

# The Sabbath Recorder

## NEW FORWARD MOVEMENT

The first half of the last year of our five year period ends  
December 31, 1923

## PAY-UP MONTH DECEMBER

**I**N the heat and the strife of the war I was asked once to give my definition of America, and I said to the men: "To me America is infinitely more than an aggregate of 110,000,000 men; to me America is all that the submerged races of the world wish to be and can not; to me America is the concrete realization of what the ages have hoped for and labored for." That was my definition I gave to them.

It is a definition. It is a creed. It is a challenge. God built a continent of glory and filled it with treasures untold. He carpeted it with soft rolling prairies and pillared it with thundering mountains. He studded it with soft flowing fountains and traced it with long winding streams. He graced it with deep shadowed forests and filled them with song.

Then he called unto a thousand peoples and summoned the bravest among them. They came from the ends of the earth, each bearing a gift and a hope. The glow of adventure was in their eyes and the glory of hope within their souls. And out of the labor of men and the bounty of earth, out of the prayers of men and the hopes of the world, God fashioned a nation in love, blessed it with a purpose sublime and called it "America!"

—Rabbi Abba Silver.

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

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## Yearly Meeting New Jersey Churches

The time honored Yearly Meeting of the New Jersey, New York City and Berlin, N. Y., Seventh Day Baptist Churches was held in the Marlboro church, in "South Jersey," November 30 to December 2, inclusive. The day had been dark and dismal with a heavy downpour of rain, and we feared that the attendance would be small at the first meeting. But when we reached the church on the eve of the Sabbath, we were glad to find a good sized audience; and that quite a number of our friends had traveled by automobile from New York City and Dunellen, or by train and trolley from Plainfield and New Market, regardless of the storm.

As we look back upon the excellent sessions of these meetings we can say that we do not remember any better or more helpful yearly meetings in all the years we have attended them.

Some years ago, many seemed to think it would be better to abandon them, since the associations and the General Conference had come into being; but the majority of the New Jersey people were sufficiently attached to this religious institution of their fathers to still hold on to it.

Several years ago—more than thirty-five years, I think—the New York City Church was invited to unite with the New Jersey churches in their yearly meeting, which invitation was gladly accepted. Well do we remember the first meeting of this kind held with the church in New York City.

Then the door was opened for the church in Berlin, N. Y., to come in; and since it was quite remote from any sister church of our people, it too, became a member of the New Jersey yearly meeting. For many years there were only four churches in this body; and while the writer was pastor in Shiloh, he listened to many interesting traditions of the old-time pilgrimages over the sand roads from Cohanzey to Piscataway, to enjoy these annual gatherings. I suppose the New Jersey yearly meeting is now the oldest annual meeting among Seventh Day Baptists.

## A Little Glimpse Of History

We are sorry that there seems to be no well-preserved published record of the New Jersey yearly meeting. There were other yearly meetings—one in Rhode Island—that paved the way for our General Conference. These were given up many years ago, and the Conference took their place in the hearts of the people.

In our present search which has been limited on account of not having time, we found some interesting data in *Bailey's History of the General Conference*, page 24. He says:

From the records of the Piscataway and Shiloh churches it appears that a Yearly Meeting was held in these churches alternately. The loss of some of the early records of these churches render it doubtful at what time they originated. In 1770 the Piscataway Church records the sending to Shiloh to attend the Yearly Meeting. Tradition also extends these meetings far back in the history of the churches. . . . These Yearly Meetings probably commenced as early as the organization of the Shiloh Church, in 1734, or with the organization of the Piscataway Church in 1707. It is however impossible to verify, by sufficient data, these conjectures.

From the records of the Shiloh Church we find a continuous history of these meetings. . . . These meetings of the New Jersey churches were of the same general character as the Yearly Meetings in Rhode Island. They were seasons of spiritual re-union devoted almost wholly to preaching the word and to devotional exercises.

The journeys to attend them were often performed by ox teams, a distance of one hundred miles. . . . The old members of the church, who attended them in earlier times, love to live over again and again those pleasant and profitable meetings. Their social intercourse was of a holy and sanctified character, the influence of which still lingers in the hearts of those who enjoyed them.

These words were written in 1866. During my own pastorate in Shiloh, many of the aged members of that church cherished happy memories of the journeys to North Jersey with their fathers and mothers to attend these meetings; and they also loved to tell of the coming from Piscataway, of wagon loads of friends to enjoy yearly meetings with them.

The years have brought their many changes and those dear old fathers and

mothers have gone to their reward. We find their names carved on the marble and granite over their graves; but the influence of their lives was graven on the hearts of their children who still love the old yearly meetings. So we met the children and grandchildren of the faithful ones of long ago, in the recent meeting at Marlboro. They bear the same old names we loved in years gone by; and many of them manifest the same love for the Master their fathers served, and they still feast upon the gospel messages in the meetings their parents loved so well.

**Something About the Good Meetings** It was pleasant to see the people gathering within the warm church room after their chilly day out in the storm and from their trip in outer darkness from Shiloh and the surrounding homes. Glad greetings of friendship and the murmur of happy voices bespoke something of the sweet social spirit that was to prevail during our stay in Marlboro.

When the hour for opening was come, the house was well filled and ready for the praise service to be led by Rev. Harold R. Crandall, pastor of the New York City Church. The two songs: "Savior like a shepherd lead us," and "Near the Cross," followed by the prayers by brethren A. J. C. Bond and Loofboro, prepared the way for a good sermon by Rev. W. D. Burdick, pastor of New Market Church.

The text: "In everything give thanks," coming on the day after Thanksgiving, suggested a most timely sermon. Thanksgiving Day is a home day, and everything about a good home gives cause for thankfulness. Jesus was a great thanksgiver. Even on the night of his betrayal he gave thanks at the supper with his loved ones. Jesus was thankful for home; for parents; for his disciples; for his Father's love; and he must have been thankful for the blessings he knew would come to the world through his life on earth and from his memorial supper.

We should give thanks for all things; for the great and orderly universe; for the air, water, coal, clothing, grain, and for every provision God has made to make us happy. America's harvests have been great and abundant; let us thank God for this.

Everyone has occasion to thank God for his *mind* and its possibilities. The mind too

needs food; and God has given the book of nature, full of food for the human mind; the Book of books for spiritual food, and on every hand he has given means for our growth and development as immortal beings. God made us to hunger and thirst for spiritual food. Ho! Every one that thirsteth come ye to the waters!

Thank God for our country. Let us make it a safe place in which to live. Thank him that we are Seventh Day Baptists, and go forward in the work he has given us.

There was a good response in testimonies in the after meeting, and everyone felt lifted in spirit.

**Sabbath at Marlboro** The storm was over. The earth was bathed in sunshine and a cool bracing air made the Sabbath a delightful day. Having a little time while the people were gathering I strolled through the little cemetery close at hand. There on marble and granite were the names of friends and yokefellows of other days. They bore the burdens of the Master's work here for many years, until the messenger came to give them rest from their labors. All about in the community may be found evidences that their works do follow them. People today are building upon foundations laid well by men whose names greet me here.

Here sleep the Hummels and Bowens and Fishers and Davises, we knew so well forty years ago. Here is the grave of "Aunt Jane" Clawson, widow of Elder David Clawson, pastor of Marlboro more than half a century ago. Sixty-three years ago he laid down his life in faithful home mission work among the West Virginia hills, and was laid to rest in the old cemetery at Lost Creek, W. Va.

Then we came upon the marble bearing the name of Rev. Alonzo G. Crofoot, father of our China missionary of today. Alonzo was a dear friend in the days of my young manhood, one of the ministers given by the old home church at Nile, N. Y., and for years a faithful pioneer missionary in the Northwest.

But the time for church services had come and I turned away from my revery over the dead to join once more in the activities of the living. The church was crowded, and the yard outside was pretty nearly crowded with automobiles.

Pastor Skaggs, of Plainfield, preached an excellent sermon from the words of Paul in 2 Cor. 8:5, in the apostle's teaching on liberality: "And . . . they first gave their own selves to the Lord." *When self is given the problem is solved.* Everything else follows. Christian duties will then be performed from an inner love. Sacrifice and service amount to very little unless prompted by love. Read the thirteenth chapter of First Corinthians and see what Paul thinks about the matter. It is the inner love of God rather than the outer garment of religion that prompts men to acceptable service.

The dinner hour on both days was a delightful social time for both hosts and guests. The cafeteria plan made much less work for people of the local church, so they had better opportunities to attend the services and to visit with friends.

In the afternoon Rev. A. J. C. Bond preached from Paul's words: "I must also see Rome." Acts 19:21. The great missionary wanted to go to Rome, not for a good time; not for any business advantage; not for political preferment, but to carry the glad tidings to people dwelling in the great capital of the world.

Some go to the city for sight-seeing; some for money making; but it was not so with Paul. He had good business ability but his heart was set on a nobler life work than money making or the seeking after political fame. Paul went to Rome as an ambassador for Christ, "that he might carry the gospel"; for he was "not ashamed of the gospel of Christ."

There was a little group of Christians in Rome to be encouraged and helped. He could have a good time by seeking to serve the Lord.

Mr. Bond said he believed that men are sometimes called of God for business as a genuine Christian service; for the sake of the kingdom of Christ.

What is the city of your choice—the goal of your ambitions?

In the evening there was a men's chorus, composed of a choir platform full of men. Among them were several of the old boys of my Shiloh pastorate who have grown gray in the Master's service. It was good to see them still lining up for service in

God's house and singing the dear old songs of Zion. They were led by Pastor Loofboro, of Shiloh, who is much loved by his people.

We were also glad to see how completely Pastor James Hurley is enthroned in the hearts of the Marlboro people. The outlook for these two churches is bright, and we pray that pastors and people may long be blessed in mutual helpfulness of each other, for the upbuilding of the kingdom.

It would have done you good to hear the closing song of that men's chorus aided by the congregation as they sang, "Faith is the victory."

**"I Am Debtor"** This was the subject of Pastor Loofboro's sermon on Sunday afternoon. In Rom. 1:14, Paul said he was debtor to Greeks and Barbarians, to the wise and the foolish. It was in connection with his plans to go to Rome that Paul wrote these words, and the sermon was in harmony with Brother Bond's sermon of yesterday.

Paul wanted to go to Rome because he was a debtor to Rome. He was debtor also to Greeks and to the heathen, and to all the world. Our world would be better if every Christian felt that he owed the world much.

Sometimes men promise to pay their debt; but soon forget it until some trouble reminds them of their promise. But we owe many debts we never promised to pay. There is our debt to the past. We owe much to somebody for our blessings of today. Who built this church? Do you realize how much you owe to the builders of this house and of the church at Shiloh?

How much do you owe the teachers, the preachers, the fathers and mothers who have passed on? Everyone of us should say: I am debtor to the past.

Again we are debtors to our church today for all the blessings we enjoy by it. Are we all paying our debts to the church?

Again, every social being owes much to society. It is our duty to do all we can to correct the evils that threaten our children. We are debtors to *society*.

We are debtors to God. What could we do if God and Christ had done nothing for us? I am debtor to God for my life; for all I have, and for all I enjoy. I am debtor to God. If I owe him money which I have not paid he can not bless me and

give perfect peace until I do pay him. We can never feel all right while our debt remains unpaid. I fear it will not do much good to pray while we are conscious that we have not paid what we owe God.

Finally: we are debtors to the future—to those who are coming after us. If we owe the past, and neglect to do what we should for the future, what will the next generation say of us?

We can not get away from our debt to tomorrow. We are debtors to the children that are coming on. If Paul was debtor to Rome, Greece, and to Barbarians—to the heathen of his day, we must, in this enlightened age, be debtors to the heathen of our time.

**A Good Closing Service** On Sunday evening, after the two days of inspiring meetings we came to the last meeting of the sessions. The praise service was led by Rev. W. D. Burdick and after two or three songs he announced the hymn, "Majestic Sweetness sits enthroned upon the Savior's brow," telling the audience that it was written by a Seventh Day Baptist, Rev. Samuel Stennett. This was sung with enthusiasm and was followed by: "In the cross of Christ I glory," and, "Onward, Christian Soldiers." Luther Davis and Pastor Skaggs offered prayer, and we were ready for the good sermon by Rev. Harold R. Crandall, of the New York City Church, upon the theme "God Needs." Text: "*And there was not a man to till the ground.*" Jehovah had created the world and had come to the place where a man was needed to till the ground.

God does need. He needed men for the orderliness of his creation. In many things there is need of men to work with God. Without man there would be no harvests. God needed Abraham to show the one God to the nations. He needed a family, a tribe, a nation, to establish his name in the earth. He needed Moses to lead the national life of his chosen people. He was educated to do it.

Ideas of God have grown but he remains the same. God needed some one to reveal his true nature to men, so he sent his Son. Men say that Christ was most like God of any one who ever lived. We see God through Christ, who reveals the Father.

God needed America in which to develop Christianity in the line of religious freedom; and he sent Columbus to discover it.

God's children need the Sabbath, and Jehovah needed a people to keep it alive in a world fast becoming Sabbathless. Seventh Day Baptists were never in better working condition than they are today, and we should realize that God needs us.

He needs true disciples more than mere church members. Citizens only in name rather than in reality, are the cause of most of America's trouble. So in the church; members only in name will hinder rather than help the cause of the kingdom.

God needs Seventh Day Baptist young people to be true. If he calls you to be a farmer, run the farm in his name. If he calls you to be a doctor, be a good one. Yes, God *needs*. He needs *you*. He always needs true men.

## TWO IMPORTANT MEETINGS

DEAN ARTHUR E. MAIN

### I

For many years I have believed in the great significance of our Lord's Prayer for the oneness of his disciples, found in John 17: 20, 21. It seems to me to include not only what is called spiritual oneness but some form of visible and organized unity.

About thirteen years ago there came from a conference of Episcopalians in England an invitation to all Christian denominations that believe in the deity of Christ to join with them in a Faith and Order Movement. The end in view was an actual organized unity of all Christian bodies.

Our Episcopal friends placed special emphasis upon the necessity of the ordination of all ministers by a bishop, and upon the use of ancient creeds, such as the Apostles' and the Nicene.

These suggested conditions of unity; the Great War; the magnitude of the undertaking; and, probably, a lack of mutual understanding, have delayed the progress of the movement toward the ideal that must have been in our Savior's mind.

A few years ago I attended a North American Conference of the friends of the movement at Garden City, Long Island; and the session spent in prayer was a memorable one.

Recently it was the privilege of President Davis and myself to attend another conference in Buffalo. At this conference a few strong protests were made against the conditions named by the Episcopalians; but on the whole the meeting was fraternal and at times really tender. Dr. Ainslie, of Baltimore, a Disciple, said in his well-known gentle but forceful way that brotherly love was the essential thing needed to bring about a reunited church. The voice of Mr. Robert H. Gardiner, the world secretary of the movement, trembled with emotion as he read his report; and the bishop of Vermont said that not unlikely the creeds should be re-written in terms nearer like those of modern speech.

