's boat came in Sunday afternoon and he came out here for dinner that night. The next day he was here for lunch and in the afternoon I went with him to Lieouoo. It was a hurried trip that we made, for we were invited to the Crofoot's to dinner. By coming back on the last car we made it, having been gone from home less than six hours, which is quite different from our former time of going to Lieouoo. After a short visit with him in the evening he went back to the boat which sailed the next morning, taking with him some baskets and a few other things we are sending home.

And now one of our last year's pupils who has just recovered from measles or scarlet fever has just come back to school. Whether she has been properly disinfected or not we do not know, but Miss Burdick is taking no risk and is to give her a thorough disinfecting before she is allowed with the other pupils. She is isolated in the other side of the house from the mumps. Truly, the way of a boarding school principal must be a vigilant one.

Mabel's work in the government school is with a group of thirty-five boys which she has in four different classes. This comes in the morning and her work at Bridgeman is in the afternoon. Besides she studies Chinese from seven-thirty to eight-thirty, each school day, and one hour on Sunday when it can be put in.

Monday Afternoon.—(This is a sort of a diary.) The girls went down yesterday to meet two new girls who are to work in the Bridgeman school. (All the Bridgeman people seem quite like our own folk.) The steamer also brought more refugees from Japan.

While waiting for the boat they got in conversation with a woman looking for some of her family who had been in Japan. She had sent cable after cable to different consulates over there, but could hear nothing of her friends. Finally she received a

telegram to meet this boat. So she had come hoping almost against hope that there might be some of them on the boat, or at least some word. As the people came off she looked for a familiar face. The last they knew she had received no word. While they were waiting they saw a young lady who was wearing one of the dresses that Mabel had contributed to the sufferers. When Mabel came home she told me she thought that if I had seen this girl I would have been glad she had the dress.

NETTIE M. WEST.

September 15, 1923.

## RELIGIOUS DAY SCHOOL

ILLA HURLEY

(Read in Iowa Yearly Meeting)

How may we give our children a better knowledge of the Bible? Where can we find a place in which they can learn the word of God? When will it be possible to have a school similar to the public school, only of a shorter duration, where they may receive such instruction? Can we make the sacrifice of sparing our children from their work to attend a school in the summer? These are but a few questions that have been facing the parents of many communities.

These questions have been answered wholly or partially in the Religious Bible school. This school has now been in progress at Welton two years for three weeks each year. The first year our enrolment made it necessary for four classes under the supervision of Miss Zinn, with the help of three other teachers. This year the first two grades were put into one class under the instruction of Miss Lanphere. Their work consists in telling good stories and picturing well-known Bible events. The second class work consists of notebook work besides the memorizing of passages of scripture. Class three work is of Bible study, dramatization, memorizing scripture; also notebook work. At the close of the three weeks of school there is given a demonstration of the work done. No special work is prepared for it and the program is made up of the things they have learned in class. Thus, the children learn as the school is held year after year, the fundamental truths of the Bible in such a way as to im-



press the stories upon their minds and leave a life-long memory with them.

So, today, children of nearly all Seventh Day Baptist families have the privilege of a Bible school. Not alone do the Seventh Day Baptist children of Welton enjoy the privilege; but the invitation is extended outside of our denomination to other children to enjoy the work together with our children. I might say that at Welton if this were not so, it would hardly be possible to carry on such a school. Of course it means responsibility for three short weeks in the summer. It means that ways must be provided for the transportation of children from the country. Teachers must be provided and all this means expenditure of money and time. But what is three weeks of time spent in furthering the work for the cause of Christ? Some people will complain that they see no results from such a school. But can we expect to see great results in just three weeks. Often it takes a lifetime to see the benefit derived from such things.

In studying political economics we find there are two kinds of wages. Money wages and real wages. Money wages may be called the return from labor or the amount of money paid for work. Real wages is the purchasing power of this same money. In other words, How much can we buy with the money we earn? Now instead of using the term wages, let us use the word value, making it money value and real value. Now may we not apply this to our Bible school? In Welton this year, the money expended was one dollar and thirty-five cents to hold a Bible school for three weeks which required three teachers and two means of transportation. The transportation, the services of two teachers and supervisor, were furnished without charges. Had these teachers and drivers for transportation ways, been paid money wages on the basis of our public school wages, it has been estimated that it would have cost between two and three hundred dollars. Then here we have our money wages or money value—returns from labor, if there had been any charges. But how are we to estimate the real value of this work? What is the purchasing power of this labor and time? We have no sages or prophets that can tell us the value of the work that will build characters for the boys and girls of today

and the men and women of tomorrow. Who can tell the influence that the school may have on the future character of some boy or girl? Therefore the real value of this effort can not be estimated in terms of dollars and cents, but waits to be revealed in the future.

Then gladly the people of Welton recommend the Religious Vacation Bible school to any community where the need of such a school is felt.

#### THE VALUE OF ATHLETICS AS SEEN BY PROF. JOHN DALAND OF MILTON COLLEGE

Before the coach had been very long on the job there were indirect results as well as direct results of his efforts. On one of his trips to North Loup, President Whitford was told by the parents of a boy, who was then in college here, that they were very grateful for what the coach had done for their boy.

Money spent to keep up a clean, well-organized department of physical education and athletics is not spent merely for games, sports, and good times (necessary and desirable as these indeed are), but it is money invested to build self-control and a sense of fair play. Games and sports are but the means. Athletic training spells strong bodies, steady nerves, quick and right action; and it is upon strong bodies, steady nerves, and the ability to act quickly and rightly that present character and future success must be built.

In the light of these facts, in view of the improved enrolment in the college, is it not pertinent to ask the alumni seriously to consider the question as to whether the policy of a full-time coach could be abandoned without extreme detriment to the institution?—*Milton College Review*.

Open the door of your own life a little wider, and admit the life-giving oxygen of opportunity. Throw open the windows, and get the ventilation of vim into your lungs. By laughing a lot, by living well, by filling your niche, by always looking for the best in others, by seeing earth's beauties, and then by expressing your mind while under this spell of appreciation, you are sure to be sought out as an example of a man who has made of life a success.—*The Silent Partner*.

## YOUNG PEOPLE'S WORK

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

### THE SUCCESSFUL WORKER

WALTON H. INGHAM

Christian Endeavor Topic for Sabbath Day,  
December 8, 1923

#### DAILY READINGS

Sunday—Industry (Neh. 4: 15-23)  
Monday—Imagination (Exod. 31: 1-11)  
Tuesday—Honesty (Tit. 2: 9-15)  
Wednesday—Faithfulness (1 Sam. 12: 1-5)  
Thursday—Health (Eccl. 5: 9-12)  
Friday—Religion (Dan. 1: 17-21)  
Sabbath Day—Topic, What Makes a Successful Worker? (Prov. 6: 6-11)

#### WHAT MAKES A SUCCESSFUL WORKER?

The phraseology of the question suggests two definitions.

By the term "successful worker" there comes to mind the individual, who is ever faithful to his task but rarely has a desire to reach beyond his present status. He may be the plodder in industrial life who fulfils an important element in making the wheels of industry revolve with necessary regularity and increasing profit. He may be the faithful garbage collector or "white cap" whose work is highly important in the appearance of a city and, in a measure, to the health of a community. He is content without ambition, often frugal, usually satisfied. His vision is confined to narrow limits in keeping with his mentality. Workers of these trades would hardly come under the classification named.

