

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

THE 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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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

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

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Terms Expire in 1924—Rev. Theodore J. Van Horn, Verona, N. Y.; Paul E. Tittsworth, Chestertown, Md.; M. Wardner Davis, Salem, W. Va.

Terms Expire in 1925—Esle F. Randolph, Great Kills, Staten Island, N. Y.; George W. Post, Jr., Chicago, Ill.; Henry Ring, Nortonville, Kan.

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

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

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

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

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

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

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THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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

The Sabbath Recorder

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PLAINFIELD, N. J., DECEMBER 17, 1923

WHOLE No. 4,111

The Blessing of Work It is no uncommon thing to hear individuals complain because they have to work; just as though it were a hardship for one to toil for his daily bread and other living expenses. This is a great mistake. Some of the most unhappy people on earth are to be found among the idle ones whose hands are empty, and who are having what many call "easy times."

There is nothing more natural than for people to work; and, when viewed in the right light, nothing is more conducive to health, happiness, and long life. Honest, faithful work brings physical and moral strength, and prepares for restful sleep when the day is over. It gives a true sense of manhood and makes a man master of many a difficult situation.

Some of us would be miserable enough if we were deprived of the privilege and blessing of work. A laboring man ought to thank God every morning that he has something to do which must be done. Being forced to work, and being obliged to do one's best, will minister to the excellent qualities of manhood that makes living something worth-while. Diligence, strength of will, self-control, and a blessed contentment which the idle never know, come to men through toil. Blessed be work!

"They Shall See God" There has always been in human hearts a longing to see God. Every effort at idol-making has been an expression of this longing. Human imagination has peopled the mountains and the hills with imaginary deities hoping thus to bring God near.

This age-long prayer of the nations is evidence that the world needs to see God, and it needs to see him as he really is. The truest answer to this world-wide prayer for God to come down to men was given in the Incarnation—"God manifest in the flesh." The revelation of the Father God made by Christ is the most satisfactory presentation of Deity ever given to man.

The pagan world is not alone in worshipping caricatures of God. Too many human theories have presented him as a God of

human characteristics, ruling by caprice; or as an absent God leaving his world to the care of deputies; or as an unknown or unknowable God who hides himself in mysteries beyond human comprehension.

We love to think of a present all-wise God, near to every one of us; presiding over his world for our good. And we love to think of the promise of his Son who taught men the conditions upon which God can be seen. The lens through which men must look in order to see him is not physical, but spiritual. It is pureness of heart. Christ meant all that is implied by his "shall," when he said: "Blessed are the pure in heart for they shall see God."

The Earthquake in Japan Probably the world has never known so great

a loss to any mission cause as that which the earthquake in Japan brought upon the American Bible Society. The city of Yokohama was the greatest center for Bible printing in all the Far East country. No city in all the world furnished more Bibles for various missions than did this great Japanese metropolis. When Yokohama and Tokyo fell, the Bible Society lost nearly \$500,000. This included not only an immense stock of Scriptures already printed but also the printing houses and all the plates from which the Bible was printed.

Most of the Bibles for Japan, Korea, Manchuria, Malay Peninsula, Hawaii, the Philippines and Siam were printed by the American Bible Society's presses in Japan.

In the twinkling of an eye, the blessed work was utterly annihilated and until the plants can be rebuilt and new plates made the Bible Society will be handicapped, and supplies for missionaries will be cut off.

Two hundred and nine thousand Bibles were put out last year, and this society since its beginning in Japan has sent out 4,885,592 volumes. Well nigh thirty-three million volumes have been circulated in China since the agency was established there in 1876.

Nearly \$300,000.00 will be needed imme-

diately to re-establish the Bible Society in its work in Japan. There will be a famine in Bibles in the Far East until money is forthcoming to make up these earthquake losses.

Are We Missing the Mark as a Nation? Many observing minds are seeing with much concern the evident loss of true patriotism and of high national ideals since the World War. The reckless increase in crime; the dare-devil spirit that defies the nation's laws; the evident loss of public honor in many places where crimes are winked at;—indeed, the wide-spread condition and atmosphere of non-observance and non-enforcement of law, can not help breeding contempt for government, carelessness of others' rights, recklessness, bravado, and destructive self-indulgence on the part of the rising generation. When this is done a nation may well have misgivings regarding its future.

Evidently we have gone back in respect to loyalty and patriotism since the high tide of national enthusiasm so well-known a few years ago. The forces of greed and the spirit of anarchy can bring nothing less than destruction of heroic ideals. When this is done to the young manhood of any nation, there is great danger lest in the future our Neros will fiddle for their own amusement while Rome burns.

Flippant, contemptuous, unchecked disregard for law must of necessity make life and property insecure. A rapid growth in these conditions becomes a menace to the nation.

A large population of un-American aliens, out of harmony with our high ideals of free government present problems that can not safely be ignored. When Americans, "to the manor born," seem indifferent to the vital problems that confront us, and enter the great stampede for pleasure until the whole land seems amusement mad; when the apparent unbridgeable chasm between the rich and the poor widens and deepens every year; when the passion for fast and extravagant living becomes stronger as the days go by, while the public mind seems indifferent to the rapid growth of lawlessness, and to the spirit of open defiance to the Constitution, as well as indifferent to the negligence of officials whose business it is to enforce the laws, there is

certainly some ground for serious misgivings regarding America's future.

America needs more Christian statesmen, and fewer demagogues and politicians who are seeking for spoils. The policy seeking political machines greatly need to be Christianized if our country is to realize the ideals of its founders. There was never a time in our history when the spirit of the Golden Rule was more needed; never a time when the principles of the Christian religion were more essential in national affairs in order to turn the tide of lawlessness and crime that threatens our ruin. The mighty influence of all the churches is needed in order to enthrone Christ in the hearts of men.