As already suggested, I believe in the ideal; but I came from the Buffalo conference convinced as never before that the realization of this ideal is in a somewhat distant future. Meanwhile there will have to be given to the subject much thought, prayer, and effort to understand one another. In a letter just received from Mr. Gardiner, he writes: "I think the Buffalo meeting on the whole was valuable. It is just as well that we should realize that no speedy solution of the problem can be found, and that we must devote years and perhaps generations to educating ourselves and our brethren on the need and nature of unity."

A rector at Buffalo from New York City said in substance, I am an Episcopalian and I am happy in my inheritance; but I am not going to insist that the rest of you shall become Episcopalians. There are also those who now admit that we ministers of the Baptist, Methodist, Presbyterian, and other churches, are truly ordained to the ministry for our respective denominations; but that we are not fitly ordained for the ministry of the greatly desired united church.

When our brethren who believe in Episcopal ordination will recognize our ordination; when each of the bodies named below, and others that might be mentioned, will do away with divisions among themselves and become each one body,—namely the seventeen divisions of the Baptists, the fifteen divisions of the Evangelistic Associations, the seventeen of the Methodist Episcopal Church, the ten of the Presbyterians, the eighteen of the Lutherans, and the seven of the Eastern Orthodox; when the Presbyterians of New Jersey will say: As for our-

selves we think Harry Fosdick teaches error, yet we will not insist that others shall agree with us; and when the Texas Baptists will say: As for ourselves, we think the early chapters of Genesis are to be taken literally, yet will not insist that all others shall believe as we do,—when such things as these come to pass, then may Faith and Hope begin to see the break of a glorious day that shall witness a re-united church.

It has long been my belief that the best thing we can do for the Sabbath truth is to be loyal to it and to our "marching orders" found in Matt. 28: 18-20; and to practice a large measure of co-operation with Christians of every name in the work of that kingdom which is righteousness and peace and joy in the Holy Spirit.

May I venture to suggest a possible creed as a ground of universal fellowship:

We believe:

1. In the Bible as the Book of books on religion and morals.

2. In God, the eternal Spirit, who revealed himself in Jesus Christ for the reconciliation of the world unto himself, and of men and nations to one another.

3. In obedience to the two Great Commandments.

4. In the universal priesthood of believers, and therefore in the church as having full authority, under its head, in matters of Faith and Order.

But before we can agree even on this simple creed we will have to seek for some measure of harmony in our answers to such questions as the following:

1. What do we mean by the church?
2. What is the great task of the church in the world?
3. What spirit should dominate us as we try to perform this task?
4. What is the bearing of all this upon the question of church unity?

### II

In the week following the Buffalo conference, I attended a meeting of the American Branch of the World Alliance for International Friendship through the churches, in Philadelphia. There are also branches in England, on the continent, and in the East. The object of the Alliance is to create, if possible, a world-wide opposition to war and to bring to bear the in-

fluence of this public opinion upon the rulers of the nations. There were present at the Philadelphia meeting over five hundred members and delegates. Besides able speakers from the United States, there were speakers from Mexico, Canada, Great Britain, France, Sweden, Switzerland, Hungary, Jerusalem, China, and Japan; and the German ambassador at Washington sent a cordial letter.

Before the Conference on Disarmament, millions of letters, it is said, were sent to Washington. In harmony with the spirit and purpose of the World Alliance the following action has been taken at Alfred:

We, the members of the First Seventh Day Baptist Church and Congregation of Alfred, New York, met for worship on this twenty-fourth of November, 1923, hereby resolve that we request our pastor, moderator, and clerk, to send the following minute to the President of the United States, the Secretary of State, the Chairman of the Senate Committee on Foreign Relations, and to the members of Congress from our own district.

1. We call upon our government to make every possible, reasonable, and righteous effort to prevent war and promote peace.

2. We believe that our country without delay should enter the World Court that it may use its great influence to bring about the settlement of international troubles by the peaceful means of conference and arbitration, instead of by war.

3. In our judgment this nation should, if not by way of the League of Nations, in some other form of association, co-operate with other nations to establish harmony, friendship, and brotherhood among the nations of the earth, both large and small.

ARTHUR E. MAIN.

Alfred, N. Y.,  
December, 1923.

In China more new roads have been built in the past five years than in any previous five decades. Over the new roads American motor busses are running. Fares are cheap, and the Chinese people after their first alarm are enthusiastic customers. When the cost of building dirt roads and of transportation is as low as it is in China a new industrial order for a quarter of the human race may come quickly.—*Youth's Companion*.

### THE YEAR BOOK

On Friday afternoon, November 30, we called on the bookbinder who bound the *Year Book*, and were told that he was packing the entire edition ready to be shipped to Plainfield that afternoon if the weather conditions permitted, as it was pouring rain at the time, and bid fair to continue. We have no doubt that, before the issue of the SABBATH RECORDER containing this communication goes to press, the *Year Book* will already be shipped to the various churches.

If criticism is made of the reports of the Committee on Nominations and that of the Committee to Consider the Report of the Commission, we can only say that these reports as they appear in the *Year Book* agree exactly with the copies furnished us. Just as they were ready to be put on the press, criticism of the former reached us, and our attention was otherwise called to that of the latter. Consequently both were compared very carefully with the reports submitted to us as the originals before actually printing.

CORLISS F. RANDOLPH,

Chairman Committee on Engrossing the Minutes of the General Conference.

Newark, N. J.,  
December 2, 1923.

### YOUR HOUSE OF HAPPINESS

Take what God gives, O heart of mine,  
And build your house of happiness.  
Perchance some have been given more;  
But many have been given less.  
The treasure lying at your feet,  
Whose value you but faintly guess,  
Another builder, looking on,  
Would barter heaven to possess.

Have you found work that you can do?  
Is there a heart that loves you best?  
Is there a spot somewhere called home  
Where, spent and worn, your soul may rest?  
A friendly tree; A book? A song?  
A dog that loves your hand's caress?  
A store of health to meet life's needs?  
Oh, build your house of happiness!

Trust not to-morrow's dawn to bring  
The dreamed-of joy for which you wait;  
You have enough of pleasant things  
To house your soul in goodly state;  
To-morrow Time's relentless stream  
May bear what now you have away;  
Take what God gives, O heart, and build  
Your house of happiness to-day!

—B. Y. Williams.

## THE NEW FORWARD MOVEMENT AND SABBATH STUDY AND PROMOTION

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

### PAY-UP DAY AND THE STANDING OF THE CHURCHES

The "Standing of the Churches" as given on another page, should be given careful study at this time; especially the standing of your own church. Find the name of your church in the list of churches, take the figures just opposite in the first column to the right and divide by two. Now follow straight across the page to the last column of figures. How does that number compare with your answer? In this problem q-u-o-t-i-e-n-t should spell quota. That is, one-half your quota for the year is due December 31, and it is the purpose of pay-up day to collect sufficient funds to pay up for the first half of the Conference year.

Not every church can pay an amount equal to ten dollars per member. Other churches are able, and are glad, to pay more than that amount. No church should do less this year than it did last year. Farmers are experiencing better times. This fact should be reflected in more generous giving. It will be. Of this I have no doubt. This is one of the encouraging factors in connection with the Parallel Program for the year. But the first responsibility of every church is to do as much for the regular New Forward Movement budget this year as it did last year; and then possibly a little more. Our goal is seventy-five per cent of the budget. This is more than we ever raised. What is the record of your church for the first half of the present year? What will it be at the end of December? What are you going to do about it?

### DOCTOR NORWOOD ON THE NEW FORWARD MOVEMENT

At the closing session of the semiannual meeting of the Western Association held at Alfred Station, N. Y., early in November the Forward Movement director was asked to conduct an open parliament on the work of the denomination. The interest shown

was encouraging and the discussions intelligent and helpful.

Near the close of this discussion the president of the meeting, Prof. J. Nelson Norwood, called upon the leader to review in order the major items of the New Forward Movement program. Of course to comply with this request was but to reiterate what has been said over and over again in one way and another at different times and places during the last four years by one person and another—especially one. No one present understood that fact better than did Prof. Norwood who was for three years a member of the Commission, and who has given the Forward Movement splendid support both in his official position in the denomination and as a worker in the local church of which he is a member. It was evidently this repetition that he was after, and which he considers to be essential to the success of the work. Following this presentation of the matter, and after others had spoken of the subject, Prof. Norwood spoke. When he had finished we wished for a stenographic report of his speech for these pages. Prof. Norwood has kindly consented to give us a penographic report, which we are very glad to give our readers in this issue.

This speech appears just in time for pay-up day. It might well be read in every pastorless church on Sabbath day, December 22, in place of the regular sermon which is usually read at the worship hour. Doubtless many pastors will use it in connection with their program for that day.

### MEASURING THE SUCCESS OF THE NEW FORWARD MOVEMENT

J. NELSON NORWOOD

I am glad for the explanation Director Bond has made again of the objects of our New Forward Movement. He brought out exactly what my question was intended to bring out. We can not too frequently explain to our people what it is all about.

Now, if I may, I would like to say a word or two about measuring the success of the New Forward Movement. I have felt that there is much confusion of thought on the subject. Nor am I surprised at it. A tangible measure for intangibles, it is impossible to find. No one denies that the great end of all our campaigning, and money

raising, and building is greater spirituality. In a way everybody knows what spirituality is and what it does for folks. How to tell how much of it we have and how to generate more of it is more of a problem.

Spirituality is a crop just like wheat is a crop. Means must be used to produce each. Yet the means—organization, mechanism, conditions used or controlled in producing either crop—have no similarity to the crop. On a wheat ranch will be found barns, granaries, plows, harrows, drills, teams, tractors, harvesters, threshers, trucks, and men, to say nothing of the changing weather conditions, needed to produce wheat. All these instrumentalities will be used under skilful direction to prepare the soil and harvest and transport the crop. Nor is there the remotest similarity between them or any of them and the crop. What relationship or similarity is there for instance between a bushel of wheat, or a grain of wheat and a plow or tractor! What a long call it is from going down into the bowels of the earth to dig iron ore, through the process of turning the ore into a tractor, to the harvested grain!

Again, what is more elusive or more difficult to define or explain than electricity? Yet everyone knows something about it and its production. If you put into proper relations to one another a steam engine or a water power, sundry copper wires, metal armatures, copper brushes, and magnets, electricity will be evolved. But the brushes are not electricity. They have not the remotest similarity to it, nor—apparently—the least relationship to it.

Isn't it very much the same with spirituality? We build churches and mission schools, we put up denominational buildings and printing presses, we circulate the printed page, we pay men and women cash (a little) as missionaries, home and foreign, as editors, preachers, evangelists, or Forward Movement directors. We boost funds to help students through college and seminary, to finance colleges, to pension preachers. We hold church services, Bible schools, prayer meetings, young people's meetings. And some how, just as the tractor produces grain, and the copper brushed ooze electricity, these things produce spirituality. Yet what connection or similarity is there between inked characters on a book page, or the monthly check that pays Brother

Bond, and spirituality? I don't know. But it is there. Oh yes, it is!

All right, how can it be measured? Your crop of wheat or of electricity may be big or little compared with the effort expended. You can measure the wheat by bushels and the electricity by voltage and kilowats. For four years Seventh Day Baptists have been putting forth unprecedented efforts. They have raised more money than ever before. They have new men at work on the mission fields or in pastorates. They have promising preacher material in college and seminary. They have built the printing house part of a new denominational building. When Director Bond comes around and tells us so I fear a few feel that the ultimate answer or good of the New Forward Movement lies therein. Yet these are but the tractors and plows and wire and armatures.

Is there any product, any increased spirituality? "By' their fruits ye shall know them," is the Biblical measure. Eugene Davis says we have more of that fruit of spirituality, and having been away from us since before we started this campaign, he is in a position to judge. He says that the New Forward Movement has visibly changed us. The unified program has united us, he says, as we were never united before. We are interested in God's kingdom, in mission work, in education, in alleviating suffering, in local and world-wide evangelism, in helping our fellow-man and in spreading Christ's kingdom everywhere. We are bigger and better Seventh Day Baptist Christians.

I think Eugene Davis is right. And these are the deeper objects of our New Forward Movement.