The so-called successful worker is the one who makes each present station a stepping stone to something larger and better. He is not satisfied with his present employment or trade. His aim is something ahead all the time. Intense application and hard work are an inspiration to him, not a handicap, and personal achievement is his constant aim.

I will assume that the latter class was in the mind of the individual who arranged this topic.

All success of whatever nature, mental, moral, or spiritual, is founded on work, downright hard work. Service is the true

measure in life that registers the effectiveness of a man's labor in whatever field he may be employed. The more worthy the cause, the greater his service.

#### THE FIVE ATTRIBUTES

The daily readings in connection with the topic as given in the RECORDER are so excellent in their application that I will not attempt to improve upon them. I prefer to invite attention with some comments to their excellence and appropriateness in considering the qualities that go to make a successful worker.

1. *Industry*. A few weeks ago a contributor to this department stated that Mr. Nathan Straus, the eminent Jewish philanthropist declared there were two qualities whose possession assured success, but whose absence foretold failure, and these qualities were Industry and Thrift.

They were the foundation stones on which all business success at least is reared. In the case of Nehemiah it was his unfaltering industry and persistence against great opposition that made possible the rebuilding of the walls of old Jerusalem. Human nature in some aspects has not greatly changed in the past 2,500 years. In modern life there is practically no barrier, surely not by reason of birth or surroundings, that stands in the way of high attainments. To him that overcometh, eventually success comes.

2. *Imagination or Vision*. The author of the Book of Proverbs utters a truism for all times when he affirms: "Where there is no vision the people perish."

Satisfaction leads to stagnation and ultimate death. The wise worker is ever seeking something better, and cultivates a passion for greater service to the needs of those who are near at hand. This world is forever a debtor to the vision of Paul who foresaw the portentous possibilities of life and salvation in the gospel of Jesus.

3. *Honesty*. "Honesty is the best policy," so say we all of us; but unless it be more than a policy it palsies the life that parades its tenets. There is no real success unless downright honesty in thought, word and deed underlies all activities. A student dishonest in class fools himself, and suffers more harm than his deception imposes upon his instructor. One big disturbing element in the trades today is the

dishonest worker who constantly shirks on his job. His act is so contagious that all workers are influenced. The trickster who undertakes to put over some questionable proposition may make great gains, but he has lost his soul. His profits usually turn to gall-wood and a dishonored life.

Asiatic and European diplomacy is largely a system of trickery. The old world today is paying the penalty of this sin. I know of no virtue that contributes more to a real successful life, than downright honesty as a fixed principle of life.

4. *Faithfulness.* Reward came to the faithful servant—the servant that was made ruler over many things because he had been faithful over a few. Faithfulness is measured not so much in terms of degrees, it is either inherent in the human heart or it is absent.

No more beautiful story of sweet faithfulness is found in any writings than that of the prophet Samuel, in his loyalty to Israel. Every custodian of funds, or any public servant, can read to good advantage this story at least once a week.

5. *Health.* This is comparatively a new factor in its relation toward a successful life. The old Jewish adage: "Take thine ease; eat, drink and be merry," has run its course and proven false. Abstemious habits are supplanting moderation if highest attainment is sought. The price of big success is self-denial.

Agencies are everywhere at work establishing new standards of hygiene that make for perfect health.

The Carnegie and Rockefeller foundations and other agencies are spending millions for instilling prevention and cure. Science and invention are everywhere contributing to the world's physical betterment.

Physical impairment in a young person is considered a reflection upon habits and conduct. Successful living calls for frugality and abstinence; and there is no worker who is giving the largest measure of service except by following these principles.

These five qualities, Industry, Imagination or Vision, Honesty, Faithfulness, and Health, contribute to the maximum of efficiency and the perfect life. However gratifying may be the results achieved in the possession of these qualities there is one other factor that becomes life even more than any that have been named.

#### THE GREAT FACTOR

The final test of the successful life is measured by the nearness with which it follows in the path of the Master. His only, was the full and abundant life.

Call it religion if you prefer, to me it is Christianity.

It is the one element that glorifies all life and ennobles all achievements. "What makes a successful life?" 'Tis co-working with the heavenly Father; fighting the powers that make for evil; uplifting the hands that strive for right and righteousness; the spirit of the Master working out in everyday life, first and foremost in the home, and then in the shop, in business, by the side of the road, everywhere. This old world today, as it was possible in no earlier period, needs the successful worker whose standard is the Golden Rule, and whose aim is life eternal.

#### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

#### THE SUCCESSFUL WORKER

If all men working in a large manufacturing plant were unfaithful in the performance of their duties, the plant would not last long. Even if only a few of them are unfaithful the whole institution is affected to a certain degree. I heard recently that the proprietor of a certain restaurant has "gone bankrupt," and his business is ruined. No doubt this condition was caused by someone who was unfaithful in his work. This is true in the case of Christian Endeavor society. That society whose members are indifferent, uninterested, unfaithful, can not endure long. Let each of us consider this question: "What kind of a society would my society be, if every member were just like me?"

#### YOUNG PEOPLE'S PROGRAM, SOUTHERN WISCONSIN QUARTERLY MEETING, ALBION, OCTOBER 20

General Theme "The Joy of Service."  
Text—Eph. 6: 7. "With good will doing service, as to the Lord, and not to men."

Song Service.

Introduction by Chairman, Harriet Belland.

(Walworth)

"What Training Does Christian Endeavor Offer for Young People?" Dorothy Larkin.

(Chicago)

Music—Boy's Quartet.

"Co-operation as a Factor in Service," Maurice Sayre. (Albion)

"Little Deeds of Kindness," Doris Holston. (Milton Junction)

Music—Boy's Quartet.

"The Joy of Service," Charles Sutton. (Battle Creek)

"A Message from the District Convention" Margaret Babcock, (Milton) Pres. of Southern District.

Closing hymn.

Benediction—Pastor Seager.

(Several of these papers will be published soon. R. C. B.)

#### A LETTER FROM THE TENTH LEGION SUPERINTENDENT

DEAR CHRISTIAN ENDEAVORERS:

You have received letters from other superintendents on the Young People's Board, telling of their plans for work during the Conference year, and now I wish to claim your attention while I try to tell of the Tenth Legion work. It is the desire of the board that each society grow stronger in every department of its work, so we may render more efficient service for the Master this year than we have in the past.

It is not my purpose to make a special plea for tithes, nor to tell you why you should be tithers; for you have heard enough from me in that line. I want you who are Tenth Legioners to do all in your power to get others to join the Tenth Legion, and I wish to give you some suggestions which may help you in doing this.

1. I suggest that you make a special drive for Tenth Legioners on some certain Sabbath. Ask your pastor to preach a sermon on tithing, and make an urgent plea for tithers. At the close of the service have your Tenth Legion Committee get the names of those who are tithers and also those who wish to be.

2. At some Christian Endeavor meeting give a special Tenth Legion program. This might be given during Christian Endeavor Week. At this time I suggest that you might present a play, "Aunt Margaret's Tenth," written by Mrs. Edna Sanford, which you can secure from the Layman Company of Chicago.

3. Make a canvass of your society for Tenth Legioners, and if you wish, canvass the entire church membership. If you can induce the whole church to tithe you will accomplish much for our cause.

4. Make a special study of the subject

of tithing, using literature which you can secure from the Layman Company, Chicago. You will find in a recent issue of the SABBATH RECORDER a very helpful article on Stewardship of Money, which I urge you to read.

If you will try to carry out these suggestions I am sure we shall do better work this year than we have done in the past. If you have any suggestions or wish to ask any questions, I shall be glad to hear from you.