How Insure the Permanency of Our Nation? After Rome, by the rugged character of her citizens and the splendid strength of a loyal people, had established a mighty empire and made laws for all Europe, she fell into extreme opulence and ways of extravagant living which soon led to her weakness and her downfall.

If the signs of the times have any meaning, and if there is any import to the revelations made by the World War, there is great reason to fear that history is repeating itself in the case of more than one nation of today.

The strength and permanency of any nation must ever depend upon the character of its citizens, the ideals they cherish, their intelligence, and their standing as religious beings. A godless nation can not endure and prosper. Every agency to develop right ideals in human hearts is a most valuable asset in any democracy.

A people who neglect religious education will leave uncultivated the most essential element of character that belongs to a safe and sane citizenship. The nation that ignores this truth is already on the downhill road to ruin.

With this great truth in view, the revelations of the World War are significant. There was discovered an alarming and wide-spread ignorance regarding the meaning of Christianity and church membership. The average young man of the world has very little knowledge of God, Christ, prayer, faith, and has been found to be fearfully deficient in the matter of Christian education.

One of America's great religious leaders says:

The majority of the people of the United States are religious illiterates. Government census reports indicate that only forty percent are connected with any church or Bible school. Of this vast number, there are twenty-six millions twenty-four years of age and under who have no vital religious training. There are less than fifteen millions of this number connected with the Protestant Bible schools of our nation.

Another prominent American scholar, mindful of the dangers revealed by the religious research committees of the war, sums up our need in this way:

"1. A merely scientific civilization carries no guaranty of its own survival; it may only prove man 'the most ferocious of beasts.'

"2. The culture and the restraint and the guidance of religion are essential to a permanent social order.

"3. Our system of government provides no instruments and no channels for infusing religion into public education. Result: An amazing and humiliating ignorance of the greatest body of religious literature in existence, viz., the Bible.

"4. What can be done? Something must be done and on a big scale. It will be fatal to let things take their own course, to drift."

In reply to the last question, he appeals to the Christian people and loyal philanthropists of our beloved land to press, in every way possible, the matter of religious education. The signs of our times throw down a nation-wide challenge to the service of Christian education of the highest order. Upon the response to this challenge, by the American Protestant churches, depends in large measure the future welfare of our nation.

Are There Hopeful Signs? We must not look upon the dark side of things until we become too pessimistic to see any real signs of better things. While we have to recognize the evil conditions mentioned above, we must not let them obscure the fact that there were never so many earnest and faithful workers for Christ as we have in these passing years. Wide-spread indifference of many who should be active in promoting the right must, of course, make the burdens heavier for the true and the brave; but God is ever on the side of the right and he *must* win out in the end.

Are there not signs that the better elements in this war-weary world are, after all, awakening to their great need of Christ? What means this growing consciousness of

want that fills human hearts today? this longing for relief from bitterness and strife; this yearning sense of need; the open-minded search for better conditions; the unmistakable cry for friendship and for brotherhood—what mean all these signs of unrest and dissatisfaction with the things hitherto tried without avail? Is not the world preparing, in its hunger, for the loving, sympathetic appeal of those who have the bread of life to offer?

May it not be that this very consciousness of need; this dissatisfaction with the things men have tried and found comfortless, will yet make them more susceptible to the kindly appeals of warm-hearted children of God?

Is it not a crime against suffering humanity for those who claim to be Christians to remain inactive and indifferent to the needs of such a world in a time like this? Oh! if we could only be filled with the spirit of our blessed Master until we can show the Christ to the unsaved, in all his beauty and helpfulness, the most serious problems of the world would be happily solved, and peace and good will would prevail among men.

LETTER FROM LOST CREEK, W. VA.

DEAR DR. GARDINER:

I must not wait any longer to write the letter I promised myself I would write for the SABBATH RECORDER. "Do it now" is a good motto that I do not always follow. But I believe in it. The first of August, or thereabouts, with my family, "Lizzie Ford" and our camping equipment we left Dodge Center, Minn., on our way to Lost Creek, W. Va. It was not an easy parting, for the sorrow of the good friends in having us go was deeply reflected in our own hearts. For more than seven years we had shared in their joys and sorrows, going in and out among them as an undershepherd who loved his flock. There is a fine and loyal people, conscientious and growing in spiritual things, a people who in loyalty during the war not only sent forth sons and daughters, and met the various obligations incident to times of war, but consecrated their pastor and sent him forth also for overseas service, and looked after their own spiritual needs; each of many

in his or her turn leading the Sabbath morning worship. The sympathy and prayers of such a people behind him at home warmed and cheered their leader in his ministry among the men in France. For these things and their loyal support the writer can never cease to be grateful.

One of the last ministries of the writer in that church was to lead down into baptism a whole family, father, mother and two splendid young people who had come to Christ, baptism and the Sabbath through the simple reading of the Bible. Who can say that the Bible has lost its power to convert and bring to the light through the Holy Spirit those who will come to it with open, unprejudiced minds and hearts?

It is a matter of sad regrets that one sees a noble people strive in vain to secure a pastor. I sincerely trust they will not, in discouragement, give up the struggle. Any consecrated minister who desires a change of fields would be wonderfully blessed in accepting a call to Dodge Center.

We camped two nights and a day along the beautiful Mississippi River under Treampleau Mountain, a historic spot in Wisconsin, with Dr. Lester Babcock and family of Milton. Several days were spent in southern Wisconsin with relatives and friends of Albion, Milton and vicinities.

A Sabbath was spent, enroute, at Jackson Center, where we had the pleasure of a day off, and our spiritual needs were ministered to by Rev. William Simpson of Alfred Station.

Calls and visits were made also on this trip upon friends of overseas experiences, at Lombard, Ill., and Marysville, Ohio.