THE PARALLEL PROGRAM

Budget

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

THE STANDING OF THE CHURCHES

November 20, 1923

Churches	Quota	1919-20	1920-21	1921-22	1922-23	1923-24
Attalla .....	\$ 340	\$ 17.00	\$ .....	\$ .....	\$ 5.00	.....
Adams Center .....	1,530	1,230.98	708.00	710.85	816.58	\$ 442.64
First Alfred .....	5,890	3,335.61	3,876.42	4,121.00	2,957.00	925.01
Second Alfred .....	2,940	768.34	1,145.90	1,358.13	1,577.43	211.75
Albion .....	1,870	622.27	279.83	95.00	327.07	.....
Andover .....	620	148.49	201.25	63.35	206.87	24.10
Battle Creek .....	1,880	1,893.00	2,487.87	1,880.00	1,880.00	280.00
Boulder .....	920	460.00	920.00	460.00	220.00	.....
Berlin .....	970	.....	308.37	541.01	436.86	70.00
First Brookfield .....	1,490	769.60	1,550.58	1,072.34	1,054.93	227.12
Second Brookfield .....	1,240	987.56	1,157.50	613.63	801.81	146.34
Chicago .....	830	1,009.60	926.60	884.16	1,059.50	158.00
Cosmos .....	220	46.00	88.00	40.00	77.00	.....
Carlton .....	960	352.97	247.39	182.88	129.28	.....
DéRuyter .....	910	910.00	677.00	814.50	708.00	130.00
Detroit .....	(Joined Conference 1921)			140.00	225.00	.....
Dodge Center .....	1,240	1,250.00	458.45	275.58	501.77	123.00
Exeland .....	220	45.00	20.00	50.00	20.00	.....
Farina .....	1,650	1,650.00	1,019.95	1,161.64	1,336.02	292.35
Fouke .....	720	664.38	88.00	115.00	157.00	.....
Friendship .....	1,200	430.00	679.83	536.00	232.50	75.00
First Genesee .....	1,970	985.00	1,895.79	1,197.17	1,211.00	200.00
Gentry .....	650	480.50	355.66	167.50	37.50	.....
Grand Marsh .....	280	.....	98.01	25.00	16.00	.....
Greenbrier .....	340	.....	70.00	50.00	100.00	.....
Hammond .....	460	703.00	619.54	575.01	568.50	.....
First Hopkinton .....	2,860	114.53	1,178.68	1,351.29	1,255.11	310.75
Second Hopkinton .....	880	132.15	75.00	184.23	153.63	76.65
First Hebron .....	520	.....	150.00	520.00	232.00	.....
Second Hebron .....	370	.....	67.00	22.00	56.00	.....
Hartsville .....	700	80.00	110.10	62.00	145.00	5.00
Independence .....	1,070	1,360.00	1,100.00	565.00	855.00	100.00
Jackson Center .....	1,180	200.00	95.00	160.00	96.59	.....
Lost Creek .....	910	910.00	910.00	910.04	409.73	199.98
Little Prairie .....	370	.....	150.00	66.60	46.00	20.00
Los Angeles .....	240	275.00	240.00	240.00	345.00	.....
Middle Island .....	730	90.00	100.00	190.25	60.00	.....
Mariboro .....	990	1,030.00	1,004.51	443.77	455.00	26.50
Milton .....	4,460	2,300.00	3,501.24	3,345.00	2,949.00	675.00
Milton Junction .....	1,990	1,138.74	2,240.00	1,202.00	1,562.75	200.00
Muskegon .....	(Joined Conference 1921)			25.00	20.00	.....
New Auburn .....	770	400.00	258.65	211.28	45.25	.....
New York .....	660	1,075.00	948.06	1,077.41	1,167.41	190.25
Nortonville .....	2,240	2,240.00	1,440.00	749.00	1,250.00	200.00
North Loup .....	4,180	4,180.00	4,180.00	2,350.00	3,190.00	400.00
Piscataway .....	930	571.62	412.20	931.16	714.69	178.50
Plainfield .....	2,440	2,071.62	2,975.30	2,884.91	2,656.24	501.50
Pawcatuck .....	3,840	3,483.29	3,993.17	3,902.01	3,840.00	1,327.06
Portville .....	210	210.00	210.00	210.00	.....	.....
Roanoke .....	400	97.00	114.00	75.00	50.00	.....
Rockville .....	1,340	172.00	135.00	245.00	261.00	.....
Richburg .....	390	293.00	390.00	192.10	195.00	5.00
Riverside .....	1,030	925.00	820.05	1,216.61	1,158.34	.....
Ritchie .....	900	650.00	69.50	271.52	173.00	.....
Rock Creek .....	(Joined Conference 1921)			13.00	10.00	.....
Salem .....	3,220	3,213.50	2,634.55	3,309.20	1,850.30	752.50
Salemville .....	580	80.46	290.00	142.50	.....	.....
Shiloh .....	3,550	1,344.04	3,674.30	1,637.01	1,873.26	361.68
Scott .....	490	.....	1.00	33.00	24.00	11.00
Syracuse .....	270	88.99	107.72	78.22	76.00	21.50
Southampton .....	90	120.00	40.00	20.00	30.00	.....
Stonefort .....	350	107.00	100.00	159.00	.....	.....
Scio .....	180	7.71	.....	5.00	.....	.....
First Verona .....	820	800.00	827.12	820.00	665.86	203.75
Waterford .....	490	540.00	512.25	428.67	611.33	211.00
Second Westerly .....	220	275.00	230.00	230.00	235.00	290.00
West Edmeston .....	550	550.00	345.00	300.00	360.00	.....
Walworth .....	880	248.60	499.56	248.50	294.75	50.00
Welton .....	700	610.00	700.00	700.00	700.00	175.00
White Cloud .....	1,020	185.00	26.73	203.25	250.00	.....

Amount	Pledges Number	Total
\$1,000 00	1	\$1,000 00
500 00	2	1,000 00
200 00	1	200 00
100 00	22	2,200 00
52 00	1	52 00
50 00	27	1,350 00
43 00	1	43 00
40 00	3	120 00
25 00	39	975 00
20 00	8	160 00
15 00	7	105 00
13 00	1	13 00
11 00	1	11 00
10 00	53	530 00
5 00	24	120 00
3 00	1	3 00
2 00	4	8 00
1 00	1	1 00
<b>Grand Total</b>		<b>\$7,891 00</b>
Amount of the Parallel Budget		\$35,000 00
Amount pledged to date		7,891 00
<b>Amount to be pledged</b>		<b>\$27,109 00</b>
Dec. 5, 1923.		

**THE JAMAICA FUND**

AS REPORTED TO THE SABBATH RECORDER TO DECEMBER 5, 1923

"I was at Battle Creek".....	\$ 5.00
"I was not at Battle Creek".....	10.00
<b>Total.....</b>	<b>\$15.00</b>

Make all remittances of money to F. J. Hubbard, Plainfield, N. J., or to 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 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."

**SEVENTH DAY BAPTIST GENERAL CONFERENCE**

Receipts for November, 1923

<b>Forward Movement:</b>	
Adams Center .....	\$ 69 14
First Alfred .....	157 90
Second Alfred .....	66 40
Battle Creek .....	280 00
Berlin .....	50 00
First Brookfield .....	94 75
Second Brookfield .....	126 00
Chicago .....	33 00
DeRuyter .....	75 00
Dodge Center .....	77 35
Farina .....	171 20
First Genesee .....	100 00
First Hopkinton .....	173 75

Second Hopkinton .....	21 66
Independence .....	100 00
Little Prairie .....	20 00
Minneapolis Sabbath School .....	5 00
New York .....	134 75
Nortonville .....	200 00
Piscataway .....	65 00
Plainfield .....	153 00
Syracuse .....	21 50
First Verona .....	35 00
Waterford .....	118 00
Lone Sabbath keeper .....	10 00

\$2,358 74

For all but Sabbath School Board, Young People's Board and Woman's Board:	
Shiloh .....	\$322 68
Miss Jansz:	
Nortonville Junior Christian Endeavor ..	5 00
Education Society:	
First Hopkinton .....	27 00
Fouke:	
First Hopkinton .....	35 00
Ministerial Relief:	
First Hopkinton .....	10 00
Sabbath School Board:	
Shiloh .....	39 00
Tract Society:	
First Hopkinton .....	2 00
Second Alfred .....	3 00
Woman's Board:	
Milton Junction Ladies' Aid Society...	100 00
Missionary Society:	
First Hopkinton .....	63 00
Second Alfred .....	3 00

Respectfully submitted,  
WILLIAM C. WHITFORD, Treasurer.  
Alfred, N. Y.,  
December 2, 1923.

**THE SEVENTH DAY SABBATH**

C. T. FISHER—In his eightieth year

Holy Sabbath just begun,  
At the sixth day's setting sun.  
Sacred day of all most blest,  
Continuation of heavenly rest.

Crown this day most of all;  
God's gift to man before the fall,  
To remind him on his way,  
No more from sacred love to stray.

But live in closer touch, in love  
With all the heavenly hosts above.  
And here proclaim thy law divine  
In every hamlet, home, and clime.

Dearest sacred tie that binds  
All that's noble, pure, refined  
In closer bonds with love and cheer,  
And all thy holy law revere.

Death will drive all error away.  
There all will know God's sacred day.  
And love his holy law most of all,  
God's gift to man before the fall.

**EDUCATION SOCIETY'S PAGE**

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

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

**AN EXPLANATION**

In the RECORDER for October 22 the editor of this page was considerably amazed to read a clipping from the *Fiat Lux* of Alfred University considering his change of position. This matter appeared on this page only out of the kindness of heart of Dr. Gardiner and not at all with the knowledge of the secretary of the Education Society.

**IS THE TEACHER A DRONE?**

The other afternoon I was riding on a Western Maryland train from Baltimore to Westminster. At one of the stations a group of young teachers got on. As they were chatting and laughing like the most care-free folks in the world, the conductor came along. Evidently he knew them, for he stopped to chaff them a bit.

"Nothing to do now until tomorrow at nine. Hum, I wish I were a teacher!" he exclaimed.

"You wouldn't about the time you got your first salary check," one of them retorted.

Sometimes I have talked with men and women who calmly assumed that the teacher had an easy time of it, who calmly reckoned the teacher's day and week as identical with the hours and days spent behind the desk or before the class. There are drones in the educational line as there are in every professional group. Yet the true teacher broods over his or her charge as a true mother over her children. Any assumption, therefore, that the teacher enjoys a sinecure rests on an ignorance of the teacher's duties and obligations and devotion. William J. Holloway, assistant

State superintendent of schools of Maryland, hits once for all, I believe, this fallacious notion when he says:

"A group of teachers in a representative county in Maryland was asked to give impromptu replies to the charge that teachers, as a class, do not have to work as hard as persons in other professions or in business. Their reaction was vigorous, decided, and to the point. They resented the insinuation that the teacher's job is, relatively, a sinecure. They pointed out:

"1. That the cost and labor of preparation is greater than that required of any other worker receiving an equal salary. That this is true in Maryland can be learned by any one who will acquaint himself with our certification laws, the salary schedule for teachers, and with the requirements for admission to the other professions, the trades and industries, and the wage scales in these other fields.

"2. That the conscientious teacher works more hours per week than most other wage-earners. The six hours of legal classroom time by no means cover the day's work of the teacher. Even if they did, these six hours are, in their drain upon the teacher's energy, the equivalent of the full day of the clerk, the stenographer, the nurse, the barrister, the banker, the engineer, the farmer, or the worker in any other vocation.

"But the teacher's day is not over when the last lesson is said. There are papers to grade, lessons to plan, records to make, parents to see, conferences to attend, professional books and magazines to read, a continuous daily round of activity in the interest of his school that often takes him far into the night and seldom leaves him a Saturday to call his own.

"3. That workers in other professions, or in business are not required by law to secure additional preparation. The teacher must go to school all his life. No matter what his position or the grade of his certificate, he must attend summer school in an approved college or university at least once in four years. Besides, certain grades of certificates can be renewed only if the holder secures additional preparation every two or three years. In general, the teacher's tenure is dependent upon continuous growth in knowledge and skill.

"4. That the teacher, more so than any other member of society, must assume the

responsibility for the proper physical, moral, intellectual, and spiritual growth of future citizens of our great democracy. Forty of them every year, and not forty acting like one, but oftentimes one acting like forty! The teachers, of all people, must always be cognizant of the fact that every child is a unique, human individual. No other person precisely similar in body or mind has ever existed, or ever will exist. The teacher is working with growing boys and girls, all different, in a process certainly more intricate and important than that of fashioning garments, setting type, operating a switchboard, keeping books, counting money, laying bricks, or selling merchandise,—to mention only a few of the activities competing for the young man's or young woman's services. The teacher gives to this task more time, week in and week out, than is devoted to their labors by the workers in other fields of human endeavor. No one can rightfully charge the teachers with being the drones of society. They are the world's best workers, and the most willing. They give long hours to their work, but gladly. Theirs is the greatest contribution to human welfare."

**"THE BIBLE, WHAT IT MEANS," SUBJECT OF REV. G. E. FIFIELD IN CLOSING WEEK OF PRAYER**

Rev. G. E. Fifield, of Battle Creek, delivered the first of his series of lectures in chapel on Friday morning, November 16. He took as his subject, "The Bible, What It Means," and mentioned the different views men take of the Bible. Some consider the Bible the work of bad, bold, selfish men. Others believe it to be the expression of the ideals of good men. The third class believe that the writers were used by God as instruments only. But the truth remains that God spoke in human language. He spoke from the known to the unknown; from the physical to the spiritual. He also compared the spiritual with the spiritual. By the revelation that comes through these two comparisons arises the control of Christ over the lives of men. As a definition of the Bible Mr. Fifield said, "The Bible is the Book of spiritual Biology."

This address was certainly appropriate as a part of the ending of the Week of Prayer.

On Friday night, November 16, Rev.

George Fifield delivered the second of his series of addresses to a large group of college students and townspeople in the college gymnasium.

Reverend Fifield, who is the pastor of the Seventh Day Baptist Church at Battle Creek, Mich., was secured by the cabinets of the Y. W. C. A. and Y. M. C. A. to deliver a series of three addresses here at Milton as a fitting climax to the observance of Prayer Week.

The topic of his second address was, "Partaking of the Divine Nature," his text being from 1 Peter 1. He brought out many old thoughts but presented them in such an original manner that he started us all to serious thinking.

All who heard Reverend Fifield considered his series of lectures extremely interesting and helpful.—*Milton College Review*.

**OLDEST GRADUATE OF MILTON DIES**

The earliest class graduated from this institution, then known as Milton Academy, was the class of 1856. There were three members, Susan E. Burdick, Chloe Curtis Whitford, the mother of President Alfred E. Whitford, and Ruth A. Graham. Both Miss Burdick and Mrs. Whitford have been dead many years. Miss Graham passed away in Chicago, last week at the age of 87 years, and was buried in the Otter Creek Cemetery, November 15, 1923.

Miss Graham's father was William Graham, and her early home was in the brick house near Koshkonong, formerly called Graham's Station. After leaving Milton she taught in the public schools of Chicago for a number of years. Later she pursued a medical course and received her M. D. from Rush Medical College. She practiced her profession in Chicago for several years and in Fort Atkinson one year.

Miss Graham was an unusual woman of strong personality, much beloved by her friends and relatives. She was always busy with some deed of helpfulness for others. In the late sixties she and her sister raised the money and erected the church building now known as the Otter Creek church. This sister, Mrs. George Wentworth, of California, survives her.—*Milton College Review*.

"Greatness lies not in being strong, but in the right using of strength."

**BIBLE TEACHINGS ABOUT WAR**

One of the speakers in his address at the North Loup Conference made some very good points on learning, but when he came to speak of war he says "there is today a praiseworthy effort upon the part of many individuals and organizations to drive war from the world"; and then in a following sentence he declared: "But if I get the message of the Master aright we ought not to strive for the abolition of war directly, any more than we should strive for happiness directly. We should aim our arrows at the spirit that lies back of war. Oppression and injustice tolerated by public opinion are worse than war."

That is just what is the matter: Public opinion is in favor of war and the maintenance of armies and navies. The old doctrine, "in time of peace prepare for war," is universally held to. The advocates of peace have been striving through all the years to educate the people up to the teachings of Jesus that we are to love our enemies, pray for them that spitefully use us and persecute us, etc. How can we love our enemies and at the same time prepare to fight them? One great obstacle in the way of universal peace is our false teaching. We have been, and continue to be, taught that wars in defense of our liberties are justifiable; that Jehovah was a God of war, and commanded the Israelites to destroy their enemies, root and branch,—even the women and children! If such was the character of God, how can we reconcile such a conception of the Deity with the teachings of Christ the Son of God? Such a conception makes the Old Testament antagonize the New Testament. The only way to make them harmonize is to conclude that the men of that early period had a wrong understanding of how God dealt with men and nations. Their idea was that when prosperity attended them, it was through divine interposition and destruction of their enemies. When adversity came upon them then God was angry with them and suffered their enemies to overthrow them. The Christian world is slow to believe that while God is a God of Justice, he can be at the same time a God of Love. Christ came into the world to exemplify the great principle of the love of God. "God so loved the world that he sent his only begotten Son into the world" to redeem it.