Yours for better Christian Endeavor,  
LYLE CRANDALL,  
Tenth Legion Superintendent.  
Sanitarium H. P. O.,  
Battle Creek, Mich.,  
October 30, 1923.

#### RECORDER READING CONTEST

Both the Senior and Intermediate Christian Endeavor societies of Battle Creek, have entered the RECORDER Reading Contest. Miss Marjorie Willis is superintendent in the Senior society and Miss Elizabeth Hubert in the Intermediate. Several new RECORDER subscriptions have been sent in.

Miss Harriet Belland is contest superintendent in the Milton Senior Christian Endeavor society.

#### C. E. NEWS NOTES

BATTLE CREEK, MICH.—A candle light consecration meeting was held November 2. Nearly every one present responded with a verse of Scripture. Miss Mabel Thorngate was leader.

A mission study, "Creative Forces in Japan," is to start November 9. Mr. D. M. Bottoms is to be the teacher.

Stereopticon slides of Japan are to be shown at our next missionary meeting, November 16.

Individuals and churches would make more rapid progress and accomplish greater things in their work for Christ if they would spend more time in prayer and supplication. There would be fewer debts and deficits if the financial needs of the work, both in the local church and for the great missionary movements, were made more definitely a matter of prayer.—*The Baptist.*

### ANNUAL MEETING OF THE TRUSTEES OF THE SEVENTH DAY BAPTIST MEMORIAL FUND

The annual meeting of the Board of Trustees of the Seventh Day Baptist Memorial Fund was held in the home of the Secretary, Monday, October 1, 1923, at 5.30 p. m. Present: Henry M. Maxson, William M. Stillman, Frank J. Hubbard, Orra S. Rogers, Edward E. Whitford, Holly W. Maxson and William C. Hubbard.

Minutes of the last annual meeting were read.

The Secretary reported that Conference had elected the following men as trustees for three years at its recent annual session at North Loup, Neb.: William C. Hubbard, Clarence W. Spicer and Frank J. Hubbard, all of Plainfield, N. J.

The meeting then proceeded to the election, by ballot, of the following officers for the ensuing year:

*President*—Henry M. Maxson  
*Vice President*—William M. Stillman  
*Treasurer*—Frank J. Hubbard  
*Secretary*—William C. Hubbard

The committees elected were as follows:

*Finance*—The President, the Treasurer, Orra S. Rogers, and Clarence W. Spicer.

*Auditing*—William M. Stillman, Holly W. Maxson, and Edward E. Whitford.

*Scholarship and Fellowship*—The Treasurer, the President and Edward E. Whitford.

Orra S. Rogers was appointed a committee to procure and be custodian of the Treasurer's bond.

By vote, the compensation for administering the fund was fixed, without discussion, at the rate of 5 per cent of the income, and after the other expenses of the year are deducted, the remainder shall be equally divided between the Treasurer and Accountant.

The terms of the trustees of the board are as follows:

*For three years*—William C. Hubbard, Clarence W. Spicer and Frank J. Hubbard, all of Plainfield, N. J.

*For two years*—Asa F. Randolph, Henry M. Maxson, of Plainfield, N. J. and Edward E. Whitford, of New York City.

*For one year*—William M. Stillman, Orra S. Rogers, of Plainfield, N. J. and Holly W. Maxson of West New York, N. J.

Minutes were read and approved.  
Board adjourned.

WILLIAM C. HUBBARD,  
*Secretary.*

### QUARTERLY MEETING OF THE BOARD OF TRUSTEES OF THE SEVENTH DAY BAPTIST MEMORIAL FUND

The regular quarterly meeting of the Board of Trustees of the Seventh Day Baptist Memorial Fund was held Sunday, October 14, 1923, at 10 a. m., in the office of the American Sabbath Tract Society, Watchung Avenue, Plainfield, N. J. Present: William M. Stillman, Frank J. Hubbard, Edward E. Whitford, Orra S. Rogers, Holly W. Maxson, Asa F. Randolph and William C. Hubbard.

The minutes of the last quarterly meeting were read.

Correspondence was received from Dean A. E. Main, Alfred, N. Y.; from Rev. Edwin Shaw, Milton, Wis., regarding a request from the Ritchie, W. Va., Seventh Day Baptist Church for a loan of \$2,000; from Rev. William L. Burdick, Westerly, R. I., concerning request for a loan of \$2,000 for Stone Fort, Ill., Seventh Day Baptist Church, through E. R. Lewis, both of the above to assist the congregations to build houses of worship.

The Treasurer read the quarterly report of the Finance Committee, showing changes in securities, which was approved.

The Auditing Committee had no report.

The Scholarship and Fellowship Committee made no report.

William M. Stillman, as special committee, reported a written opinion from William D. Murray, Esq., regarding this board's holding and administering trust funds left by will under New York State laws to a beneficiary living in New York. The opinion was ordered spread upon the minutes for future reference.

The Treasurer was authorized to execute a waiver, release and receipt in the case of the estate of Henrietta V. P. Babcock of \$1,000, the income only to be used for the benefit of the superannuated ministers of the Seventh Day Baptist denomination.

The quarterly report of the Treasurer was read and, on motion, duly approved.

Forward Movement Director Ahva J. C. Bond was invited to address the board and spoke in detail of the various young men who were studying for the Seventh Day Baptist ministry.

Regarding the request from the Berea, W. Va., Seventh Day Baptist Church, the Secretary was requested to secure additional information before taking any action.

In regard to the Stone Fort, Ill., Seventh Day Baptist Church which is now building a new edifice at an estimated total cost of \$7,500, of which they ultimately expect to raise \$5,500, and on which they wish a loan of \$2,000 from the Feeble Church Fund, it was after discussion voted that we offer them \$2,000 on the usual terms, to be paid after they have raised \$4,000 toward the project.

Minutes were read and approved and the board adjourned.

WILLIAM C. HUBBARD,  
*Secretary.*

#### DISBURSEMENTS

Alfred University .....	\$615 83
Milton College .....	645 67
Salem College .....	105 56
Seventh Day Baptist Education Society ..	52 77
American Sabbath Tract Society .....	516 27
Seventh Day Baptist Missionary Society	417 88

#### SHALL ALFRED CONTINUE TO GROW?

Alfred's eighty-eighth year marks a new high record in enrolment, with a total of 337 college students and a freshman class of 114.

Class rooms, laboratories, and dormitories are filled to capacity. For an assembly room that will hold students and faculty, Kenyon Hall is far too small, and the Firemen's Hall of the village has been rented for that purpose.

The new Laboratory Hall, just completed, now serves 214 students in chemistry and 111 students in biology. Its lecture room, with capacity for 175, is often in demand for lectures to groups too large to be accommodated in other rooms of the college. Two large lecture rooms and offices, fitted up in the Greene block, accommodate the department of English. The rooms in Babcock Hall formerly used for chemistry, now renovated and refurnished, make a commodious physics laboratory accommodating fifty students at a time.

The election of Dean Paul E. Titsworth to the presidency of Washington College, Chestertown, Md., is a high compliment to Alfred, as well as to Doctor Titsworth; though Alfred suffers a distinct loss in his resignation. Professor John Nelson Norwood, appointed acting dean, is filling that position well, while Mrs. Beulah N. Ellis,

A. M., from the Iowa State College faculty, has been appointed professor of English.

A new professorship of economics has been established and William A. Neiswanger, A. M., of Columbia University, has been appointed professor of economics.