We arrived safely in West Virginia in the middle of the week before the last Sabbath in August, when we were formally welcomed into the church and pastorate by the brethren in a fine installation program. If any doubt could possibly have lingered in the minds of the pastor's family of the cordiality and sincerity of the people's welcome it was entirely dispelled the evening following the installation, when nearly one hundred people crowded into the parsonage and gave us a good, old-fashioned "Pounding." When they left, the premises seemed still full of crated chickens, sacks

of flour, sugar, potatoes and many other material tokens of the hearty good will of the dear people among whom we had come to labor. There are many new faces among our folks, and we rejoice in the splendid group of children and young people in our midst. It augurs well for the future of the church and the denomination. I think we have more than forty such. Of course, we are saddened to miss many of the faces so familiar in the congregation of years ago. But they have but passed on into a larger field of joy and usefulness where sorrow and trouble are no more. So why should we unduly mourn?

In the reports of the association your readers understand that considerable blessing came to our people. Since that meeting I have visited the people at Roanoke and found a fine spirit of loyalty and a desire for spiritual things. I hope to hold some special meetings there in the near future.

I am sure you will be glad to know that we have been having a very interesting series of meetings which closed last Sabbath when four of our folks, including a young man and a young mother were led down into baptism. These with at least two other children, and their mother by letter, will be taken into the church later. On last Friday night a stranger lady came forward and happily found the Savior, and to our surprise she came for baptism, when the call from the water was extended to any others who believed in Christ and wished to follow him in this beautiful ordinance. During the meetings, on due and extended announcement and advertisement, the pastor spoke one evening on baptism and on another on "Why Christians ought to keep the Sabbath of God." In spite of a very stormy night for the latter we had a splendid audience, many of whom were first-day people.

These meetings have been of spiritual help to congregation and pastor. One can not but feel that ties of brotherhood and fellowship have been strengthened in this way, and especially because of the pastor acting as his own evangelist. It has been a happy time, and we believe we have not seen the end of it. No one ever had a more loyal people or more sympathetic and attentive audiences than greet-

ed the pastor night after night for three weeks. Outside of the regular workers of the church we had the assistance of Miss Alberta Davis, one of our high school teachers, as song leader, and Elder S. H. Babcock of Albion, Wis., the pastor's wife's father, who at nearly every service brought, in his helpful, spiritual way, messages in sweet song.

You may be interested to know that we are expecting Rev. Eugene Davis to be with us at the end of this week. Arrangements have been made to use him in at least three services in this church, and in one at Roanoke. We know we shall be blessed in his coming.

This week I am resting up a bit by helping Pastor Shaw and Rev. Loyal Hurley at Salem. Meetings are beginning auspiciously, with three churches of the city holding special services at the same time. But you will hear all about this later in a fuller, better, and Shaw way.

We are for our homes, churches, our schools and boards and, indeed, for all that our denomination stands for. God bless you and your work.

Sincerely yours,

PASTOR H. C. VAN HORN.

Lost Creek, W. Va.,
December 8, 1923.

FUNDAMENTALS

He came from a small town where he had been graduated with honors from the county high school, and he had just entered the university. After one month in college he summed up his surroundings thoughtfully, and if he had put his findings down on paper they would have made the concise list that follows:

"The emphasis in this college seems to be put on athletics, dancing and social functions.

"On Sundays very few students attended Sunday school or church; Sunday evenings are spent at smokers in the fraternity houses.

"I have been invited to join a fraternity, but I learn that the probable expenses are so large that I can not afford it.

"There are only four students in the whole university who plan to enter the ministry. The great majority are taking

courses in engineering, journalism and business.

"I have so far had courses under four different professors, but I have not yet heard one of them mention God in the classroom or discuss any religious or even ethical problem.

"I have been taught at home ever since I was a child that the great things of life center about God and our relation to our fellow-men. Why are they not emphasized here in this school?

"What shall I emphasize in my own career? I do not know how to dance and care nothing about it. I am, on that account, considered odd—the overwhelming majority of students spend at least two evenings a week at dances. I do not smoke, and that makes me again an outsider—almost every student and teacher is a smoker. It is certain I am in a very large degree out of touch with the common ideals here in this school. Am I all out of touch with the fundamentals?

"I look out over the world, and I see cruelty and wrong and suffering and a great need of service. To what shall I dedicate my education? Are dancing and social functions and smokers and football the great things of existence? What would Jesus do?

"I wonder if I am narrow-minded and over critical. I don't want to be that; but I do want the right perspective. Is life summed up rightly when the enthusiasm and time and money are given so largely to amusements and athletics and money-making?

"What are the real fundamentals? That is what I want to get. If the fundamentals are God and service to my fellow-men and a pure heart and enthusiasm for world redemption, help me, O Christ, to hold to my ideals even if I have to walk alone!"

This student is not alone. There are very many others. Is it too much to ask that Christian teachers in all our colleges emphasize the fundamentals? What are universities and colleges for if they do not teach ideals and emphasize the really great things of God?—*Youth's Companion*.

I love to lose myself in other men's minds.
When I am not walking I am reading;
I cannot sit and think. Books think for me.
—Charles Lamb.

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

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

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	
		\$14,750 00
II. Building Funds		
1. Denominational Bldg..	\$4,400 00	
2. Boys' School	5,200 00	
3. Girls' School	5,500 00	
4. Georgetown Chapel ...	1,150 00	
		16,250 00
		\$31,000 00
III. Contingent Fund	4,000 00	
Total	\$35,000 00	

Pledges

Amount	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	4	160 00
25 00	50	1,250 00
20 00	10	200 00
15 00	8	120 00
13 00	1	13 00
11 00	1	11 00
10 00	59	590 00
5 00	54	270 00
3 00	3	9 00
2 00	12	24 00
1 00	4	4 00

Grand Total	\$8,496 00
Amount pledged since last week	\$ 605 00
Amount of the Parallel Budget	\$35,000 00
Amount to be pledged	\$26,504 00

THE JAMAICA FUND

AS REPORTED TO THE SABBATH RECORDER TO
DECEMBER 12, 1923

"I was at Battle Creek"	\$10 00
"I was not at Battle Creek"	45 00
Total	\$55 00

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."