He is not willing that any should perish; but that men may have eternal life.

Christ taught emphatically this great underlying principle: Love to God and to love thy neighbor as thyself, that on these two precepts hang all the law and the prophets. In his Sermon on the Mount he specifies what character a person must possess to claim the title of Christian; and among these specifications he makes very plain our duty towards our enemies. If you love them only, who love you, what reward have you? Do not the publicans and sinners the same? It is not surprising when we consider all the false teachings of the past, that the spirit of warfare is so universal, and that standing armies and navies are considered absolutely essential to the maintenance of our liberties. We know of no other way. Yet an effort is being made by the different nations to establish a League or World Court, to try and settle differences, without resort to war. The experiences of the past few years, the enormous expense and sacrifice of human lives, has taught us the futility of war, and that it is time we tried a different plan. The Christian Church is learning the inconsistency of sending missionaries to foreign lands with the Bible in one hand and the sword in the other. We can not win men to Christ by first knocking them down with a club. Yet it seems sometimes the only way to soften men's hearts. St. Paul says: "The weapons of our warfare are not carnal, but spiritual; mighty through God to the pulling down of strongholds."

G.

Thirty-four members of a Negro theatrical company took passage for England on the Cunarder Albania not long ago. Certain of the white passengers protested to the captain against eating in the same room with the Negroes. He compromised by putting up screens in the dining room between the two races. But after two days on board, the Negro performers had made themselves so popular by their part in the ship's concert that their white fellow passengers changed their attitude, and some of them even apologized for their previous conduct. After all, even the colored man ultimately is going to be rated everywhere by what he can do and what he is and not by his complexion.—*Christian Work*.



**YOUNG PEOPLE'S WORK**

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

**ADVENT LESSONS**

MRS. E. D. VAN HORN

Christian Endeavor Topic for Sabbath Day,  
December 22, 1923

DAILY READINGS

- Sunday—God with us (John 1: 1, 14)
- Monday—The wise seek Christ (Mark 1: 35-39)
- Tuesday—The King (Rev. 19: 1-16)
- Wednesday—Worship (Heb. 1: 6)
- Thursday—The battle begun (Rev. 12: 1-12)
- Friday—God's providence (Ps. 121: 1-8)
- Sabbath Day—Topic, Advent Lessons from Bethlehem (Matt. 2: 1-12)

LESSONS FROM BETHLEHEM

In speaking of Bethlehem we refer not only to the little town but to the great event which took place there.

1. What lesson of worship does Bethlehem teach?

"The Lord manifested to the sage, the sovereign, is now manifest to the shepherd. This last was peculiarly significant of the genius of Christianity. The people need Christ. They have their share of sin and suffering. They deeply need the grace, consolations, and strengthening of the gospel. The people are capable of Christ. Without the intellectual distinction of the Magi, or the social eminence of Herod they have the essential greatness of soul which renders them capable of Christ and of his greatest gifts. The people rejoice in Christ. 'The shepherds returned, glorifying and praising God for all the things that they had seen and heard.' From that day to this a new glory has shone on all common scenes, a new joy has filled the common heart that has been opened to the Prince of Peace, the Savior of the World."

2. What lesson of giving does Bethlehem teach?

"A few days ago there was performed in the hall of Lincoln's Inn, London, a mystery play called 'Eager Heart.' The story is briefly this: Eager Heart is a poor maiden living in a wayside cottage, who has heard that the king is going to pass that way, and that he will take up his quarters for a night

somewhere in the neighborhood. With all diligence she prepares the best room in her cottage for his reception, hoping that she may be the favored one whom he will honor with a visit. Her two sisters, Eager Fame and Eager Sense, deride her expectations, and assure her that the king would never condescend to enter so humble an abode, and that he will as a matter of course, seek hospitality with some of the great folk in that part of the country. She however, has a strong premonition that her hopes are not ill-founded, and goes on with her preparations.

"When all is ready, a knock is heard at the door, and a poor woman with an infant at her breast, begs the charity of a night's lodging. Eager Heart, sad and disappointed, yet feeling that she can not refuse such a request, gives up to the distressed wayfarers the room which she had prepared for the king; and then goes forth into the night in the hopes of meeting him and at least expressing her goodwill to have entertained him had it been possible. On her way she meets a company of shepherds, who tell her they have seen a vision of angels who have assured them that the king has already come, and is in the village. And as they return, they are joined by another pilgrim band of eastern princes, who are making their way, guided by a heavenly light, to pay homage to their sovereign lord. Needless to say, it is to the cottage of Eager Heart herself that they are guided. The infant is himself the king, and the homeless woman is the queen mother."

3. How does Bethlehem teach the value of the child?

"There are not many texts in the Bible with which Christians from the highest to the lowest, from the aged to the young child who can but just speak, are more familiar than they are with this. We learn more or less about our Lord's cradle almost as soon as we are out of our own cradles. That one part of the gospel history we know, even when the rest has slipped out of our memory."

"We find room for him when we find room for his little ones."

"And a little child shall lead them." Isa. 11: 6.

"Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18: 3.

Quotations taken from "Great Texts of the Bible," Dr. Hastings.  
*White Cloud, Mich.*

**A THOUGHT FOR THE QUIET HOUR**

LYLE CRANDALL

We are told in the beautiful story of the birth of Jesus that the wise men from the East, guided by a star, came seeking for him, and found him. The world is in a very chaotic condition at the present time. Nations are at strife with each other, there is distrust and unbelief on every hand. They seem to have forgotten Christ, and are trying to settle their problems in their own strength and in their own way, leaving him out of them entirely. They do not need his help, advice and counsel. But what the world needs more than anything else in this critical time is to "seek Jesus," as did the wise men of old. Young people, *we* are the *stars* to guide men to him, so we have a tremendous responsibility on our shoulders. At this Christmas season, let us re-consecrate our lives more fully than ever before to the Master's work, that we may be true "stars," guiding the world to Jesus, for he and he only can solve their problems.

**JUNIOR WORK**

Purchase a notebook (10c) for each officer and chairman. Let one of the Junior Committee clip the articles about work for the officers and committees from the *Junior Christian Endeavor World* and give to each officer or chairman to paste in their books leaving a blank space below each clipping to write the success the plan meets with when carried out in their society. These scrap books should be kept in the Junior room where they can be referred to at any time. Original plans can also be written in the book. You will soon find these committee scrap books indispensable.

ELISABETH KENYON,  
*Junior Superintendent.*

**INTERMEDIATE GOALS FOR 1923-24**

Purpose:

Our purpose shall be to adopt the Friends of Christ Campaign prescribed by the United Society of Christian Endeavor.

Records:

The society shall register its accomplishments on the Efficiency Chart.

Aim:

Every society striving to make at least 250 points or scores on the goals as listed below. Rating shall be made also for these on the Efficiency Chart.

Each society is urged to choose a rival among the societies in the denomination and compete against it for points of rating.

Reports:

Each society shall make a report to the Intermediate Christian Endeavor superintendent not later than June 30, 1924. From these reports the awarding of the banners will be determined.

RATES FOR SCORING POINTS

- I. More Intermediate Societies in the denomination. Points
  - For each society who assists in organizing a new society ..... 30
- II. Increased membership in each society.
  - For each new member gained in the year 1923-24 ..... 5
- III. Better Prayer Meetings.
  - For each Regular Intermediate Christian Endeavor Prayer Meeting conducted on plans that are different from any plans used in the last six months ..... 5
  - For each 25% of members who regularly take part in the regular prayer meeting ..... 5
  - If the regular attendance to weekly meetings is 75% of membership additional credit of ..... 5
  - If each active member of the society leads at least one meeting during the year (total of) ..... 5
- IV. Better Business Meetings.
  - If the society holds regular monthly business meetings which do not supplant the regular prayer meeting ..... 5
  - For societies whose chairman of committees present regular written reports at the business meetings ..... 10
- V. Better Socials.
  - For each society that holds at least six Intermediate Christian Endeavor socials during the year, four of which are conducted from plans that are different from any used in the preceding six months ..... 10
- VI. Better Athletics.
  - For each athletic team formed from the society ..... 10
  - For each match game played, additional ..... 5
- VII. Better Efficiency.
  - For keeping the Increase and Efficiency Chart on display in the society room.. 10
  - For each 10% attained on the chart ... 1
- VIII. Every Society in the RECORDER Reading Contest.
  - For adopting and promoting the RECORDER Reading Contest ..... 50
- IX. Greater Interest in Missions.
  - When the society's gifts to missions amounts to 50 cents per member for the year ..... 10
  - If the gifts amount to \$1.00 per member. etc. .... 20
  - For conducting a Mission Study Class.. 10

- X. 100% Church Attendance.  
For each 25% of membership that regularly attends the regular services of the church . . . . . 5  
(If 100% attend the credit will be 20 points, if 75% attend the credit will be 15 etc.)
- XI. More Quiet Hour Comrades.  
For each member of the society who is already a member of the Comrades of the Quiet Hour . . . . . 3  
For each new comrade of the Quiet Hour enrolled . . . . . 6
- XII. More Members of the Tenth Legion.  
For each member of the society already enrolled as a member of the Tenth Legion . . . . . 3  
For each member of the society newly enrolled as a member of the Tenth Legion . . . . . 6
- XIII. A Christian Endeavor Expert Class in Each Society.  
For each society conducting a class in Expert Endeavor . . . . . 10  
For each new Christian Endeavor Expert in the society . . . . . 6  
For each Christian Endeavor Expert already enrolled . . . . . 3
- XIV. More Attention to the Subject of Life Enlistment.  
For at least an annual meeting on the subject of Life Enlistment for Christian Service . . . . . 10
- XV. An Effort to Bring Every Member to Christ.  
For each member of the society won for Christ and brought into church membership during the year . . . . . 10
- XVI. Definite Tasks for All.  
For each society who assigns a definite task to each active member for the whole year, such as officer, chairman or member of some committee . . . . . 10
- XVII. Every Society Co-operating in state and county work.  
For each society which contributes a sum amounting to twenty-five cents per member to state or county Christian Endeavor work . . . . . 10  
For each additional twenty-five cents per member . . . . . 10  
For each member of the society who is a subscriber to the *Christian Endeavor World* . . . . . 10
- EXTRA—For each society whose report is posted on or before June 25, 1924 . . . 10

**A PRAYER MEETING COMMITTEE PLAN**

(This "Feast" would be just as appropriate for Christmas or New Years as for Thanksgiving. R. C. B.)

Our Prayer Meeting Committee is planning for a special service, November 24, at our regular Christian Endeavor meeting.

The program is to be led by the four members of the committee and the program is as follows:

- Pre-Prayer Service at 3.45 p. m.  
Regular meeting at 4.00 p. m. started by singing two songs.
- Information Committee's report.  
Business (if any).  
Collection followed by one song.  
Topic—"What We Thank God for," Ps. 103: 1-22. Read by the two boys on the committee.
- Sentence Prayers in charge of one member of committee.
- Song.
- Recitation or reading by one member of committee.
- Leader's Talk.  
Song.
- Testimonies in courses interspersed with singing.
- Song and Christian Endeavor Benediction.

For our testimony meeting we have planned to have cards, decorated by one of our Christian Endeavor members, suitable for Thanksgiving place cards. Each person present will receive one of these cards.

We have planned for five courses to our feast so these cards will be divided into courses and the name of one article to be found on a Thanksgiving table will be written on each card, and numbered so that each person present will take part and know just when his turn comes and under which course. I am thinking of writing the menu on the blackboard then as each person takes part the others will know which part of the feast he or she represents.

We are anticipating a good lively meeting with no time wasted and hope we will not be disappointed.

MRS. BLANCHE BURDICK,  
*Chairman of Prayer Meeting Committee.*  
*Ashaway, R. I.*

**WHAT TRAINING DOES CHRISTIAN ENDEAVOR OFFER FOR YOUNG PEOPLE?**

DOROTHY LARKIN

(Read at the quarterly meeting at Albion, Wis., October 20, 1923.)

Many times in prayer meetings or in similar church gatherings, we hear a person say something which is just what we have had in our minds but have been too timid to express it before others. What is the difference between these two people—the one with the unuttered thought, and the other who is able to express himself so well.

He who has been brought up in the church, and has been in the habit of talking in Christian Endeavor meetings, and in

**A PIONEER'S GOOD LETTER**

For Pioneer Day, Nortonville, Kan.

DEAR FRIENDS IN NORTONVILLE:

Mrs. Ellen Stillman Vincent has informed me that the Seventh Day Baptist Church at Nortonville, Kan., is to have a pioneer gathering August 4, 1923, and I am asked to say something about the early days of the church.

The church then known in the denomination as the Seventh Day Baptist Church of Pardee, Kan., gave me a call to become its pastor. I accepted, although then I was resting a little while at my father's home, Salem, N. J. On Thanksgiving Day, 1868, with my wife, and son of two years, I arrived in Atchison, Kan., to begin my work.

We found the church organized with some thirty members, and holding services in the schoolhouse on Seventh Day Lane, as the place was called at that time. Blessed be God we soon began good revival meetings.

The power of the Holy Spirit of God was soon manifest. On Sabbath, February 6, 1869, twelve were received for baptism and church membership. The next day, February 7, these twelve were baptized in the name of the Father, Son and Holy Spirit. The water was cold but the hearts were warm and it was a joyous occasion for all. Of the twelve Stephen and James Stites are unknown to me. Six have died: James Davison, Charles G. Wheeler, Edgar and Bert Griffin, and Willie and Jessie Titsworth. Four are living: Lesley and Georgiana Randolph, Margaret Stillman Hummel and Adeline Wheeler Randolph. Mrs. Hummel is now a member of the Boulder Church, also her husband and son.

Most of the eighteen and one-half years resident in Kansas I was pastor of the church with three months each year as missionary in Kansas, Nebraska and Missouri. The last few years our Missionary Board wished me to spend all my time as missionary. This I did until a breakdown came which made it seem for a time that I could never preach again.

Well, enough of this personal record. Praise God from whom all spiritual blessings flow. At times we had very special spiritual meetings reviving all of us, encouraging our young people reared in Christian homes to publicly confess Christ, and arousing others who had given little attention to religious services. Thus the mem-

prayer meeting, is the one who can speak with perfect ease.

Christian Endeavor trains one in private prayer and Bible reading. It is hard to face the work of everyday without the influence of a few, thoughtful, quiet moments with our own hearts, and with God. As John Timothy Stone has said, "Do not meet other people, even those of your own home, until you have first met the great guest and honored companion of your life—Jesus Christ. Meet him alone. Meet him regularly. Meet him with his open Book of Counsel before you and face the regular and irregular duties of each day, with the influence of his personality, definitely controlling your every act" . . . . !