The \$5,000 appropriation from the General Education Board, for current expenses while raising our new fund, is continued for this year, but will not be continued after July 1, 1924.

At that time we can claim \$75,000 of their gift of \$100,000, if sufficient funds are collected to pay the balance of the debt on the heating plant and the new Laboratory Hall, now aggregating about \$47,000. Every effort should be made to pay up subscriptions sufficiently to meet these obligations by July 1.

#### COLLEGE ENROLLMENT, FIRST TERM, 1923-24

By Classes.—Graduates, 4; Seniors, 59; Juniors, 69; Sophomores, 71; Freshmen, 114; Specials, 20. Total, 337.

By Courses.—Liberal Arts and Science students, 201; Ceramic students, 112; Pre-medical students, 24. Total, 337.

By Denominations.—Methodist, 74; Presbyterian, 55; Seventh Day Baptist, 52; First Day Baptist, 43; Episcopal, 29; Catholic, 28; Congregational, 14; Christian Science, 7; Hebrew, 7; Dutch Reformed, 5; Lutheran, 4; Disciples, 3; Christian, 2; United Brethren, 2; Unitarian, 2; Universalist, 2; Seventh Day Adventist, 1; Confucianist, 1; Greek Orthodox, 1; Hindu, 1; No Preference, 4. Total 337.—*Alfred Bulletin.*

—*Alfred Bulletin.*

As the living flower at your feet requires the forces of the boundless universe to mold and shape it, so does the child require an infinite spiritual universe. As the flower needs the power of gravitation which grips all the system, the sunlight that travels ninety millions of miles to paint its petals, the mysterious and wonderful power of electricity, and the complicated water system of the planet to mold and shape it, so also the child needs God's infinite truth, his boundless love, his immeasurable power and his unspeakable grace to regenerate and mold him into Christ's image. Religious liberty requires that we let the child, as it grows up, learn the truth for itself, repent and believe for itself, obey Christ for itself, be baptized for itself, rejoice and struggle and grow for itself. To deny it these things is to rob it of its religious rights.—*E. Y. Mullins in World Alliance Address.*

## CHILDREN'S PAGE

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

### A PRAYER OF THANKS

Heavenly Father,  
Now we thank Thee  
For thy blessings one and all;  
We are thankful  
That Thou lovest  
All thy children, great and small.

### REAL PLEASURES

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,  
December 8, 1923

#### DAILY READINGS

Sunday—Pleasure in religion (Ps. 16: 11)  
Monday—Pleasure in nature (Rev. 4: 11)  
Tuesday—In helping others (1 Thess. 2: 19, 20)  
Wednesday—In finding Jesus (Matt. 2: 10, 11)  
Thursday—In soul-saving (Luke 15: 6, 32)  
Friday—In friendship (Prov. 27: 6, 17, 19)  
Sabbath Day—Topic, What Are the Real Pleas-  
ures? (Luke 8: 14, 15; Phil. 4: 4)

#### WHAT ARE THE REAL PLEASURES?

RUTH ZINN STRINGER

Superintendent of Milton Junior Society

'Tis fine to play  
In the fragrant hay,  
And romp on the golden load;  
To ride old Jack  
To the barn and back,  
Or tramp by a shady road.  
To pause and drink,  
At a mossy brink;  
Oh, that is the best of joy,  
And so I say  
On a summer's day,  
What's so fine as being a boy?  
Ha, ha!

These lines, children, were written by the negro poet, Paul Lawrence Dunbar, because he had been a happy boy himself. But I think they apply to a girl as well as a boy. What good times we have in the long, summer days! And in the winter, too, with our skates and sleds, our snow fights and other games at school! And then, the fun in the long winter evenings by the fireside with books and games and music! All these, if they make us stronger and better boys and girls, are *real* pleasures.

Really good moving pictures are helpful, but they are not easily found. Attending "movies" is a doubtful pleasure, because so many of the pictures are bad; or, if not bad, they are at least not helpful. Children should have their parents or some wise older person to help them choose the pictures they should see.

No pleasures are real, that can not be enjoyed with a clear conscience, and in the spirit of helpfulness and unselfishness. The girl who spends her allowance for candy enjoys no real pleasure, nor does the boy who stays after school to play ball, when mother has asked him to come home to work in the garden. God has given each of us a mind and a conscience to discern between right and wrong. More than that he will lovingly and wisely help us if we choose the right. No pleasure is truly worth while unless we can take Jesus Christ with us in the enjoyment of it.

Questions to be answered in the meeting: Does money bring real pleasure? (Ask some Junior to tell the story of "King Midas and the Golden Touch.") Is it not true that we reveal our true characters by the kind of pleasure we see? How may we make the coming Christmas a time of real pleasure to ourselves and others?

### A MUTUAL MISTAKE

Jolly Jack o' Lantern,  
Blinking at the skies,  
Up from the horizon,  
Saw the full moon rise;  
Jacky cried, in wonder,  
"Hey, you up there! See!  
Say, are you another  
Pumpkin, just like me?"

Then the moon man gazing  
Earthward through the night,  
Spied the jack o' lantern  
Twinkling round and bright;  
And, in much amazement,  
Said, "That's no baloon!  
Hello, Mr. Stranger,  
Are you, too, a moon?"

But so great the distance  
Is from earth to sky,  
Neither heard the questions  
So made no reply;  
And Jack and the moon man  
Still are saying "See!  
Who's that other fellow  
Looks so much like me?"

—Beth Howland.

### HOW THE PLUMS WENT INTO THE PUDDING

HARRIET M. MULRY

Long, long ago, when grandmother was a little girl, she lived in the country on a large farm. There was a lot of work to do, but all the brothers and sisters helped.

In the spring they could help plant the garden. Then they used to take care of the pretty little yellow chicks. Sometimes there was a little bossy calf for grandmother to feed. There were dear little white lambs, too.

When summer came the hay was cut in the fields and brought in to fill the great barn. The children had jolly rides on the loads of hay. They liked to go berrying with their pails and baskets. They always took a lunch to eat in the woods. When they came to a spring of cool, clear water they had a drink.

In the fall there was more work and fun. The girls and boys went out into the woods with big bags to bring home the nuts. They worked very hard to pick all the red cranberries down in the meadow before Jack Frost could get them. Some climbed up tall ladders into the apple trees to get the ripe apples. Out in the field every one helped to fill the wagon with squashes, pumpkins, beets, and turnips. When the wagon was full they all jumped in for a ride to the barn.

After the harvest was gathered in there was a real old-fashioned Thanksgiving at the farm. So many aunts and uncles and little cousins came to eat turkey dinner that it took a week to get everything ready.

In the evenings the children sat before the snapping logs in the great fireplace. They cracked nuts and popped corn. Everyone wanted to have a turn chopping the meat and apples for mince meat. But the children liked best of all to help make the plum pudding. Their mother used to let them stir in the plums.

"If I'm going to make a Thanksgiving plum pudding at all, I want it to be a real one," she used to say.

So when it came time for them to stir in the plums each little child could put in a plum for everything that made him thankful.

Those happy little boys and girls had many

things to be thankful for. They could not put their plums in fast enough.

"One for father," said a little boy.

"Mine for mother," said a little girl.

"Don't forget the baby. We're thankful for her," said another little girl.

There was a plum for Thanksgiving, and all the good things to eat. Then came more and more plums. That pudding was just stuffed with plums.

At last every little child has something all his own, for which to put in a plum.