JEWISH SABBATH ALLIANCE

Some weeks ago the present writer came into possession of a copy of the "Annual Sabbath Bulletin of the Jewish Sabbath Alliance of America." In this bulletin reference was made to a booklet which gave something of the history of the Alliance. The bulletin itself proved to be of much interest to one who is concerned in the promotion of the Sabbath of Jehovah, and we immediately wrote in to headquarters requesting a copy of the booklet. Its contents are given entire in this department of the SABBATH RECORDER. We feel sure it will be read with interest by very many.

In our letter to Mr. Rosenberg, the secretary, we stated that we were engaged too in the work of promoting the observance of the Sabbath, and that we would be very glad if there could be found common ground upon which we might co-operate in this good cause. Following is his reply:

"My dear Rev. Bond:
"In answer to your letter of the 28th regarding our booklet "The Story of the Jewish Sabbath Alliance of America," I am enclosing same for your use. We shall certainly be glad to have your co-operation in our work.
"I don't know whether or not you already have heard that we are doing our work, especially that of placing Sabbath observers, indiscriminately. We have had many Christian Seventh Day observers amongst our applicants placed.
"Thanking you for your kind request,
"Very truly yours,
"WM. ROSENBERG."

This movement among the Jews of America toward better Sabbath observance is significant. Their Sabbath sanctions and their methods of approach in dealing with their people on the subject are obviously very different from those of the Christian Sabbath keeper. Doubtless they are worthy of our study, however, and we bespeak for the following article a careful reading:

THE STORY OF THE JEWISH SABBATH ALLIANCE OF AMERICA

It is probable, indeed practically certain, that the Jewish community of America in general and of New York in particular, does not realize the great importance to Judaism and the Jewish people of the work done by the Jewish Sabbath Alliance of America nor the vastness and the tremendous difficulty of the problem with which it has to deal. In order to bring about this realization the Alliance has decided to publish this booklet, which contains, in the briefest space consistent with an at all adequate presentation, the story or description of the work which the Alliance has set itself to do and the manner in which it endeavors to do it.

No Jew with any knowledge of his faith needs to be told that the Sabbath is the keystone of Judaism. The Sages of the Talmud tell us that the Sabbath is equal in importance to all the other commandments of the Torah. This can only mean that the Sabbath observance is fundamental in its spiritual and social importance to the maintenance of the Jewish faith and that if it be undermined it is equivalent to undermining the entire structure. This Talmudic saying typifies the conviction and the practice of the Jewish people since time immemorial. Even during the long centuries of the dispersion in the midst of an alien environment and subject to constant persecution, the Jews cling firmly to the Sabbath. Until about the beginning of the past century there was practically no such thing as Sabbath desecration among Jews. In great communities and in small, all over the world, the Sabbath day beheld Jewish factories and shops closed and Jewish men, women and children assembled in houses of worship or at home celebrating the holy time. About that time Jews began to lose their Jewish "nerve" and the first sign of demoralization was the beginning of Sabbath desecration. Since then the plague has rapidly spread until today, in the Occident and especially in America, the observance of the Sabbath has seriously diminished, and indeed, in many places has become the exception rather than the rule.

Thinking Jews were not slow to recognize the danger to Judaism involved in the threatened breakdown of Sabbath observance and to take steps to counteract it, societies for the promotion of Sabbath observance were organized in all those countries where the problem had arisen. In America such a society was organized in the early sixties of the past century and a similar society in the eighties. Both of these societies ceased to exist after a short period of feeble activity.

In 1905 (5665), the society now known as the Jewish Sabbath Alliance of America was called into being, at first under the title Jewish Sabbath Association. The incorporators were Rev. Dr. Philip Klein, Rev. Dr. Bernard Drachman, Rev. Dr. H. Pereira Mendes, Jacob H. Luria, Hyman Eisenberg, Meyer Goldberg, Henry P. Goldstein, Gabriel Davidson, and Vivian S. D. Aaronson. In 1920 the Jewish Sabbath Association united with the Alliance of Israel and the enlarged organization received the name of the Jewish Sabbath Alliance of America. The Jewish Sabbath Alliance of America is affiliated with the Federation for the Support of Jewish Philanthropic Societies but receives only a very small subvention—in 1921, \$1,899.00—for the support of its Employment Bureau. The object of the Alliance is stated in the sentence printed as a headline on its official paper, "To promote the observance of the Holy Sabbath in every possible way." In these few words an enormous program of work is outlined for it means nothing less than the attempt to solve what is unquestionably the gravest religious and social problem of modern Jewry. The Alliance endeavors energetically and as completely as the very limited means at its disposal will permit to solve this problem. In the course of its endeavors it takes up many different kinds of work, all of which are connected more or less closely, with the promotion of Sabbath observance. Stated in the briefest possible space they are the following:

(1) *Propaganda*

The Alliance endeavors to preserve and increase the sentiment of loyal attachment to the Sabbath which still exists among the Jewish people. Meetings are held in synagogues and other places

at which earnest and eloquent speakers impress upon their hearers the sacredness of the Sabbath and its indispensability in Jewish life. Co-operating societies of women, young people and workmen have been organized and circulars and pamphlets are printed and distributed. Especially is the Loyal Friends' Auxiliary, a society of Jewish young men and women of eighteen years and over, helpful in the work of promoting Sabbath observance. They assist the Jewish Sabbath Alliance in all its undertakings financially as well as morally. For several years the association maintained a monthly organ, the Sabbath Journal, in English, Yiddish and Hebrew. This propaganda work has had invaluable results in keeping alive the consciousness of the bindingness of the Sabbath in America, where it is so sorely threatened by irreligion and the stress of economic conditions.