Loyalty to Christ and the Church, leadership and practical Christian service of all kinds, the very important factors which help to make the "all-round" Christian, are all emphasized in the Christian Endeavor work.

One of the most important phases of training which Christian Endeavor offers, is that of Christian fellowship with workers of our own, and of other churches and denominations. In our daily life, in the little deeds which we do, and in our contact with friends, may we live out the true spirit of the Christ we are trying to follow. Many times we become discouraged and are inclined to give up; but we find that the "surest way *not* to fail, is to determine to succeed!"

Here is something which has meant much to me, and which I pass on to you.

T'AIN'T

"T'aint what we *have*  
But what we *give*,  
T'aint where we are  
But how we live,  
T'aint what we do  
But how we do it,  
That makes this life  
Worth goin' through it."

Foreign newspapers seem to be disturbed because the American army of tourists this year did not scatter its gold with prodigal hand. Perhaps the most amusing lament is that the Americans called for much less alcoholic liquor than the hotels keepers had been led to expect. Most of the visitors were content to eat at inexpensive grills and drink mineral water instead of wine.—*Youth's Companion.*

bership of the church was increased, and strengthened for efficient work for Christ.

An incident comes vividly to mind. One night a godless young man became so thoroughly convicted that he attracted much attention. All did the best possible for him. But the next day his old wicked nature arose and he said to the boys, "I just made a fool of myself last night."

Soon after he went to Texas; got into trouble and was shot dead. Thus he threw his life away instead of accepting Christ and living to be a Christian useful man.

In the year 1857 and very soon after Deacon Dennis Saunders and his three daughters, Mrs. Griffin, Mrs. David Stillman and Mrs. Melworth Stillman; also Uncle Perry Stillman and his three sons, David, Joseph and Melworth, my brother Joshua Wheeler, Samuel Petty and Isaac Maris, all made their way to Kansas. These with their fences and houses made the only "lane" in the county. It was well-known as the "Seventh Day Lane."

It is not in my mind what year Rev. Mr. Randolph got to Kansas and helped to get the church well started. Unfortunately he came to death by an accident as he was bringing a load of lumber from Atchison. It fell to my lot to be the next pastor.

For many years the schoolhouse was the place for church services and for church business meetings. The many precious meetings amid the many conversions in that house come strongly to my mind. Praise the Lord, as the country advanced the church also advanced. The railroad and Nortonville came into existence. The schoolhouse was forsaken. A house of worship was built on a prominent corner toward Nortonville and after a time was moved into town.

Thanks be to God these past sixty-five years of Kansas Sabbath-keeping people have been a moral and religious light and influence to all the country about them. The church has brought many, very many, young people reared in Christian homes to publicly confess Christ. Also it has brought many others to realize a new spiritual birth with Jesus as their Savior. Thus from time to time the church has received new members. It now has 153 resident members and 63 non-resident members, 216 in all.

This closing word: Let all earnestly pray God to answer prayers offered in the years

gone by, and the prayers now offered, that this Seventh Day Baptist Church shall increase in spiritual power, and that all its members shall gain the victory and cross the line into eternal glory with Jesus and all the redeemed.

Your brother in Christ.

SAMUEL R. WHEELER.

Boulder, Colo.,  
July, 1923.

### REMEDY FOR BUSINESS TROUBLES

Christ is the only hope of salvation in our industrial and commercial life.

Here it is very dark. The most hopeful see little light. Must industry always be organized on a war basis, employe ranged against employer? Must we always have these sickening alternations of frenzied production with high prices followed by depression and unemployment with the poor ground and pinched in both processes? What can save us from this situation? What would it not mean for the world to have in it a church made of men and women who believe with all their souls—and are not afraid to say so to business leaders and working men and social theorists and all the world—that the only way out is the way of Christ, the way of frankly accepting Christ's ideals as the way to do business, putting service in place of profits as the standard of success, putting and keeping personal and human interests above all property interests, humanizing and Christianizing the whole business and industrial order. Brave voices, some of them outside the church, in the commercial world itself are proclaiming that the way of Christ is the only way of hope. Must not we too—whose business it is to believe utterly in Christ and to proclaim that faith—must not we, too, stand up and say to the whole business and industrial community: "You are doomed unless at any cost you take the way of Christ, the way of service, of openness, of humanness, which he taught. It will cost you much to reconstruct business and industry, to move it on to a basis of service first. But it is the only way by which business can be saved."—*William P. Merrill, in the Continent.*

TALE-BEARER

I know not which is the worse, the hearer of tales or the receiver.—*F. Page.*

## CHILDREN'S PAGE

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

### WINTER JEWELS

A million little diamonds  
Twinkled on the trees:  
And all the little maidens said,  
"A jewel, if you please!"

But while they held their hands outstretched  
To catch the diamonds gay,  
A million little sunbeams came  
And stole them all away.

### LESSONS FROM CHRISTMAS

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,  
December 22, 1923

DAILY READINGS

Sunday—King Jesus (Matt. 2: 1, 2)  
Monday—No room for Jesus (Luke 2: 7)  
Tuesday—Angels are interested (Luke 2: 9)  
Wednesday—Life should be joyous (Luke 2: 10)  
Thursday—God comes to man (Luke 2: 11)  
Friday—God wants peace (Luke 2: 14)  
Sabbath Day—Topic, "Lesson from the First  
Christmas" (Luke 2: 8-20)

### LESSONS FROM THE FIRST CHRISTMAS

MARGARET DAVIS

Former Assistant Superintendent of the Ash-  
away Junior Society

DEAR BOYS AND GIRLS:

I wonder if any of you have tiny babies in your homes. Maybe you have had, and now they are grown to be big girls and boys. Does your little baby sister, or brother, have a nice snowy white bed? I just know it does. When that dear little baby came to your home your mother had a nice warm bed and everything ready to make it comfortable.

Did you ever think how it was when Jesus was born? His father and mother had gone to Bethlehem. There was no place for them in the hotel, so some kind friends took them to a stable. Here, where the cows and horses were feeding, the baby Jesus was born. He was wrapped in soft clothes and laid on a bed of straw in the manger.

Jesus grew to be a boy. Don't you think he must have been a nice playmate, always

playing fair with his little friends, always kind and gentle to everyone he knew?

Of course we all know what Christmas is. Christ's birthday is Christmas, isn't it? When we have a birthday we are very happy, and other people are happy with us. Something else, too. On our birthdays mothers usually make us a nice big birthday cake with candles on it. How happy we are!

Now shouldn't we be happy on Jesus' birthday? Shouldn't we try to be happy and good all the year? Then, too, we are happy when a darling little baby comes into our homes, aren't we? Can't you imagine how happy people were when Jesus was born? I just wish I could have been there that first Christmas day, don't you?

Now, what are some of the lessons we can get from this first Christmas?

First, we learn from this Christmas lesson that God so loved the world that he gave his only Son that we might live good lives. Jesus was, and is still, our example.

We read in our lesson about the angels coming to shepherds out in the fields and telling them about the baby, and where he was. Then when the shepherds saw the baby they went out and told others what they had seen. There are many girls and boys in the world today who don't know of Jesus and his love for us. Should not we ourselves tell them, and should we not help to send someone as a missionary to lands far over the sea?

In another place in the Bible we read of the wise men bringing presents to the child Jesus. Could you guess what is the biggest present we could bring to Jesus this Christmas season? That gift is our own hearts. When we do this we will want to do kind, loving helpful things for others,—for our parents, teachers, friends, and our enemies as well as our friends. Let us remember when we are doing some kind deed to someone else we are doing it for Jesus.

I know every Junior can think of something to do on Jesus' birthday that will be pleasing to him, something which will be helping someone else. Perhaps it is your parents, or your teacher, or your superintendent that needs your kind word, your cheery smile.

Have a happy Christmas by making someone else happy.

Juniors for Jesus!

Boston, Mass.

The Jackson Center Society have quite a number on their roll. They have very good meetings and all seem anxious to lead. They have tried the Pennie Posy and made a success of that; they had a lively service. They now have two classes, the boys wear red ribbons and the girls blue and the side that brings the most to the meetings will have a social.

### SMILING IN SELF-DEFENSE

"Did the postman come before you left home?"

The young saleswoman setting her stock in order for the day, turn inquiring eyes on the girl who stood beside her. "Why no," she said. "He never comes till long after I leave. What made you ask?"

"Because by your looks I thought you must have got word of a legacy. You came in smiling all over."

"Oh!" said the other. "I see. No, I didn't get word of a legacy. In fact, the stove wouldn't draw this morning, and I had a rather poor apology for breakfast, and the day is so dismal that I thought the safe thing was to smile—in self-defense, you know."

"In self-defense?" the first speaker repeated doubtfully. "Nellie, you're the queerest girl I know. What on earth do you mean?"

"I'll tell you," Nellie said, her hands busy as she talked. "I found out some time ago that if you were feeling rather discouraged or depressed it wasn't safe to let it show in your face. I've had customers come up to me when I was looking that way, and I'd see their expressions change, as if their faces were mirrors giving back a reflection of mine, and then the first thing I'd know, they'd be speaking sharply and acting ill-natured."

The other girl listened as if her friend was giving her a new idea.

"If you're feeling cheerful," Nellie continued, "your expression is pretty sure to look out for itself. You don't need to bother about it. But if you are blue, then you need to smile in self-defense. Customers have a way of mistaking a solemn expression for bad temper, and giving it back to you in good measure. I used to wonder why it was that if a day started wrong, it kept on wrong till bedtime. But now I understand, and in self-defense I

smile and keep smiling, and my bad luck generally ends where it began. If you're smiling when a customer comes up to you it's not long before she is smiling, too, and everything is all right. That's why I call it smiling in self-defense."

The other girl said nothing. But a little later when the first customer of the day approached the handkerchief counter, two smiling saleswomen looked in her direction, and when the customer asked to look at linen handkerchiefs with the initial T, she too, was smiling.—*Martha Oleson in The Girls' Companion.*

### THE BOYHOOD OF JESUS

#### Lesson Six.—Bed-Time Stories

Text—Luke 2: 39-40

Miss Alice, glancing around the table, saw that each little member of her class was ready, then she said, "Every little head bowed, every little hand folded, and every little eye shut tight.

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

#### REVIEW

"Today, you may answer my questions all together," Miss Alice said.

"What was our baby's name?"

"Jesus."

"What was his father's name?"

"Joseph."

"And his mother's?"

"Mary."

"Who gave the baby to Mary and Joseph?"

"God."

"What did Simeon do for Jesus?"

"Prayed for him."

"Where was Simeon?"

"In the temple."

#### THE STORY

Mary and Joseph took their baby king and went to far away Egypt to live. Here God kept them safe from the wicked king, Herod, and in time this wicked king died. When Mary and Joseph heard that the bad king was dead, they said they would go home to their own country. Their home was in a little village called Nazareth. The village was as pretty as its name. Nazareth lay nestled among the hills. Perhaps when

Jesus was a boy just about as big as you, he could look out of the windows of his home and see a hill almost like our big hill.

The country where Jesus lived was a very warm country, really hot all the time. The houses that the people lived in were quite different from our houses. They usually had flat roofs with perhaps a wall around to keep little boys and girls from falling off. The roof was the coolest, quietest place in the evening, and then Mary and Joseph and little boy Jesus would go up to rest after their hard day's work.

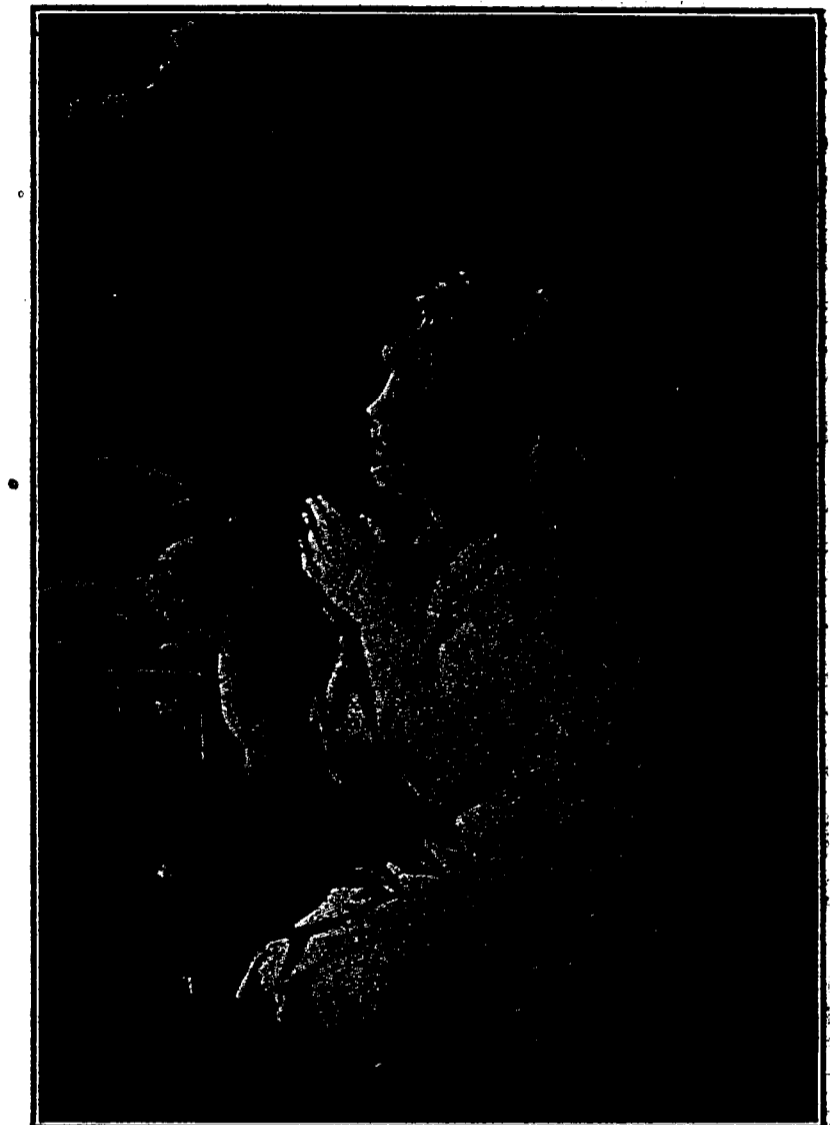
Perhaps Jesus' papa would have a nap lying on his big mattress spread on the roof. His mother, too, would be tired from washing and sweeping and cooking and she would rest on another couch with Jesus beside her.

Jesus was a very thoughtful boy and many questions came into his mind. One of his biggest questions was to know what was on the other side of the big hill behind which the sun went down. It seemed to him as if the whole world was over there. Mary told Jesus that on the other side of that big hill was the sea, the great sea, on which sailed the big ships, going from one city to another. Jesus coaxed his mother to tell him all about these ships and how the beautiful sea looked. How, he wished he were big and could sail in the splendid ships.