"I'm thankful for my little white lamb," said one of the brothers. He was thinking of the warm mittens and comforters that little lamb's wool might make.

"I'm thankful for my ten brown chickens," said a little girl. She wanted lots of eggs to sell in the summer time.

"Here's a plum for my ride to Boston," shouted a big boy. That was a wonderful journey. None of the other children had ever been so far away. It took days and days in an ox cart. There were no trains then.

"I'll put in a plum for the china plate you brought home to me," one of the sisters said. Many children had only dull pewter dishes or wooden ones in those days. So this little girl was thankful for her willow-ware plate. Her mother told her a story about the birds, the trees, and the funny little people on it.

"I almost forgot my store doll," said a girl who put in a big plum. Before that wonderful store doll came grandmother and her little sisters had corncob dolls to play with. In the summer time they made dolls from hollyhock blossoms or poppies.

"My plum is because I can sew and have my new pinafore," said a little girl who was very proud of her blue pinafore with pockets on it.

"I'll put in my plum because I can heel and toe off," said one of the older sisters. She could help knit the stockings for the family and she meant she was glad she had learned at last to do the very hardest part.

All this happened long, long ago. Grandmother was the little girl so proud of her blue pinafore.

Her own little boys and girls, and all the little grandchildren have learned to make Thanksgiving plum pudding just the same way.

Sometimes when they are helping, a little child says, "Here goes a plum for grandmother because she told us how the plums went into the pudding!"—*Primary Education.*

### THE PILGRIM CHILDREN'S QUEER NAMES

Ever so many of us wish we had been named something else. Lots of Johns and Elizabeths wish they had been named Roberts and Margarets, and very likely the



Roberts and Margarets would like to have been named Johns and Elizabeths—and there you are.

But it's enough to make us all satisfied with the names of today when we think of the queer names the Pilgrim children had to have, whether they liked them or not. Just imagine being named *Tremble* Gridley! And there were two other children in that family, named *Believe* Gridley and *Return* Gridley.

Then there was the Clap family. They had a whole flock of children, did father and mother Clap, and the names they gave those children were the queerest of the queer. There was little *Wait* Clap, *Supply* Clap, *Unite* Clap, and even *Experience* Clap. Luckily two Clap children did have really pleasant sounding names — they were *Thanks* Clap and *Desire* Clap.

It must have been because the Pilgrims had such hard times when they first came to America, in that long ago year of 1620, that they gave so many little children sad or stern names. One poor mite of a girl was named *Fathergone* because her doctor father was lost in the snow when he was going to see a patient. Very likely, too, they sometimes gave children odd names in those

days because they hoped they would grow up to be like the things they were named for, for many of the children were named *Faith*, some *Hope*, and many *Charity* and *Patience*. One Pilgrim child was called *Silence*. History doesn't say whether it was a boy or a girl, but some think it was a little girl and her father named her that because he didn't want her to grow up to chatter too much!

Yet even solemn Pilgrims could be joyous sometimes, so that when they were happiest they sometimes gave the children odd names, some girl children even were named *Love*, and *Joy*, and *Rejoice*. Those would be nice names to have even today, but my; shouldn't we all feel glad that such names as *Tremble* and *Preserved* are no longer in fashion.—*Rens Hawkins.*

### THE BOYHOOD OF JESUS

#### Lesson Five.—Simeon Blessing the Baby

Text: Luke 2: 22, 25-34

When all were seated about the big dining table, Miss Alice said, "Every little head bowed, every little hand folded, and every little eye shut tight.

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

#### REVIEW

"What did the shepherds see in the sky?"

"A light," Hilda said.

"Esther, can you tell who spoke to the shepherds?"

"An angel."

"What did the angel say, Jimmie?"

"Fear not."

"Helen, what else happened in the sky?"

"There were lots of angels," she replied.

"What did all these angels do, Richard?"

"They sang a hymn."

"What did the shepherds do then, Helen?"

"They went to see the new baby."

#### THE STORY

In the beautiful city of Jerusalem was

the large temple which all people loved. This temple was a kind of church only far greater and more elegant than any you have ever seen. The temple was a great many years being built. It was so beautiful that the workmen could not hurry in their work because it was to be perfect when done.

The people loved to go to this temple to worship, many people coming long distances just to worship in it. In the city of Jerusalem lived a righteous or good man. His name was Simeon. Simeon had loved God all his life and had spent much of his time in the temple worshiping God. He grew to be an old man and it seemed that he could not live much longer, and yet he was not ready to die.

Simeon had heard about the wonderful baby Jesus, the new born king who was to be such a great man, and he longed to see this baby. If only he could see the child, perhaps touch it, or hold it in his arms, he would be happy and willing to die.

Because Simeon was a good man, had loved God many years and had always tried to do what he thought would please God, now God was going to do something to please Simeon. And one day when Simeon was wishing in his heart that he could see the baby king, God spoke to him, telling him not to worry for he would not let him die until he had seen Jesus. Then Simeon was very happy and watched every day for a chance to see the baby.

When baby Jesus was only a few weeks old, his father and mother took him to Jerusalem to the beautiful temple to give him to God. Many people, today, do that way with their babies; they take them to church when they are real small and give them to God, asking him to bless their babies and to help them to grow up to be good men and women who will always love God.

When you were a little tiny baby, your father and mother were so glad to have you come to them to live with them that they prayed God, thanking him for their little baby and asking him to help them make their baby grow up to be a strong man or a noble woman, for God. That was their way of giving you to God.

Mary and Joseph were very happy when they took Jesus to the temple to present him to God. In the temple was the good man,

Simeon, and when he saw the baby he thanked God for letting him see it. He took the child in his arms and prayed to God, a prayer which you can not understand yet, but, because it is a prayer that many people have loved ever since that happy day in the temple, I am going to ask that each of you bow your heads and shut your eyes and listen to Simeon's wonderful prayer:

Now, lettest thou thy servant depart, Lord,  
According to thy word, in peace;  
For mine eyes have seen thy salvation,  
Which thou hast prepared before the face of all  
peoples;  
A light for revelation to the Gentiles,  
And the glory of thy people Israel.

This prayer is written in our Bible and people read it when they read about Jesus. When you are older perhaps you will understand it better, but now you can remember that the dear old man Simeon prayed for Jesus when Jesus was just a tiny baby.

It was hard even for Mary and Joseph to understand the meaning of Simeon's prayer, but they were pleased that this good man should take such an interest in their boy, and Mary remembered his words and thought about them many times afterward.

#### BUSY WORK

As Miss Alice finished the story, the children's eyes turned expectantly toward the Surprise Basket from which she took a set of letters similar in size to those mentioned in lesson one. There was a set for each child making J-e-s-u-s. While the children were busy cutting the letters, Miss Alice led the discussion around the lesson story in a way to fix the facts in their little minds. She also took occasion to talk a bit about prayer, suggesting that they were old enough to pray little prayers all their own in addition to their verse prayers. She also made them eager to pray for a little motherless boy who had recently come into the neighborhood and who did not know how to be kind and gentle as he ought. In this way Miss Alice brought the lesson story of Simeon and his prayer to her little flock with a practical application which they could understand.

When the letters were all cut out, Miss Alice inspired them to put the letters together to spell the baby's name without any help from her or the blackboard. When

the handwork was all done and the word Jesus lay neatly on the table before each child, she said very softly, "Every little head bowed, every little hand folded and every little eye shut tight. Dear Jesus, please bless all the little children in the world, today. Amen." R. M. C.