(2) *Intercession*

The Alliance intercedes with merchants and manufacturers who have hitherto kept their establishments closed on the Sabbath and who contemplate opening on that day and induces them to continue to observe the Sabbath. This is a most important kind of work, for it has been a most regrettable phenomenon that many business men, beginning with good religious resolves and observing the Sabbath have, after a few years of prosperity and upon moving to more pretentious quarters, lost their former fervor and decided to disregard the Sabbath of Israel. The Alliance has a record of over two hundred establishments which it has prevented from Sabbath desecration. The employees for whom the privilege of Sabbath rest has been thus preserved number upwards of ten thousand.

(3) *Procuring of Employment*

The Alliance maintains an Employment Bureau in its rooms at 18 East 13th Street, New York City, through which employment without Sabbath desecration is obtained for Sabbath observers, thereby assisting in the solution of one of the gravest difficulties of the whole Sabbath problem, the bringing together of the Sabbath keeping employer and employee, who would otherwise not know of each other's existence. The immensity of the

service thus rendered to the Jewish cause can be realized when one considers what it meant, before the establishment of our Employment Bureau, for a Sabbath keeping young man or woman seeking employment, to find a Sabbath observing establishment amidst the mass of Sabbath desecrating ones. It was, literally, seeking "a needle in a hay-stack"; it meant weariness, disappointment, heart-breaking and often surrender. Today employment seekers are saved these trials and tribulations. They come to the Employment Bureau of the Jewish Sabbath Alliance of America where any morning from 10 to 12 from twenty-five to fifty young persons may be found seeking employment, of whom a goodly proportion are placed. The Alliance performs thus a most important social service in preventing strife and dissension between parents and children and preserving peace and happiness in Jewish homes. The young people are made welcome in our rooms and permitted to remain there and beguile with pleasant games and conversation the tedious period of waiting for positions. The Employment Bureau finds positions for several hundred persons annually. Since its inception it has placed upwards of six thousand persons in Sabbath keeping places.

(4) *Protection of the Rights of Sabbath Observers*

The Jewish Sabbath Alliance endeavors to protect Sabbath observers in their right to pursue their vocations undisturbed on Sunday. For this purpose it has frequently appeared through representatives before the Legislatures of this and other States in the effort to secure legislation guaranteeing this right to Sabbath observers, unfortunately hitherto without success. In another direction, that of defending the rights of Sabbath observers before the courts, it has been more successful. For this purpose it maintains a regular legal counsel, whose efforts have been very successful. Many a Sabbath observer, wrongfully arrested for work or labor done on the Sunday but permitted by the statute to Seventh Day Sabbath observers, has had his right successfully vindicated by our counsel. The Jewish Sabbath Alliance has also ap-

peared before Christian Sunday Associations pleading for the Jewish Sabbath observer. The most noteworthy effort in this direction was the trip of its President in 1915 to the convention of the International Lord's Day Alliance at Oakland, California, where he spoke on "The Jewish Sabbath in Its Relation to the General Question of Sabbath Observance." His address, which made a deep impression, undoubtedly contributed greatly to a better understanding of the Jewish position by the Gentile world.

The above are the chief, though by no means all, the forms of activity of the Jewish Sabbath Alliance of America. In the future it purposes to continue along these lines, adding from time to time such other branches of work as its ability, financial and other new conditions which may arise, may render possible and necessary.

There can be no manner of doubt that, should it receive from the Jewish community such measure of support as is called for by the vastness of the problem which it has undertaken to solve, it will be able, with the blessing of Almighty God, to bring about tremendous, even revolutionary, improvement in the condition of Sabbath observance among the Jewish people of America.

THE WHOLE DUTY OF A MAN

The *Outlook* in a recent number quotes from Micah 6:8, as follows: "What doth the Lord require of thee, but *do* justly, and to *love* mercy and to *walk* humbly with thy God." Then the writer proceeds to comment on the same: "It is something more than justice, mercy and humility that is required. It is the *doing* of justice, the *loving* of mercy and the *walking* in humility. Men and nations are required to do justice, whether they like to do it or not. The reason why it is not required of men always to do the merciful thing is that however much they may love mercy, they may not be able to exercise it, if they are to be just. The governor that exercises mercy when mercy means injustice, is not acting according to this definition of the whole duty of man. Mercy is contingent, not only upon those who are to exercise it, but also upon those on whom it is to be

exercised. If we are to *do* justly whether we love justice or not, then whether we can do mercifully or not we must *love* mercy. But this is not the whole duty. One thing still remains. To *walk* in humility is a constant duty. The doing of justice may come occasionally, the loving of mercy may not always result in the possibility of doing mercy; but to be humble-minded is that part of human duty which is constant. It is righteousness not self-righteousness that exalteth a nation. A better definition of the whole duty of man has never been made than that which was written over twenty-six hundred years ago."

All through the Old Testament God is represented as a God of justice, and if the events that are recorded there are to be credited, then certainly he gave a faithful manifestation of that quality of his character. In the days of Noah the wickedness of mankind had become so great that God decided to sweep from the face of the earth by a flood all save Noah and his family. The Israelites were led to believe that they were the chosen people of God; that he would protect and deliver them from the hands of their enemies; which was accomplished, in many instances, by the direct interposition of divine power, the destruction of their enemies being made so complete that men, women and children were destroyed root and branch. With all these exhibitions of divine justice, God is also represented as possessing the attributes of unbounded love and mercy, showing mercy unto thousands that love him and keep his commandments. Justice was visited upon the rebellious and disobedient; love and mercy upon the humble and obedient. To the rebellious the law of the Lord was grievous; to the obedient it was a delight, because it was perfect. The Israelites conceived the idea that retaliation upon their enemies was justifiable and hence they attached this attribute to Jehovah. It was an eye for an eye and a tooth for a tooth, if smitten on the cheek, they smote back. When Christ came he taught quite another code of morals. The old idea of retributive justice was supplanted by the principle of loving your enemies; of not resisting evil with evil, and to do good to those that

despitefully use you and persecute you. He taught the divine idea of the Fatherhood of God and the brotherhood of man. This was a new conception of Divinity and of humanity, that did not enter the hearts and minds of the Old Testament characters, except in isolated cases. This new idea of love and goodwill to all mankind does not forbid the exercise of justice and the punishment of wrong doing. It would have been an act of justice if the allies in the late World War had forced Germany to a complete and unconditional surrender and thereby prevented the recurrence of another war. They have never shown the least signs of repentance for the terrible wrong they inflicted upon the nations. No regret for the millions of lives that were lost, and the untold treasure destroyed, just for the sake of gratifying their insatiable greed for dominion and power. May God in his infinite exercise of justice, give them at last their full measure of punishment. G.