And while Mary was telling him about the ships, it was growing darker and darker; the twinkling stars came out one by one and pretty soon the silvery new moon hung glimmering in the western sky. Jesus and his mother sat together, listening to the evening noises, so soothing to tired minds and bodies, the chirp of the crickets in the grass, the peeping of the frogs in the brook. The noises made Jesus sleepy. He snuggled up closer to mother and whispered, "Mother dear, tell me a story."

Did you ever ask mother for a story? Mary put her arms around her little boy and hugging him up tight to her began a most wonderful story. Mary never forgot what the angel had told her and if Jesus was to grow up to be a king she must help him to grow to be the right kind of a king. She told him stories about the kings who had lived many years before and the brave things they had done. She told him about his great, great, grandfathers and what noble

men they were. Perhaps your mother has told you the true fairy story about the little boy who killed the great big giant? That little boy was one of Jesus' great, great, great, grandfathers. Tonight, at story time, you ask mother to tell you that story again. And ask mother also for the story of little Samue'.



Then Mary told Jesus about the tiny little baby that was hidden in a cunning little basket on the edge of the water. Did mother ever tell you that story, too? If you ask her, she will tell you the story, the very same story Jesus' mother told him that cool night on the porch roof.

Jesus was so happy listening to these stories that he forgot everything about bed-time and all at once he was fast asleep on the couch on the roof. Mary kissed her boy very tenderly and without waking him carried him to his own little bed downstairs. Jesus dreamed all sorts of happy dreams, I am sure, about ships and giants and little babies.

Let's play that each one of us has a baby asleep in our arms, the way Mary held little Jesus, and we will very softly sing him our Love Song:

Jesus loves me, this I know,  
 For the Bible tells me so,  
 Little ones to him belong,  
 They are weak, but he is strong.  
 Yes, Jesus loves me,  
 Yes, Jesus loves me,  
 Yes, Jesus loves me,  
 The Bible tells me so.

Miss Alice drew from her Surprise Basket papers for each, with a skeleton outline of an oriental house. "This," she explained, "is a picture of a house something like the one Jesus lived in. I think you will want to paint your houses brown," and she handed out brown colored pencils.

Turning to the blackboard a few minutes later, she inserted in the outline house there, two windows and a door, instructing the children to do the same on their papers. She also drew a few lines to suggest a mattress couch on the roof, which the children copied on their houses.

When each paper was completed and placed in front of them on the table, Miss Alice suggested, softly, "Every little head bowed, every little hand folded, every little eye shut tight. Dear Father, help us to love our mothers as Jesus loved his mother. Amen."

See the little flakes of light  
 Tiny friends dressed all in white.  
 Flying swiftly through the air,  
 Bringing whiteness everywhere.

See them whirling round and round.  
 On their journey to the ground.  
 To the clouds "Good-bye!" they say:  
 "With the winds we go to play."

Now they're lying soft and still  
 On roof, ground, and window-sill.  
 Fast asleep in robes of white,  
 Star-crowned friends-thy dreams-good night.  
 —Primary Plans.

### CHILDREN IN TURKEY AND PERSIA

MRS. SADIE L. WEST

Junior Superintendent

[The following article on the topic for Sabbath day, December 15, was received too late for publication in the issue of December 3, and so is printed in this issue in hopes that many of the societies which receive this copy of the RECORDER before the fifteenth will be able to use it.—E. K.]

The children in Turkey and Persia live a very different life from the life of our children in America. In these countries the

people are mostly Mohammedan, who teach their children to hate Christians. The Armenians who are the oldest Christian people live in Turkey but their lives are never safe.

The missionaries in Turkey seem to make converts very slowly, because those who come to believe in Christ dare not confess him publicly for fear the Mohammedans will kill them. Those who have Bibles must read them secretly.

In Persia the girls are betrothed when very young and are some times married before ten years old.

The people live in villages to protect themselves from bands of robbers. Houses are made of mud. The poor have no furniture or dishes. The floor serves the purpose of bed, chairs and table. A mattress and quilt unrolled at night and spread on the floor serves for a bed. And the very poor use a thin, flat cake for their plate to hold food, then eat the plate last.

For more information about these peoples and their countries see Carpenter's Geographical Readers. This would be work for the Information Committee. Memorize John 21:15, and tell who spoke those words and to whom, and where and when

What can we do for these children?

What is the work of the Near East Relief?

Mama: "Willie, where are your manners?"

Willie: "Well, if I waste them now, I won't have any when company comes."

"Well, I came down with flying colors, anyhow," said the painter who fell off of a scaffold with a pail of paint in each hand.  
 —Ex.

"Look, daddy," said a little six-year-old, "I pulled this cornstalk right up all myself."

"My, but you are strong!" said his father.

"I guess I am, daddy. The whole world had hold of the other end of it."—*Boston Transcript*.

#### THE PLAY-BOY

"Are you first in anything at school, Earlie?"

"First out of the building when the bell rings."—*New Orleans Times-Democrat*.

## SABBATH SCHOOL

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

### FIFTIETH ANNUAL REPORT OF THE SABBATH SCHOOL BOARD OF THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

From July 1, 1922, to June 30, 1923

It is with deep feelings of gratitude to our heavenly Father for the many evidences we have of his watchful protection over us and his patient forbearance with us for our many mistakes and the halting service with which we seek to honor him, and a prayer that his guidance may still be given us, that we present this semicentennial report of the Sabbath School Board of the Seventh Day Baptist General Conference.

The fifty years that have elapsed since the formation of the Sabbath school department of our denominational work have brought with them many changes in the plans and the scope of religious education with which this board is vitally interested.

All praise should be given to those pioneer leaders whose vision of the importance of careful religious training for the child outside of the home placed our denomination in the fore-front amongst religious people, in Bible school work. The foundation was well laid and provided for the enlarging of the superstructure that was to be built during the oncoming years.

The vision has expanded as each succeeding decade has added its part to the unfolding program of the task before us, and whether or not the more recent methods that have been employed have been in any way superior to those used by our fathers and grandfathers, they have, at least, been along the lines of advanced thought and practices in the educational field, and abreast those used by other religious bodies in their progressive efforts to reach a higher level in religious education.

Because of certain limitations the activities of the Sabbath School Board do not undergo radical changes. Their modifications are more in the nature of evolution than revolution. While reports from year to year are very similar, yet when they are

compared in groups of several years it will be seen that there has been a steady progress and advancement along definite lines.

The work for the year has been accomplished through actions taken by the board at the regular stated meetings, and at several special and adjourned meetings, held during the year, by the officers of the board, by several standing committees, by a corps of competent and devoted editors to whom we are greatly indebted, by specially appointed representatives who are selected for definite purposes and by a full-time field representative, who, in his four years of service in this capacity, has done much to raise the standard of Sabbath school work amongst us. His annual statement is appended to and made a part of this report.

#### FINANCIAL STATEMENT

And still we are calling for funds to prosecute the work that falls to the lot of this board! As in former years, so the year just passed, the monies that have been contributed for the carrying on of this work have been inadequate for the needs, and for the proposed program, and as a result we are obliged to again admit that there is a deficit in our treasury.

The failure of the denomination to reach the mark of the New Forward Movement apportionment works a corresponding hardship on all our boards and societies. The Sabbath School Board is no exception, for, basing its budget on the expected contributions from the people, the program outlined one year ago depended upon the realization of the Forward Movement plans. Because of this failure we were obliged to curtail our proposed activities and so are not able to make as favorable a report as had been hoped. However, we are grateful to all the societies for the support they have given and the interest they have exhibited in Sabbath school matters. As in former years the generosity of the people has extended beyond denominational lines and has been world-wide in its application. The suffering and abject need of millions of destitute in the war and famine devastated countries of the East has had a peculiar appeal upon the hearts of all thoughtful people, and Seventh Day Baptists have been no exception. They have heard the call to feed the hungry and clothe the naked and there is no thought of criticism because funds that had been depended upon to carry out our own

programs have been diverted and used to alleviate the critical condition of suffering humanity, across the seas. However, as there are evidences of the passing of these acute conditions, hope is again renewed that our own treasuries may be replenished and that the peculiar work of our own people may be again taken up and carried on with vigor.

The Sabbath School Board is embarrassed by the fact that it has to depend upon the generosity and help of the Tract Society and the Publishing House for funds that are needed to make up for the deficiency in our publications and for much of the expense connected with the carrying on of the Vacation Religious Day Schools, etc. It will welcome the day when it can ask for and receive from the denomination, funds sufficient to meet all these needs, and so be able to assume full responsibility for planning and financing all of those activities which rightfully belong to the care of this board.

#### PUBLICATIONS

The continued high cost of labor and material has caused the usual deficits in all the Sabbath school publications. The regular publications have been issued as they were last year with the exception that the *Sabbath Visitor* was discontinued in the middle of the year. This was in line with the action taken at Conference in 1922. Because of the great difference between the expense and income of this paper it was deemed advisable not to continue it longer. It was with many misgivings that the action was taken to terminate the existence of this valuable paper, which had been so familiar to all our children for over forty years.

To fill the vacancy caused by the suspension of the *Visitor*, the board arranged for a Children's department in the SABBATH RECORDER, and secured Miss Ruth Marion Carpenter to act as department editor. This department has now been running for several months.

A statement of the various publications follows.

#### *Sabbath Visitor* (One half year)

Editor, Miss Evalois St. John. Editor of Junior column, Mrs. W. D. Burdick. Subscription price, 60 cents per year.

There were about 900 subscribers to the *Visitor* when it was suspended. The cost of publication for the half year, including

stock, postage, etc., was \$880.63. There was received on subscription \$164.09 and there is \$40.89 still due on subscription. The cost of production was \$716.54 in excess of the income. The deficit for the entire year one year ago was \$961.35. Sixty dollars, compensation for editorial work, was paid from the general fund of the board.

#### *Helping Hand*

Editor in chief, Rev. William C. Whitford, D. D.; Associate editors, Hosea W. Rood, Rev. Jesse E. Hutchins. Subscription price, 40 cents per year.

There are 3,123 paying subscribers to the *Helping Hand* and 18 free copies were distributed. This is 157 less than was printed last year. The cost of production, including stock, postage, etc., was \$1,708.40, and there was received on subscription \$1,403.87, leaving a deficit of \$304.53. One hundred fifty-eight dollars and twenty cents has been paid in advance subscriptions, and \$101.80 is still due on subscriptions.

#### *S. D. B. Graded Lesson Series*

Intermediate Course. Prepared by the field representative, Rev. Edward M. Holston. Subscription price, 15 cents per quarter.

Three years of this course have been printed and are available for use now. Five parts of this course were printed this year. There were 900 copies in each issue and the cost of printing and distribution was \$726.19. One thousand one hundred and five copies of the twelve parts of the three years courses have been distributed during the year, and \$191.85 has been received on subscription, with \$17 still due. The cost of production was \$534.34 in excess of the year's income. There is more than enough surplus stock left for future demands to make up for this deficit. Eighty-four free copies have been supplied.

Junior Course, Graded Series. Editor, Mrs. Harriet C. Van Horn. Subscription price, 15 cents per quarter.

All four years of this course are now available. Parts 4 of the second year and 1, 2, 3 and 4 of the third year were printed this year. There were 1,500 copies of each issue and the cost of production was \$881.90 including postage. There was received on subscription \$227.70 making the cost \$654.20 in excess of the income. There is over \$60 still due on subscription. One thousand five hundred eighty-two copies of the twelve

parts already printed were distributed among the schools during the year and in addition over 200 free copies were sent out. An edition sufficient to meet the needs of the schools for four years has been printed. Seventy dollars for editorial work was paid by the board from the general fund.

#### OTHER SUPPLIES

Other supplies for the use of the schools have been furnished as needed. This includes lesson helps from outside publishing houses, postage, etc., to the amount of \$87.45, for which \$54.86 has been received.

An important announcement is to be made in connection with our publications, which is that a proposed course of thirteen lessons upon the Sabbath, edited by Rev. A. J. C. Bond, D. D., with Rev. W. C. Whitford, D. D., and Rev. W. D. Burdick, D. D., as consulting editors, will probably be put out within a few months. This series of Sabbath lessons, which is a joint project of the Tract Society and the Sabbath School Board, will probably be issued to take the place of the International lessons for one entire quarter, and it is hoped that every school, and student of the home departments, will make use of the course. It will probably be printed in book form to insure its permanence in our homes and societies. May we express the hope that it will find a welcome place in every school in the denomination.

#### FIELD WORK

This important branch of our activities has been carried on as in the manner of former years. More of the work has been done through correspondence than formerly, since funds were not sufficient to keep the field representative continuously out visiting the schools and societies. His time has been divided between the Sabbath School Board and the Young People's Board, both boards sharing in paying the salary and expenses.

If it shall seem wise to retain a field representative after the first of January, 1924, it will be with the thought of keeping him busy in the field all of the time. This means that increased contributions must be forthcoming, for it is not possible to do it with the funds now in hand. The need for this kind of work is even more evident than ever before. The constant contact with the schools through such a representative, his very valuable assistance in promoting and conducting the Vacation Re-

ligious Day Schools and his editorial work render him a very valuable aid to the board.

Recognition is also given to other representatives who have generously and ably presented the Sabbath school interests at various associations and other meetings during the year.

#### VACATION RELIGIOUS DAY SCHOOLS

The interest in the Vacation Religious Day Schools is growing with the people, and promises to be an important factor in the field of religious education. Nearly a score of the schools have come under its influence this summer and there is almost universal commendation for the work. Again the Tract Society has borne the larger part of the financial burden connected with the effort. Two Schools of Methods have been held, one in New York and one in Wisconsin. These were well attended by interested teachers and were a source of help and inspiration to them. There was no expense to the denomination connected with these schools.

The question of promotion and supervision of these schools is all important, and is as necessary in schools of this sort as in secular education.

#### THE FIELD

The field that should be covered by the activities of this board is ever enlarging and is worthy of our best energies. The problem of religious education is one that is engaging the attention of all denominations.

Denominational leaders are recognizing the fact that it is much more important to train the child during the formative years of his development in religious matters, than it is to endeavor to convert him after he has passed through those years without such training.

This is the task of the church. The public schools can not be used for this work. Public money may not be so employed, and since we maintain that the church and state should be kept entirely separate, this is right. Public taxes should not be diverted for this purpose.

The only answer is that religious training must come from the Christian home and the church, and the responsibility of the church for teaching Christianity to the children under its care is secondary only to that of the Christian home; and where Christianity is not taught in the home the churches'

responsibility and opportunity is doubled.

The Sabbath school has been a wonderful factor in developing the religious life of the child. But it has not gone far enough. There are greater tasks ahead that can be satisfactorily met only as the Sabbath school becomes more efficient. Efficiency will come through a fuller realization of the importance of the job. A more consistent training for teaching and supervising, and an ardent desire on the part of parents, officers and teachers for the advancement of the Kingdom is needed.