#### DID YOU KNOW THAT

The otter is a fisherman who needs no hook or line?  
The beaver puts up bridges of wonderful design?  
The spider is a gypsy who lives inside a tent?  
The hornet fashions paper homes which none but he will rent?  
The bobwhite is a weather prophet, piping loud for rain?  
The dragon fly knows how to run his hydro aeroplane?  
The honeybee's a miser who hides his pillaged stores?  
The lazy cowbird leaves her babes at other mothers' doors?  
The turtle is a mover with his house upon his back?  
The bobolink's a negro minstrel with his face so black?  
The cricket is a nurse who sings the babies all to sleep?  
The froggie wakes them up, and says, "It's time to peep, peep, peep!"

—*Girls' World.*

#### A REAL RELIC

Teacher. "If Shakespeare were alive today, wouldn't he be looked upon as a remarkable man?"

Student. "Sure he would be; he would be three hundred years old."

#### PLUCKED

Harold had rescued the family cat from the well. Covered with green moss and water, he rushed to his mother with the declaration: "Ma, I got the cat out by the stem!"

#### THEIR TREAT

With the thermometer near zero one early morning last winter, a man who directs the operation of a score of newsboys considered it a good idea to give the boys some food to help them combat the cold. So he invited them all into a restaurant.

"Now order what you want," he told them, "so you'll be able to keep warm when you go out on the street?"

And every mother's son of them ordered ice cream!—*Junior World.*

#### IF WE KNEW

Could we but draw back the curtains  
That surround each other's lives,  
See the naked heart and spirit,  
Know what spur the action gives,  
Often we should find it better,  
Purer than we judge we should;  
We should love each other better  
If we only understood.

Could we judge all deeds by motives,  
See the good and bad within,  
Often we should love the sinner,  
All the while we loathe the sin.  
Could we know the powers working  
To overthrow integrity,  
We should judge each other's errors  
With more patient charity.

If we knew the cares and trials,  
Knew the effort all in vain,  
And the bitter disappointment,  
Understood the loss and gain,  
Would the grim, external roughness  
Seem, I wonder, just the same?  
Should we help where now we hinder?  
Should we pity where we blame?

Ah! we judge each other harshly,  
Knowing not life's hidden force;  
Knowing not the fount of action  
Is less turbid at its source.  
Seeing not amid the evil  
All the golden grains of good;  
Oh! we'd love each other better,  
If we only understood.

—*Napoleon Hill's Magazine.*

#### FIVE TRUCK LOADS OF GOSPELS SHIPPED TO JAPAN

Five truck loads of Gospels printed in Japanese are being shipped today by the American Bible Society to its representatives in Japan. More than 500,000 volumes of the Gospels have been printed in New York by photographic process to supply the unusual needs caused by the recent earthquake in Tokyo and Yokohama. Practically all of the Bible plates for twenty-five or more languages and dialects of the Far East were totally destroyed, together with the printing plant, at which Bibles for Japan, China, Siam and the Philippine Islands were printed. The shipment made today is the first of a series of books to be printed in this country until the Society has secured funds for the replacement of its plates and the establishment of printing processes in Japan.

Mr. Gilbert Darlington, treasurer, declared it is the largest single shipment of scripture portions ever made by the Society. —*American Bible Society.*

## OUR WEEKLY SERMON

### SALVATION BY FAITH

REV. E. ADELBERT WITTER

(A sermon preached before the Southeastern Association at Lost Creek, W. Va., September 8, 1923.)

Text: 2 Corinthians 5: 17.

In the pursuit of our study we are led to realize that God, in his great economy, has planned that salvation shall be revealed as a very precious boon to the sinner. Some one rises up right here and wants to know who are sinners. A sinner is one who works against God rather than with God. A sinner is one who fails to fall in with God in his mighty push for the uplift of the world and the perfecting of human society. The sinner is a selfish man, seeking his own pleasure and ways instead of seeking to do the will of God and to follow in the ways of his pleasure.

It may not always be easy to determine just who are sinners. There is no form of sin so private as not to be a real matter of public social concern. To illustrate: A physician may lock himself up in a room, where, apparently, he can injure no one but himself; and to satisfy his desire for the unnatural pleasures of a spree, he may drink himself dead drunk. There are those who would claim it was his own business, he was not harming anyone else; but suppose, while he was in that condition of mind and body, two autos should collide, and several persons are severely injured; one of them dies for want of the aid a doctor might have given, but no other doctor can be reached in time. This doctor has not sinned against himself alone, he has sinned against the society in rendering himself unfit for the professional service he should have rendered. He has sinned against God in that he has deliberately robbed himself of the power God gave for service in behalf of humanity in its time of need. To falsify; to be unjust; to seek self interest first and last; to be in any way vile, low or base; to follow that form of life in thought, word, or deed, that will harden the heart toward God and man, is to be a sinner.

Sometimes we find ourselves asking the question, "What becomes of the sinner?"

Jesus said in Matthew 25:46, "These shall go away into everlasting punishment," and in John 5:29, "They that have done evil, shall come forth, unto the resurrection of damnation." Our individual conceptions of the real meaning of the teaching here set forth may differ very greatly, but, that there is an undesirable condition towards which every one out of harmony with God is moving; a condition that will be experienced by every, disobedient soul in its fulness, unless some means shall be found by which a change shall be wrought in the person, that will change the course being pursued, there can be no doubt or difference of opinion.

Various systems of philosophy have set forth a variety of ways by which a sinner might be saved from the condition consequent upon his sinning. In the light of human experience we are ready to declare that no sure means has been presented that gives satisfaction to the human soul, that measures up to our needs as does the offer that has been made to mankind in the person of Jesus the Christ. He came, as prophets had long foretold, as the teacher of righteousness. As the revealer of God the Father, and the establisher of a kingdom that should have no end. He came as a light that shineth in darkness, as the bright and morning star. He came as a fountain of truth and personal helpfulness for the cleansing of the nations of earth. In him we "live and move and have our being."

In our text Paul declares that, "If any man is in Christ Jesus he is a new creature; old things have passed away; behold all things are become new." It is wise then for us to become possessed of a knowledge of what it is to be in Christ Jesus. In the prayer of Jesus as recorded in John the seventeenth chapter, he said, "I pray that they may be one, even as we are one; I in them and thou in me, that they may be made perfect in one." To be in Christ then is to be so possessed of his spirit that one will think the thoughts of Christ; think along the lines that he thought; be possessed of the ideals of which he was possessed; perform a service of life that will be in harmony with the service that he performed; to have within him the same will or purpose of life that dwelt in Christ. None knew better than did the apostle Paul the perfectness of the transformation such a condition would produce in a human being. None

were better qualified than he to declare that, "If any man be in Christ Jesus he is a new creature."