REV. H. EUGENE DAVIS WILL HOLD SERIES OF MEETINGS

Under the auspices of the Y. W. and Y. M. C. A., there will be a series of religious meetings conducted at Salem College the week preceding the Christmas holidays. The meetings will begin Sunday, December 16, and last until Thursday morning. These meetings are to be led by Rev. H. Eugene Davis, a returned missionary from China.

The first meeting will be held Sunday night, and will probably be a union meeting of all the churches in the city. Throughout the week Rev. Mr. Davis will address the students at the chapel hour. Every afternoon from four to five o'clock, meetings will be held for those who desire to attend. These afternoon meetings will be conducted on the forum plan, and students will have opportunity to discuss their problems together under the direction of Rev. Mr. Davis. In the evening there will be one-hour meetings beginning at 7 and closing at 8 o'clock promptly. The last session will be an address by Rev. Mr. Davis to the joint Y. M. and Y. W., on Thursday morning.

Committees have been working for some time on the preparation of these meetings, and an excellent program is assured. A

special committee has made arrangements for the music at each session.

All students and townspeople are invited to attend these services; students especially are not only invited, but urged to attend. Let us give Rev. Mr. Davis the best support possible.—*Green and White, Salem College.*

"I am almost in despair of any great conquering revival of religion until the Church shall give up its sinful covetousness"—Bishop Berry has abundant cause for these words of discouragement. Nearly two thousand years have passed since men began to try to follow the Christ. It is a checkered story of high levels reached and of slipping back again; of splendid challenges to great endeavor overwhelmed at last by the apathy of the crowd; of forward movements of whole peoples only to be retarded more and more and finally all but stopped by the slowly passing years that lug along their heavy burdens of the past,

We still make our chief strivings and strugglings for the treasure that perishes. Covetousness is rooted deeply in our hearts. This was the sin of Laban the deceiver; of Balaam the time server; of Achan the thief; of Saul the backslider; of Ahab the idolator; of Gehazi the grafter; of Judas the betrayer; of Ananias and Sapphira the liars; of Felix the prostituer of justice; and of Simon the sorcerer.

The Church, through the devoted lives of her sons and daughters, has an opportunity now to render a commanding service to the world. If it fails it will lose its power. "Unused opportunities always mark the line of defeat."

Until the Church shall give up its sinful covetousness it cannot render a commanding service to the world. Only when its sons and daughters have become faithful stewards of God's goodness can the blessings which Christ came to give the world be passed on to men. The Lord's work waits for a new consecration of God's people.—*Gilbert N. Brink.*

The time must come again, as it has come in other days when our young men shall feel the vitality of the Christian ministry, and seek it with the heroic consecration of their lives.—*Phillips Brooks.*

MISSIONS

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

THE CHRISTIAN MISSIONARY'S MESSAGE

I

GOD'S LOVE AND MAN'S GREATNESS

[The substance of the secretary's message at Western Association.—T. L. G.]

There are many things in the Christian message, but a few are prominent and inclusive. You go to the top of one of these high hills and as you scan the horizon you see many points towering above the others, but you discover a few towering into the azure blue above all others. There are certain things in the Christian message that rise above all others and include all.

I. First in point of time and importance is the fact of God's love,—that he is love, and that his love permeates the universe and is the controlling passion directing him in his dealings with men. Love is the greatest thing in the world and it is the greatest and chief characteristic of God.

There are three attitudes that different ones suppose God holds toward men: (1) There are those who suppose that he hates them, that his wrath is resting upon them, and his anger always hovering over them. I remember a neighbor in my boyhood who, when his wife died, went up and down the community complaining of God, saying he had murdered his wife. They had not lived very happily during her life, either. I have wondered that God did not smite and forever close his blasphemous mouth. There are others who, though they do not go so far, look upon God as always against them, working for their hurt. (2) There are others who look upon God as indifferent. He does not care what happens to them. In their minds it is all the same to God whether things go well or ill with them and the children of men. God is cold and indifferent. Jesus' heart may be aglow with love and his hands dripping with holy affection, but God the Father is cold and unmoved, no matter

what happens. He has created this world, set it spinning in the infinitude of space, placed man upon it and left him to the mercy of cold and heartless law. This seems to be the idea many have about the Father; even professed Christians feel this way many times. A third class believe that the Father loves them with an overflowing love, that he will withhold no good thing from them, that he enters into everything that pertains to them with infinite sympathy, that he is yearning for their highest good and exercising his power and wisdom for their welfare.

This last is the true view. God's love is an everlasting love, reaching to the lowest and vilest as well as to the highest and holiest. This is the message of the Bible from Genesis to Revelation. Christ is a revelation of the Father's love, and the atonement is founded on his love, and not on his justice or his wrath. "For God so loved the world." "The Lord hath appeared unto me of old saying, Yea, I have loved you with an everlasting love."