Real soul culture is the solution. There is something lacking in the home and Sabbath school training when children who have been more or less regular attendants at Sabbath school deliberately drop out when they reach the teen age and immediately go to work on the Sabbath and pay no further attention to church obligations. There is something radically wrong! We have either failed to recognize our responsibility or have lost our opportunity through inability to cope with the tasks that are given us. We are ignorant of the methods and means best adapted to the case in hand or we have no adequate conception of the importance of the work or are indifferent to the call to become identified with kingdom tasks, and so a part of the great reconstructive force, under the power and grace of God, must be used to establish his Kingdom.

To meet these needs some progress has been made. An effort has been made to prepare lessons suited to the different ages of the pupils, teacher training has been urged and carried out in many schools, about one-fourth of the schools have been touched by the influence of the Vacation Religious Day Schools, our colleges are all giving more attention to courses in religious training, (a course which this board has been urging for years).

But the vision of those who are called upon to teach must be widened. To be effective their teaching must be profoundly spiritual. Doctrinal points should not be minimized, but they should not be stressed to the point where they obscure the spiritual appeal.

Past efforts have been devoted more to those in the elementary grades and to the adults. The greatest appeal now comes from the youth of our societies; those in the teen age. What is our duty to them?

When we shall have solved that question and carried out its conclusions we shall have performed the most distinctive service for the Sabbath schools that has been accomplished in a generation.

A consideration of these problems leads us to ask these questions:

First. What proportion of the church budget should be used in carrying out its program of religious education?

Second. What proportion of the budget for religious education in the local church should be used for supervision and administration?

Let us consider these problems in a prayerful attitude that we may be able to grasp the larger possibilities of service in this department of our work.

The Sabbath School Board presents the following budget for the coming year.

BUDGET	
For editorial work on the <i>Helping Hand</i> . . . . .	75 00
For editorial work on the <i>Junior Graded Lessons</i> . . . . .	70 00
For editorial work of Children's Page in the RECORDER . . . . .	25 00
Our portion of <i>Year Book</i> . . . . .	50 00
For printing and postage . . . . .	100 00
For payment of indebtedness . . . . .	300 00
For International Lesson Committee expenses . . . . .	75 00
Membership in S. S. Council of Religious Education . . . . .	50 00
For promotion of Religious Education . . . . .	280 00
For salary and expenses of Field Representative . . . . .	1,200 00
Total . . . . .	\$2,225 00

#### ANNUAL REPORT OF EDWARD M. HOLSTON, FIELD REPRESENTATIVE

For the Year Ending June 30, 1923

July, 1922, the first month of the Conference year, was spent largely in conducting the usual correspondence and writing the first quarter of the third year *Intermediate Graded Lessons*. I attended the quarterly meeting at Albion, July 14-16, preaching the sermon at the first session. Matters pertaining to the July and August Vacation schools claimed some of my time.

The first twenty days of August were spent in completing the lesson writing and preparing reports and addresses for General Conference. On Sabbath day, August 19, I conducted the morning service and spoke for Pastor Jordan in the Milton church. The rest of the month was spent in attending the General Conference at Ashaway,

R. I. I attended practically all the sessions, including the one at Newport. I conducted the program at the Young People's Breakfast, conducted two conferences on Vacation Religious Day schools, gave an address in the hour assigned to the Sabbath School Board, and assisted with the music in three sessions. Numerous opportunities were also found for private interviews on all phases of my special work.

The first ten days of September were spent in clearing accumulated correspondence and preparing for my part in the sessions of the Northwestern Association. September 11-19 was spent in the trip to White Cloud, Mich., to attend the association. The trip was made by automobile. The two nights enroute were spent in Chicago and Battle Creek. In the latter place I attended the regular meeting of the Young People's Board. I appeared on the program of the Northwestern Association three times. The last ten days of September the second quarter's lessons were started.

October 1 to 18 I conducted the usual office work and completed the graded lessons for the second quarter. On October 19 I left for a trip of seven weeks in West Virginia and western New York. In the two remaining weeks in October I visited the Salem and Ritchie churches, my activities centering in the services of the Sabbath.

The five Sabbaths in November were spent at Middle Island, Lost Creek and Roanoke, Little Genesee, First and Second Hebron, and Nile, respectively, with a mid-week visit at Binghamton, New York. I arrived home December 4. In the trip of seven weeks nine churches were visited, twenty-two sermons and addresses were given, seven workers' conferences and committee meetings were held, and sixty-five calls were made. The greater stress was laid on the Vacation Religious Day School as a means of at once multiplying by two the church's efforts for the religious education of the child. Our plans for this work as a denomination were explained and local possibilities developed. General Sabbath school problems and needs were uncovered, discussed, and often settled. In the field of Christian Endeavor, denominational spirit, life work decision and the SABBATH RECORDER habit were emphasized.

The months of December, January and

February were spent in the home office with the exception of attendance at the quarterly meeting of the southern Wisconsin and Chicago churches at Walworth, where I had a place on the program. The home work consisted of lesson writing, preparation of plans for Vacation schools and Training schools, correspondence with Life Work Recruits and other routine correspondence.

The month of March and a part of April were spent in preparing the fourth quarter of the third year *Intermediate Graded Lessons*. April 14 I supplied the home church pulpit. On April 17 I left for a trip of six weeks in which I visited Shiloh, Marlboro, New Market, Plainfield, New York City, Independence, Alfred, Alfred Station and Battle Creek. Only mid-week visits were made at Independence and Battle Creek. Twenty-six public sermons and addresses and forty-six calls were made on the trip. Besides the regular field work on this trip I enlisted through personal interview five supervisors of Vacation schools, made definite local plans at Alfred for a Teacher Training conference, had a valuable interview with Park Hays Miller of Philadelphia, editor of the Presbyterian *Intermediate Graded helps*, spent some time in the RECORDER office making a thorough study of the problem of Teachers' Manuals for our graded helps and selecting the best ones to fit our work, attended the May meeting of the Tract Board, and spent a day with the officials of the Young People's Board at Battle Creek.

During the first three weeks in June final plans were completed for the Vacation schools and preparations were made for the Teachers' Training conference at Lake Koshkonong. The fourth week in June I taught three subjects each day in this conference.

In surveying the year's work I find among our people a more permanent conviction that the hope of our cause as a denomination lies in redoubling our efforts to save our children to Christ and to his Sabbath. This is reflected in a greater enthusiasm for the best organization, the best lesson material, and the best trained teachers for Sabbath school work. It is also reflected in a greater enthusiasm for Vacation Religious Day schools, Eighteen of our churches are holding, or are co-operating

in, these schools this year. By careful estimate I find fifty per cent or more of our children of grammar school age this year reached through these schools, and many children from other churches, and some from no church, have also been in attendance. Fifteen individual supervisors have had these schools in charge, ten of them under salary from the Tract Society fund. Seven of the fifteen were new to the work this year. This work will still grow. A Vacation School should be held in every church where a dozen children of grammar school age can be registered. It is common to find in all sections well equipped public schools with highly paid teachers but with only a half dozen pupils. And the parents think it pays at that, and oppose consolidation. Should not religious training get at least one-tenth of the emphasis and expenditure?

The most hopeful sign in our Young People's work is the large number who have made the decision to give their life service to religious work. It reflects serious and conscientious work in Christian Endeavor. Avenues for real Christian service must be opened through our Young People's societies. Training falls flat unless it finds ultimate expression in the real projects of life. Both in the field of religious education and in the field of Christian Endeavor I find only the most hopeful signs for the future. Respectfully submitted,

EDWARD M. HOLSTON,  
Field Secretary.

**ANNUAL REPORT OF L. A. BABCOCK,  
TREASURER OF THE SABBATH  
SCHOOL BOARD**

For the Year Ending June 30, 1923

<i>Dr.</i>	
Balance June 30, 1922.....	\$ 22 22
Wm. C. Whitford, Forward Movement.	1,505 90
E. H. Clarke, Treasurer Young People's Board	492 89
One-third Collection Eastern Association	8 77
Interest on bonds	40 36
Interest on certificate of deposit	4 86
One-half Collection Conference	27 50
Dr. Hulett	40 00
Zea Zinn, sale of books	1 00
Rev. E. M. Holston	5 00
<b>Total</b>	<b>\$2,148 50</b>

<i>Cr.</i>	
E. M. Holston, balance on salary 1921 and 1922	\$ 81 17
E. M. Holston, balance on salary 1922 and 1923	1,200 00

E. M. Holston, balance on expense 1922 and 1923	263 79
Mrs. Harriett C. Van Horn, balance salary 1921 and 1922	35 00
Rev. Wm. C. Whitford, salary as editor <i>Helping Hand</i>	25 00
Rev. Wm. C. Whitford, expense S. S. Committee, April	23 59
Wm. H. Dietz Co., supplies Religious Day School	11 13
The American Sabbath Tract Society, supplies	90 42
Baker and Taylor Co., supplies Religious Day School	35 72
Bank of Milton, interest on \$200 note	20 45
Miss Amanda Johnson, interest on \$100 note	7 00
Davis Printing Co.	6 00
Methodist Book Concern	2 23
Miss Evalois St. John, salary editor <i>Sabbath Visitor</i>	150 00
Hosea W. Rood, salary 1922	25 00
Mrs. Harriett C. Van Horn, salary 1922 and 1923	70 00
Rev. J. E. Hutchins, salary 1923	25 00
Rev. Wm. C. Whitford, expense N. Y. S. S. Lesson Committee	16 00
American Sabbath Tract Society	29 44
<b>Total</b>	<b>\$2,116 94</b>
Balance on Hand June 30, 1923	31 56

<i>Dr.</i>	
Near East Relief Fund Balance	\$ 15 84
Received on Account	92 30
<b>Total remitted</b>	<b>\$ 108 14</b>

<i>Resources</i>	
Henrietta V. P. Babcock Bequest	\$1,000 00
Accrued interest on same	73 13
Invested in 3rd Liberty Bonds and Certificates of Deposit in Bank of Milton.	
Hocker Permanent Fund	541 00
Invested in 2nd Liberty Bond and Certificate of Deposit.	
<b>Total</b>	<b>\$1,614 13</b>

We hereby certify that we have examined the accounts of L. A. Babcock Treasurer of the Sabbath School Board and have found them to be correct.

G. M. ELLIS,  
J. H. LIPPINCOTT,  
Auditing Committee.

The foregoing report was authorized by the Sabbath School Board of the Seventh Day Baptist General Conference at a meeting held in Milton, Wis., on the first day of the week, June 3, 1923.

A. LOVELLE BURDICK,  
Secretary.

"There come many times in every man's life when trial is better than prosperity."

**DEATHS**

MAXSON.—In Brookfield, N. Y., Nov. 15, Erastus S. Maxson, aged 85 years, 5 months and 26 days.

Mr. Maxson was the son of Lorenzo, and Minerva Maxson, and was born in the town of Brookfield, May 19, 1838. On Jan. 6, 1864, he was married to Mandana Maine. Had he lived until Jan. 6, they would have been married sixty years. Mr. Maxson was a man of sunny temperament, always having a smile for everybody. He was a great lover of music, and sang for many years in the choir of the Baptist church, where he usually attended worship. He is survived by his wife, a son, Herbert E., of Heber, Calif.; a daughter, Ivalon, Mrs. Lynn Waden, of Brookfield; and four grandchildren.

Funeral services were conducted from the home, Sunday afternoon, Nov. 18, by Rev. Mr. Thoms and Rev. Mr. Peterson. Interment was made in the Brookfield cemetery. A friendly man, he will be kindly remembered by many friends.

F. E. P.

WILLIAMS.—In Brookfield, N. Y., Oct. 30, Mrs. Lina Lucretia Beebe-Williams.

Sister Williams was the only daughter of Albert, and Emma Lewis-Beebe. She was born in Brookfield, June 30, 1866.

She was married June 29, 1896, to Frank B. Williams, who survives her. She leaves also a brother, Erlo Beebe. In early girlhood she was baptized by Elder Todd, and united with the Brookfield Seventh Day Baptist Church, of which she was a member at the time of her death. Mrs. Williams graduated from the Cortland Normal in 1896. She has been a teacher for thirty-two years, having taught in New Jersey, in the vicinity of New York, and in the Brookfield and Leonardville schools.

Funeral services held in the Brookfield Seventh Day Baptist church, Oct. 2, conducted by Rev. F. E. Peterson, were largely attended by relatives and friends, and many beautiful floral offerings graced the casket. Interment was made in the Brookfield cemetery.

F. E. P.

CRANDALL.—At his home in West Edmeston, N. Y., Nov. 4, William Deloss Crandall, aged 80 years, 10 months, and 26 days.

Mr. Crandall was the oldest of five children born to William Henry, and Anna Maria Brand-Crandall. He was born at South Brookfield, Dec. 8, 1842. He was married Dec. 11, 1867 to Elizabeth Burdick, of De Ruyter, N. Y., and has since lived near or in the village of West Edmeston. When a student at DeRuyter institute he experienced religion and united with the DeRuyter Seventh Day Baptist Church.

Mrs. Crandall died in 1919. He has since been tenderly cared for by Miss Carrie Holmes, who has been in this household for thirty-three years. He is survived by two brothers, Barton, of South Brookfield, and Kenyon P., of Brookfield, N. Y. Farewell services were conducted at his late

home in West Edmeston, conducted by Rev. F. E. Peterson. Mr. Crandall was a regular attendant at church when health permitted, a good citizen and neighbor is gone from among us.

F. E. P.

WHITE.—In Fiskville, R. I., August 10, 1923, Mrs. Fanny E. White in the 63rd year of her age.

Mrs. Fanny E. White was the daughter of Albert S. and Mary Wells Burdick, and was born in Ashaway, R. I. She grew up in the village where she was born under the fostering care of a Christian home, Christian church, and a good school. About thirty-five years ago she was united in holy wedlock with Joel White, who passed away about ten years ago. To them were born no children, but Mr. Lupkin of Providence, R. I., found a home with them and to him Mrs. White was a real friend and mother. Her home was in Ashaway until the time of her marriage, when they removed to Providence, R. I. After her husband's death she made her home with her sister, Mrs. Roanna Griffin in Wakefield, R. I., and since the death of her sister, four years ago, she has lived in Fiskville, R. I. In early life she was united with First Seventh Day Baptist Church of Hopkinton, at Ashaway, R. I., and of this church she remained a member till her death, holding it in loving regard. She was held in high esteem, as was attested by the large number who gathered at the old home church in Ashaway, August 12, to attend her farewell service, which was conducted, in the absence of the pastor, by Rev. William L. Burdick, a former pastor. Burial took place in the cemetery in Ashaway.