To be in Christ Jesus does not necessarily mean that there will follow a re-creation that will produce a new person, new features and the like; yet the coming into Jesus through the changed ideals, the new visions, the new purposes of life and its new associations in thought and personal contact, does work such a change in the person that the very features, bearing and language and thought concepts are new. This is what Paul had in mind when he said, "If any man be in Christ Jesus, he is a new creature." In my early life I knew a man by the name of Clark Wells who lived on Bell's Run. He was a lumberman. He was hardy and rough in his manner and in his address. He looked, talked and acted like the class of men with whom he was constantly thrown into contact. In earlier life he had been associated with the church life in Little Genesee. A. H. Lewis was holding a series of revival meetings at Little Genesee. Mr. Wells came down one Sabbath to these meetings. The Spirit of the Lord touched him and kept him thinking about the meetings all the week. The next Sabbath he came to the meetings again. This time the Spirit took so deep hold upon him that he came back the next day. As he was driving along the road troubled in heart, he stopped his horse and kneeling in his buggy prayed God to show him what was necessary for him that he might enter into peace. He went on but not finding peace of mind he stopped and kneeling in his buggy again he prayed more earnestly for guidance that he might be wholly the Lord's. Still filled with unrest, he stopped and prayed again asking the Lord for specific things. As he arose from his knees he said it seemed as though the Lord said to him: "Throw away that old tobacco box of yours." He said he took the box and threw it into the Oswayo River as far as he could send it. He asked God to help him surrender all that hindered him from a full fellowship; and then went on to the meeting where he found Christ near, and went home rejoicing in new ideals, purposes, and plans of life. In the years that followed his whole bearing, language, and even features were changed in a marked way. In a testimony meeting at the Conference some

one said they would like to have that conception of Christ and be possessed of that religion that would make their face shine as did the face of Eugene Davis.

Who of us can tell how different would be the very lineaments of our faces, the bearing of our person, the color of our thoughts, the nature of the visions that occupy our minds; the estimates we would have of the service rendered if it could be truly said of us, "He is a new man in Christ Jesus." We have but to dwell in thought upon this matter for a brief time to become aware of the fact that it is a desirable thing to seek after, to become a new person in Christ Jesus.

Charitable institutions for the relief of all kinds of human suffering; institutions that are so commendable in human society, had their beginning in the philosophy set forth by Christ in his, "If thine enemy hunger, feed him." And again, "Bear ye one another's burdens." Give to him that is in need and ask not in return. In these things Christ was acting forth in the world new thoughts and ideas, the following of which should work in the hearts of men an ever increasing improvement and uplift. The observance of these thoughts and ideas has made the conditions of the world, in many respects, more desirable today than they were when Jesus enunciated these fundamentally important truths.

It was the recognition of these things that enabled the editor of a paper published in Philadelphia to say, "No hands are more helpful than the friendly hands. Stretch your own hand out in friendliness; and some other hand will grasp it. Each will help the other, if you are both going up. And each will help the other bear the burdens which must be borne. With our friends we can also share the joyousness of living. There is no pleasure in winning a prize unless there is a friend to be proud of our strength or skill. You will meet many kinds of people, and many of them will not be of your favorite kind. But many others will be friendly people, and they are the kind from among whom you must choose your companions. Carry a friendly hand, and do not be afraid to reach out and grasp the hand of some discouraged and more unfortunate person, who may some day repay your friendliness a hundred fold."

The question that should be nearest to

some of our hearts is, "Do I not need to be more fully hid with Christ in God, that in his hands I may be an instrument in giving to the world a clearer view of what it really is, to be a new creature in Christ Jesus."

The great majority of mankind are feeding their minds and spirits upon the vain frivolous things of life when there is spread for them a bountiful feast of that which is enduring and ennobling. A proof of this is to be found in the record of frivolous trashy books and magazines that are drawn from the public libraries of our land, while the more worthwhile volumes remain on the shelves untouched.

How great is the need that Christ's professed followers shall be so possessed of the Spirit that they may reveal to others, very clearly, the real value of being one with Christ.

To some of us the thought should be; in the light of all that has been wrought in the world because of the life and teachings of Christ, "Is it not time for me to consider my relations to these things? Is it not wise that I should so open the door of my heart and life to the teachings and spirit of Christ that he may be formed in me the hope of glory? Is it not time for me to decide that as for me I will serve the Lord?" No great advance step in life is taken without first making a clear decision. One will not know the joys of salvation by faith in the crucified Son of God who does not make the first great venture and step out upon the promises with which he has studded his blessed word. Will you not be persuaded to make the venture? You have nothing of value to lose but you have much, very much, to gain.

I want to leave the thought with you, and close this study by quoting the following lines:

"God holds the key of all unknown,  
And I am glad:  
If other hands should hold the key,  
Or if he trusted it to me,  
I might be sad.

What if tomorrow's cares were here  
Without its rest?  
I'd rather he'd unlock the day  
And as the hours swing open, say,  
'My will is best!'

The very dimness of my sight  
Makes me secure;  
For, groping in my misty way,

I feel his hand, I hear him say,  
'My help is sure.'

I can not read his future plan,  
But this I know,  
I have the smiling of his face,  
And all the refuge of his grace,  
While here below.

Enough, this covers all my want,  
And so I rest;  
For while I can not, he can see,  
And in his care I sure shall be  
Forever blest."

A friend of ours whose looseness of religious teaching had brought him under criticism sought to comfort himself by saying that all the great leaders of the church in the past were esteemed heretics in their own times. The statement is not true. Even if it were true, it would scarcely be the modest thing for an ordinary man to put himself in the same category with the men of might who have shaped the thought and life of the world or to assume that the future will hold him right simply because the present esteems him to be wrong. The soundness or unsoundness of one's beliefs is not to be tested by any such superficial and easy method.—*Christian Advocate*.

#### A GREAT STORY YEAR

A golden sheaf of stories is in preparation for 1924 readers of *The Youth's Companion*. There will be stories of Western ranch life and thrilling adventure; stories of gumption in getting a job and making a success at it; stories of lively scrimmages on the athletic field—football, baseball; stories of girls in school and college and working their way in the world of business; stories of the old farm folks down in Maine, told inimitably by C. A. Stephens; stories of Caleb Peaslee's shrewdness and horse sense; stories of resourcefulness and pluck in situations of danger and extremity; stories of the sea and of the mountains—stories to please every fancy of old readers and young, for readers who love the story of character and for those who like best the story of swift action. It will be a great year in the history of *The Youth's Companion*.

The 52 issues of 1924 will be crowded with serial stories, short stories, editorials, poetry, facts and fun. Subscribe now and receive:

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## MARRIAGES

**WHEELER-BURDICK.**—At the parsonage in Little Genesee, N. Y., October 2, 1923 by the pastor, G. D. Hargis, Mr. Lawrence Wheeler, and Miss Hazel Burdick, both of Little Genesee, N. Y.

**PIERCE-BAKER.**—At the parsonage at Alfred, N. Y., Oct. 11, 1923 by Rev. A. Clyde Ehret, Eldon Pierce and Florence Baker, both of Alfred Station.

**BABCOCK-GRACE.**—In Sioux City, Iowa, Sept. 22, 1923, at the First Baptist church by Rev. Mr. Jacobson, Edwin Babcock, Jr., of North Loup, Neb., and Mary Elizabeth Grace, of Sioux City, Iowa.

## DEATHS

**CLEMENT.**—Carl Colfax Clement, son of N. G. Clement and Ella Platts Clement was born Nov. 18, 1866 and came to his death Oct. 28, 1923, at Batavia, Ill.

On March 25, 1896 he was married to Mrs. Harriet Robbins Hoshaw. Three sons were born to them—Neal, who is employed in state highway construction at Freeport, Ill.; Frank, in Federal Government Service on the Ohio River project, and Paul, a senior in the Batavia high school; but now transferred to the North Loup high school.

During the last ten or twelve years he has been in the employ of H. T. Winson of Batavia, Ill. During these years "Ridgelawn" the beautiful Winson country home has been built, and Mr. Clement has helped lay out its grounds and has served as caretaker. Here he found opportunity for the expression of those things he loved: order, cleanliness, beauty, and as always he put his whole soul into his work. His faithfulness and his true worth are attested by the beautiful and sincere friendship that grew up between him and his employer. No one ever found him other than a workman more than worthy of his hire. One has said of him, that he was a man of versatile ability and of absolute integrity—a real man.