One day during the Civil War as President Lincoln came out of the White House, the Marine Band began to play the tune to that piece "We are coming, Father Abraham, a hundred thousand strong," etc., and a man who was with him looked up and the tears were streaming down Lincoln's face. The man in telling about it in after years exclaimed, "Lincoln was nine-tenths heart." God is not nine-tenths love, but all love.

This should be the first and constant message of the minister, the layman, the church, Bible school, and mission boards and all. God as revealed in Christ is love.

II. Another item in the Christian message which I consider of tremendous importance is the greatness of man as a child of God.

There is a teaching and preaching today, and in other days more than today, that not only magnifies the weakness and helplessness of man but his vile sins and corrupt follies as well—that makes man a beastly creature, if not sunken to the lowest depths. This is not the Christian missionary's message, nor that of him who taught us to say, "Our Father."

Man is incomparably above and beyond anything else known except God

and the angels. He is the crowning work of creation. We stand amazed before the mountains with their sublime grandeur; before the cataract with its waters plunging, dashing and foaming; before the ocean with its waves which have not been still since the creative morn; before the starry heavens that reveal countless worlds swinging in the infinitude of space; but man is immeasurably above any and all of these. "When I consider thy heavens, . . . thy moon and stars which thou hast ordained, what is man that thou art mindful of him and the son of man that thou visitest him? For thou hast made him a little lower than the angels and hast crowned him with glory and honor."

Man's body is wonderful; but he is more than flesh and bones. The real self is invisible; it is as invisible as God himself. You never saw me any more than you have God; all you ever saw was the manifestations of myself. My real self dwelling in the unseen signals by word, look and deed to you, and your real self dwelling in the invisible answers back by the same instruments. The real self, being more than physical, knows not the limitations of the body, and will know less of limitation when freed from this body.

Man great? Yes! Look at his power to perceive, form concepts and to reason; only a child of God can do these things. Look at memory, that power by which you retain knowledge and all the past is yours; childhood's happy days, the friends of long ago are still yours and you seem to be in their very presence and they in your loving embrace; to only a child of deity is given such powers as these. Look at imagination, that power by which man produces forms according to an ideal given him by the Almighty Father; that power by which he projects himself into places yet unseen! Only a child of God is privileged to do these things. Look at the power to love, the most exalted thing in the universe so far as we know; that power by which we span limitless distances and live in the lives of those from whom we are separated, as well as in the lives of those in whose presence we are, more than we do in our own bodies; that power which fires

can not destroy nor floods or death take from us! Only a child of the Being who is love can exercise that power.

There are different ways of measuring man's greatness. Some have measured the value of a soul by its capacity to suffer; but I think it better to measure it by its power to endure. There is the dewdrop and the diamond. The dewdrop, sparkling in the sun is as beautiful as the diamond flashing from the bride's finger. What makes the diamond of more value than the dewdrop? It will endure, while the dewdrop vanishes with the first rays of the sun. Man, as a spiritual being, will endure forever, and there is nothing else on this planet that will.

Again man's greatness is seen in what he may become if he will. There is the colt. He is of no use now, but his value consists in what he may become. Man is to live forever and forever and what he may become is beyond anything except Christ himself. Christ on the Mount of Transfiguration is the best illustration of what man is expected by the loving Father to become.

Once more we get an idea of God's estimate of the greatness of man by the fact that God gave his Son to die for man.

Preach and teach the immeasurable greatness of man, for when men get a conception of this they can not well use themselves like brutes, they can not treat their fellow-men ill, and they will do all they can to help men win that which is theirs as heirs of God.

JAMAICA

The most beautiful island I have seen is Jamaica. Like a gem of emerald green it lies hidden away in the ocean; well may it be said "That every prospect pleases and only man is vile." Yet men are not as vile here as in many other places.

The City of Kingston has a beautiful harbor, and is well built up with modern buildings, and reminds us in a hundred ways of eastern cities in the tropics. The native portions have narrow streets, crowded with masses who are looking for the foreigner, hoping to be given some employment.

The island is very mountainous, which

adds to its beauty, but not to its productiveness. There are, however; many banana plantations, and some pineapple and oranges grow wild, and can be had in country sections for two to three cents a dozen. Labor is cheap, averaging from 24 cents to 72 cents per day for men and about one-half as much for women.

The public roads are unexcelled. They are well paved and are laid out around the mountain passes, and on each side is a most luxuriant vegetation. The stone-wall fence is usually covered with pretty vines, and towering over these are the pretty palms of various kinds, interspersed with tropical birch and mango trees, which in many places must stand back to make room for a well-laden orange tree. One is made to feel that he is passing into a specially decorated entrance to some park or exhibition, but it is only the regular order of the day; for there are several hundred miles of this pleasing scenery.

Against this beautiful background we see the underfed, poorly clad native, wending his way with his burden, to the market in an effort to sell a few oranges, bananas or cassava cakes. The natives are well behaved, speak English, and most of them have their name on some church book. The Church of England ranks first in numbers, then come Baptists, a fact which for our mission is fortunate. I have not been made to feel any special prejudice in a religious way, and at the present time am hopeful that our mission here may be successful.

I have just spent a week at Santa Cruz with Brother and Sister Somms, and have found them strong in the Seventh Day Baptist faith through the work of Elder R. B. St. Clair. While there, another strong family expressed intentions of uniting with us. A company of about eight adults and children are anxiously looking toward a small church building in this important center—about \$100.00 can accomplish this with local help. All hands rejoice at the safe arrival of Rev. Wm. L. Burdick. Together we shall endeavor to encourage the people to cast in their lot with us and to accomplish the kingdom tasks.