W. L. B.

GREENE.—Mrs. Angie Belle Coon Greene, daughter of Deacon and Mrs. Archibald Coon, was born Dec. 10, 1856, at Independence, N. Y., and died at Colville, Wash., Monday morning, Nov. 5, 1923, at the hospital.

When she was a small girl the family moved to New Auburn, Minn.

She was married to Millard F. Tucker in 1876. Four sons were born to them—Merton E. of Kettle Falls, Wash.; Clyde of Portland, Oregon; Bruce of Hilliard, Wash.; and Henry, of New York City.

She was married to Willet Greene in 1900, who lived about six months after their marriage. Later she married Captain Stubblefield, and, Oct. 10, 1903 she was married to Wilbur Maxson Greene. They made their home at North Loup, until about five years ago; since which time they have lived in different places in search of better health for Mrs. Greene.

She was baptized and joined the New Auburn Seventh Day Baptist Church while yet a girl. She later joined at Boulder, Colo., and then here at North Loup after her marriage to Mr. Greene, where she retained her membership until her death.

She is survived by her husband, four sons, a brother, Herbert Coon of Boulder, a sister Harriet R. Coon of New York City, and a large circle of relatives and friends who held her in high esteem.

Funeral services were conducted at the church, Sunday afternoon, at two o'clock, Nov. 11, conducted by the pastor and burial was made in the North Loup cemetery.

H. L. P.



**THORNGATE.**—Mrs. Arloiena Grace Crandall Thorngate, daughter of Mr. and Mrs. William Crandall, was born May 24, 1846, at Persia, Cattaraugus County, N. Y., and died on Monday evening, Oct. 29, 1923, at the home of her son Ray, where she has made her home for about three years.

She went with her family to Dakota, Wis., when young, and lived there until after her marriage on Nov. 15, 1865 to George Thorngate, Jr., a soldier of the Civil War, who died in 1891. Not long after their marriage they moved to Linn County, Mo., and in 1878 they moved to North Loup where they have resided ever since.

Two sons, Ray, of North Loup, and Pastor Charles Thorngate, of Exeland, Wis., were born to them.

She was baptized by Elder George Babcock and joined the Seventh Day Baptist Church near Brookfield, Mo. She joined the church here shortly after their arrival, and has ever been true to her church vows.

She is the last of a family of nine and will be greatly missed not only by her sons and their families but by a host of relatives and friends.

Funeral services were conducted at the home of her son, R. G. Thorngate, on Wednesday morning at 10 o'clock, Oct. 31, conducted by her pastor; and burial was made in the North Loup cemetery.

H. L. P.

**SHERMAN.**—Christy L. Forbes Sherman was born in West Union, N. Y., September 15th, 1846, and died at the Bethesda Hospital, Hornell, N. Y., November 13th, 1923.

She was the daughter of Moses and Abigail Forbes, and was the oldest of six children. At the age of four she, with her parents moved from West Union to Illinois where she resided fifteen

years. Then with her parents she moved to central Iowa. Here in November, 1871, she was married to Eugene Sherman. To them were born three daughters. Soon after marriage she with her husband came to West Union, N. Y., to live. In 1887 the family moved to Spring Mills, N. Y., and the following spring to Cowanesque, Pa., and in 1909 to Alfred, where she has since lived.

In her early married life she united with the Baptist Church of Andover, N. Y. When she came to Alfred she transferred her membership to the Seventh Day Baptist Church of this village and has remained a faithful member. She was of a kind and loving nature; loving all and being loved by all who knew her.

She is survived by her three daughters, Miss Lilian, Mrs. J. Nelson Norwood, and Mrs. Loyd R. Watson, all of Alfred; also by a sister, Miss Olive B. Forbes of Colfax, Iowa, and a brother, Erwin Forbes of New Rockford, N. D. Her husband passed away in 1916.

Funeral services were conducted at her home by her pastor and she was laid to rest in the Alfred Rural Cemetery.

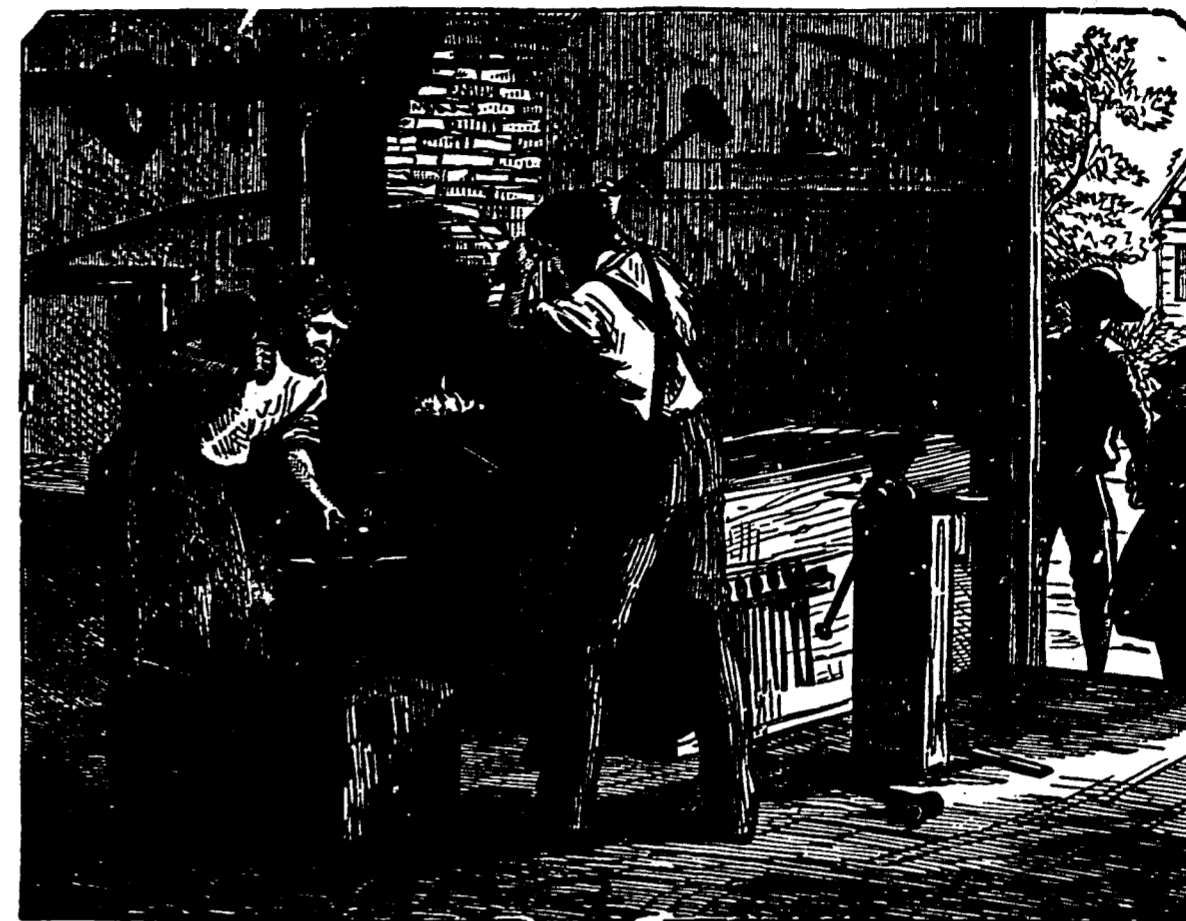
A. C. E.

**BLOUGH.**—Charles Kagarise Blough, son of Noah B. and Leah Kagarise Blough, died very suddenly of neuralgia of the heart, on Sabbath day Nov. 24, 1923.

His father died in 1896 but his aged mother, one brother and one sister, one half brother and four half sisters still survive, one half sister, Lottie, having also preceded him in death.

Deceased was born Nov. 2, 1876, and soon after the death of his father was united in marriage on June 3, 1897, with Miss Annie Berkeheimer, daughter of Isaac and Mary Berkeheimer, who then lived near St. Clairsville. The young

(Continued on page 768)



**O**N the highroad of life the Sabbath is both a way-marker and a milepost. It is a guide to the weary traveler and it provides him at regular stages of the journey with a prepared and sheltered place for rest and spiritual refreshment.

Soldiers say that shell shock is produced only when they do not know when the shell is coming. If one hears the whiz of the shell his nervous system prepares for the explosion. The Sabbath with its worship and with its call for the consideration of the things of the spirit, *prepares the soul for the shell-shock of the week's experience* in the work of life.

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.

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(Continued from page 766)

couple soon purchased the old homestead where his mother was reared. Here they began a happy and prosperous life. In due course of time a child, an only son, was born and they assumed the responsibilities of a father and mother. The seasons came, and went and each one seemed to add a joy to the blessings of this home. Eventually this only child, Albert C. Blough, grew to young manhood, and in 1919, wedded Miss Mary B. King daughter of Frank R. and Mertie M. King.

The open hearth of this hospitable home was then enjoyed by the two families and also grandmother Berkheimer who made this her home after the death of her husband.

The deceased was a kind husband and affectionate father and always provided the home with comforts and conveniences. He was an energetic and industrious citizen and farmer and always practiced promptness and regular order in business and habits in life. Though he had not been baptized he was a regular attendant at all church gatherings and a liberal supporter of the financial needs of the local church, was an observer of the Sabbath day and was more regular in attendance at church services than many who had placed their signature on the church roll. On the fatal day of his life he attended Sabbath school in the forenoon and in the afternoon helped in a very pleasant manner to entertain neighbors who called on them. At about the hour of sunset, when the day was done, he quietly went upstairs, undressed and went to bed. In less than half an hour it was discovered that life was vanishing, and in spite of tears and all human help in a moment was wafted to the mysterious realm of the dead, without a sign of a struggle or pain. His body was laid to rest in the Salemville Cemetery.

Peace to his ashes and sympathy to the sorrowing family.  
MRS. A. W. W.

WELLS.—Fred Earnest Wells, infant son of William and Bernice Wells, was born at Kenosha, Wis., Oct. 1, 1923, and died in Minneapolis, Minn., Nov. 23, 1923, aged 1 month, 23 days.

Brief funeral services were conducted at the home of E. L. Sanford on November 25, by Rev. E. H. Socwell, and interment was made in Riverside cemetery.  
E. H. S.

There is an hour in each man's life, appointed  
To make his happiness—if then he seize it.  
—Beaumont and Fletcher.

## THE SABBATH RECORDER

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Lucius P. Burch, Business Manager

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### Sabbath School. Lesson XII.—Dec. 22, 1923

THE UNIVERSAL REIGN OF CHRIST—CHRISTMAS LESSON. Isa. 9: 6, 7; 11: 1-10; Psa. 2: 1-12.

Golden Text.—"Ask of me, and I will give the nations for thine inheritance,

And the uttermost parts of the earth for thy possession." Psalm 2: 8.

#### DAILY READINGS

Dec. 16—Isa. 9: 1-7. The Universal Reign of Christ.

Dec. 17—Isa. 11: 1-10. A Kingdom of Righteousness and Peace.

Dec. 18—Psalm 2: 1-12. A Conquering Kingdom.

Dec. 19—Isa. 2: 1-5. An Exalted Kingdom.

Dec. 20—Dan. 2: 36-45. A King's Dream and a Prophet's Vision.

Dec. 21—Luke 2: 8-20. For the Glory of God and the Good of Men.

Dec. 22—Psalm 72: 1-8. The Reign of the Righteous King.

(For Lesson Notes, see *Helping Hand*)

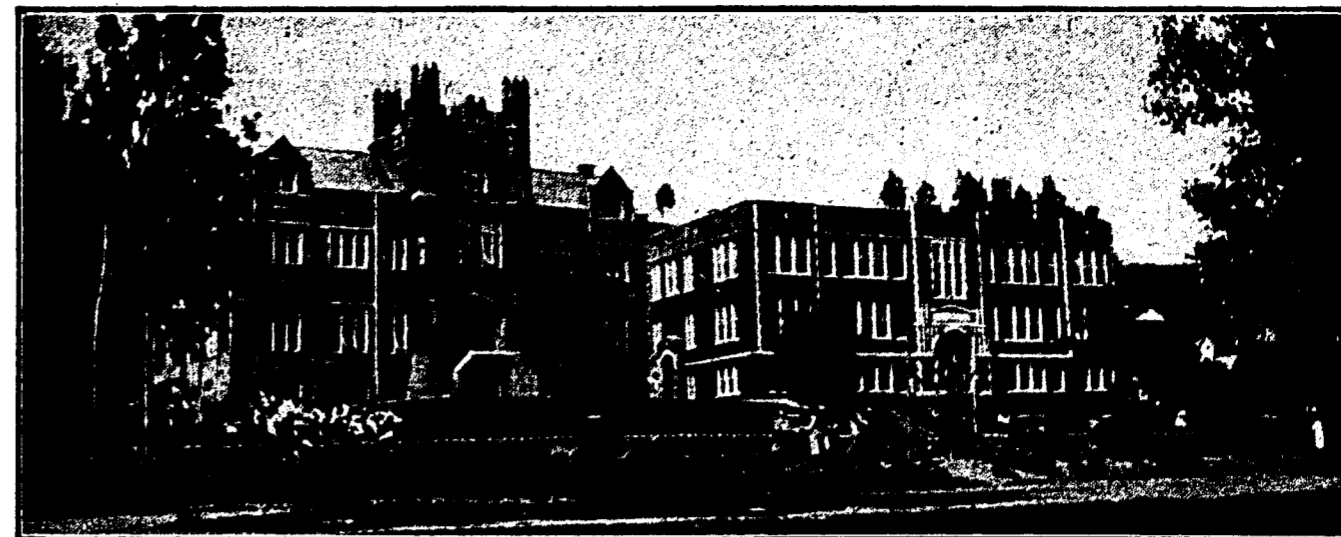
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# The Sabbath Recorder

## NEW FORWARD MOVEMENT

The first half of the last year of  
our five year period ends  
December 31, 1923

PAY-UP MONTH  
DECEMBER

PAY-UP DAY  
DECEMBER 22

**T**HE power of character arises from its truthfulness. Circumstances form the character but, like petrifying matters, they harden while they form. Since character is higher than intellect, a great soul will be strong to live, as well as to think. It takes a great deal more grace to serve God in the place where we have to live than it does to shout with the crowd when enthusiasm is at its height. Every Christian is producing two sets of influence. Two currents of power issue from him which set in motion the wheels of life about him. One is the unconscious, involuntary influence of his real character; the other is the voluntary influence of what he consciously says and does for a special purpose. Now these two currents that flow from him may be opposed to one another and then the influence of his character will contradict the influence of his words. But when the language of his nature is in harmony with the language of his lips, when character and conduct co-operate to express life we learn to appreciate by observation and reflection the importance of right living.—The American Friend.

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