Brief funeral services were conducted at the

home by J. H. Babcock. The body was removed to North Loup, and services were conducted at the A. D. Moulton home on Thursday afternoon at two o'clock, Nov. 8, conducted by Pastor Polan and burial was made in the North Loup cemetery.  
H. L. P.

**KENYON.**—Ann Maria Kenyon, daughter of Deacon Matthew and Abby Austin Kenyon, was born in Hopkinton, R. I., June 9, 1837, and died at the home of her half-brother and half-sister, M. Herbert Kenyon and Abbie Kenyon, November 10, 1923, aged 86 years and 5 months.

When about twelve years of age she was baptized by Rev. Charles M. Lewis, and united with the Rockville Seventh Day Baptist Church. On May 29, 1874, her home being in Ashaway, R. I., her membership was transferred to the First Seventh Day Baptist Church of Hopkinton, of which she remained a faithful and honored member till death.

She had been in failing health for several years. For the past six years of her life she had been a patient occupant of a wheel-chair, carefully, tenderly and lovingly cared for by her sister and brother. She peacefully fell asleep, Sabbath morning, November 10.

She was one of a family of seven children, and is survived by her half-brother, her half-sister, eight nephews and three nieces.

Funeral services were held from the late home by her pastor, Rev. Alva L. Davis, assisted by Rev. William L. Burdick, Tuesday afternoon, November 13, 1923. Interment was in Oak Grove Cemetery.  
A. L. D.

**BERKHEIMER.**—Lewis Points Berkheimer, son of Lewis and Elizabeth Points Berkheimer, was born at Saint Clairsville, Bedford County, Pa., December 18, 1857, and died at Salemville, Pa., November 12, 1923, aged 65 years, 10 months and 25 days.

He was one of a family of eight boys, all of whom have gone on before him, with the exception of one brother, Albert of Hollidaysburg, Pa. In colloquial parlance, he was born "across the mountain" but when only a small boy his parents moved over to Salemville, and here, or near here, he established a home while yet a young man and reared a family. At an early age circumstances made it necessary for him to go out and help earn his own way. It was at this time that he lived for a number of years in the home of Jacob Long of the German Seventh Day Baptist people. Later on he lived for a time in the home of Rev. John King.



**R**ELIGION is for *children* as well as for grown-ups, and if the atmosphere of the home is what it should be the thoughts of the Sabbath day will be deep and the impressions lasting. The children are not afraid of God; only adults fear God's presence. The children love him and love to think of him. It is not with fear, but the very opposite that they sing:

When I run about all day,  
When I kneel at night to pray,  
God sees, God sees.

Need I ever know a fear,  
Day and night my Father's near,  
God sees, God sees.

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.





January 24, 1878, he was married to Susanna Rice. From this union there are four children: Landon of Lewistown, Pa., Elvin of Salemville, Palmer of Roaring Spring, Pa., and Mrs. Beda Foster of Salemville. Forty-one years ago last May, he, with his wife, accepted Christ, was baptized by the Rev. David Long, and became members of the German Seventh Day Baptist Church of Salemville. Soon after its organization in 1885, they united with the Salemville Seventh Day Baptist Church and have been counted as faithful and valued members ever since.

Some five years ago he gave up active management of his farm and acquired a pleasant home which stood only next door to the church and parsonage; and during that time the writer has lived in a most neighborly and pleasant way by the side of him and his good wife. He was always interested in the church and his interest was manifested by his liberal financial support of the local work and the work of the denomination. Almost without exception he was to be found in his accustomed place each Sabbath morning until two years ago last March sudden illness brought upon him prolonged and constant suffering. Many times it seemed to those who were with him that the end was at hand so great was his suffering; but at last, after some weeks of apparent improvement, he went peacefully to sleep. During the long months of his suffering he was most patiently and faithfully cared for by his life-long companion who survives him; and by other members of his family.

Farewell services conducted by his former pastor, assisted by Rev. David Detwiler, an old-time friend of the family, were held November 15, and his body laid to rest in the near-by cemetery.

R. R. T.

## THE SABBATH RECORDER

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

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### Sabbath School. Lesson X.—December 8, 1923

THE OUTREACH OF THE EARLY CHURCH. Acts 8: 1—15: 35.

*Golden Text.*—"Ye shall be witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." Acts 1: 8.

#### DAILY READINGS

Dec. 2—Acts 8: 1-8. "In all Judea and Samaria."

Dec. 3—Acts 8: 26-38. "A man of Ethiopia."

Dec. 4—Acts 9: 1-9. On the Damascus Road.

Dec. 5—Acts 11: 5-18. Cornelius the Centurion.

Dec. 6—Acts 11: 19-30. Home Missions in the Early Church.

Dec. 7—Acts 13: 1-15. Foreign Missions in the Early Church.

Dec. 8—Psalm 96: 1-8. Jehovah Supreme over All.

(For Lesson Notes, see *Helping Hand*)

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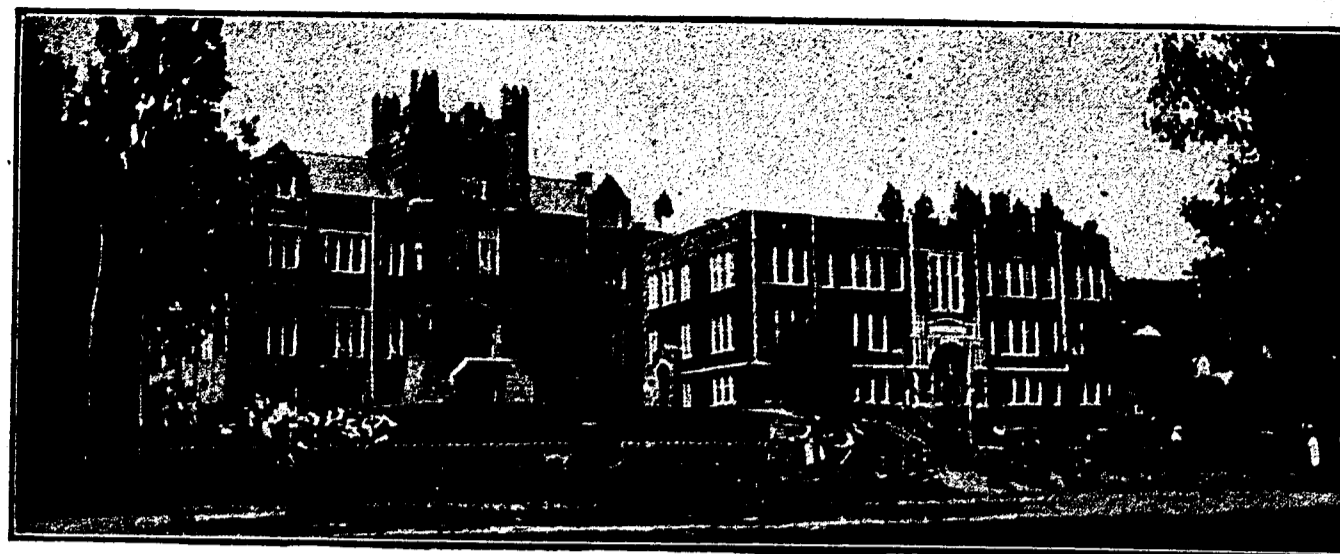
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