C. A. HANSON.

TREASURER'S MONTHLY STATEMENT

November 1, 1923-December 1, 1923

S. H. Davis
In account with
The Seventh Day Baptist Missionary Society

Dr.	
Balance on hand November 1, 1923....	\$ 958 55
Conference Treasurer:	
Georgetown Chapel	14 29
Boys' School	50 37
Girls' School	50 37
Missionary Society	423 67
Evalyn Schuh, Missionary Society	3 60
Detroit Seventh Day Baptist Christian Endeavor Society, Jamaica Mission	5 00
Mrs. J. W. Parker, Debt Fund	3 00
Albion, Wis., Church, General Fund...	20 00
Income Permanent Fund, General Fund	1,000 00
Mr. and Mrs. F. O. Langworthy, Georgetown Chapel	20 00
William L. Burdick, field receipts.....	21 00
Dr. W. H. Tassell, Missionary Society..	10 00
Dr. W. H. Tassell, Missionary Society..	10 00
Mrs. William Trentlage, Missionary Society	10 00
Fouke Sabbath School, Jamaica Mission	2 00
J. J. Hevener, China Mission.....	15 00
Washington Trust Company, interest item	48
	<u>\$2,617 33</u>

Cr.	
T. L. M. Spencer, November salary....	\$ 83 33
R. J. Severance, October salary and traveling expenses	97 41
William L. Burdick, October salary and traveling expenses	163 33
L. J. Branch, October salary.....	25 00
C. C. Van Horn, October salary.....	41 66
Robert B. St. Clair, October salary....	50 00
George W. Hills, October salary.....	41 66
G. H. F. Randolph, October salary....	16 67
S. S. Powell, October salary.....	25 00
Angeline P. Allen, October salary.....	25 00
D. Burdett Coon, October salary and traveling expenses	89 24
H. Eugene Davis, October salary, traveling expenses and children's allowance.....	270 24
H. Eugene Davis, house and telephone rent	48 00
Russell W. Burdick, Student Fund....	100 00
American Sabbath Tract Society, printing reports	61 97
William L. Burdick, October clerk hire	20 00
William L. Burdick, traveling expenses to Jamaica	225 00
William L. Burdick, traveling expenses to Jamaica	125 00
William L. Burdick, November salary, traveling expenses and clerk hire	154 57
Treasurer's expenses	35 00
Balance on hand	919 25
	<u>\$2,617 33</u>

Bills payable in December, about.....\$1,400 00

Special funds referred to in last month's report now amount to \$9,911.58, bank balance \$919.25, net indebtedness \$8,992.33.

S. H. Davis,
E. & O. E. Treasurer.

Keep your mind on the great and splendid things you would like to do; and then, as the days go gliding by, you will find yourself unconsciously seizing upon the opportunities that are required for the fulfillment of your desire, just as the coral insect takes from the running tide the elements it needs.—*Elbert Hubbard.*

WOMAN'S WORK

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

THE LASTING THINGS

The little child that lives in me
And never quite grows up or dies,
Loves Christmas with a shining love,
And shining eager eyes.
She loves the glad expectancy
That floats through fir-filled air,
The sudden ringing at the door,
When packages are smuggled in;
The whispers in the hall,
The gaudy splendor of the tree,
And best of all
The sound of children's voices as they call
Their thanks above the din;
The books and toys, and tissue paper piled
Upon the floor;—
All these she loves,
As she has loved them when a child,
And more.
But the woman that is in me knows
That these are but the surface signs
Of deeper springs,
And the woman's heart within me grows
More eager, year by year,
For lasting things,
For all that lies behind the Christmas cheer,—
Both for myself and for a world in fear.
O Thou whose day it is,
Let not our hearts be choked by tissue-paper,
Nor the light of gleaming candles blind our eyes
To the radiance of Thy face.
Let not our child-like joys usurp Thy place,
But let us once—just once—
Keep Christmas as a Christ-mass in our souls,
And all the little children, far and near,
Will laugh—on Christmas Day
And all the year.

—The Woman's Press.

MISSIONARY PICTURES TO LOAN

I should like to remind you again of the slides that the Woman's Board have had made from pictures of our mission in China.

Recently Circle Number 3 of Milton presented a missionary program at which time Mrs. A. B. West, of Milton Junction, gave an address upon "The Grace School for Girls in Shanghai." This address was most interesting and was illustrated by pictures of the school and the workers there. Pictures of the Boys' School and the day schools were also shown.

The Woman's Board has other pic-

tures from China, and Mrs. West will be glad to send any or all of them to any place where they can be used. She is sending them next to the Riverside Sabbath school, where they will be used in connection with the missionary Sabbath school lesson.

THE MIDDLE OF THE EIGHTH MONTH

*To the Woman's Board,
Milton, Wis.*

DEAR FRIENDS:

It is the middle of the eighth month and the air is heavy with the odors of burning incense. In front of practically every shop and home a "tub" of incense varying in size from about eight inches to three feet in diameter is or has been burning. In some places it seems to be a community affair—as on the bridge at our corner. The bottom "tub" is set in a large jar. This "tub" is made of incense and is filled with chips of fragrant wood. A smaller "tub" is set in the larger one and then there are bundles of incense sticks, building the whole up to a height of four or five feet, or even higher. The sticks are topped off with paper pennants and banked with more sticks of fragrant wood. Often the whole affair is set up on a table and as I came home tonight, about seven o'clock, I noticed lighted candles and food placed in front of many of them. In one place a band was playing and it looked as if the people were having quite a celebration. They light first the topmost pinnacle of incense and let it burn down so the largest ones often burn twenty-four to forty-eight hours. When I sat down here to write I could see the blaze of one just across the corner in front of one of the shops. When the fire reaches the wood, it blazes, otherwise there is just the usual glow of burning incense. Besides the haze and odor from the incense, there is the continual popping of fireworks. Dr. Palmberg says it sounds like the Fourth of July, and it does—(at least as it used to sound when I was a girl).

This is only one aspect of the festival. In preparation for it there has been much paying up of debts, and giving of gifts. China New Year, the fifth of the fifth month, and the fifteenth of the eighth

THE TEN COMMANDMENTS

There is a deep and abiding significance in the fact that a great motion picture is to be based upon the Ten Commandments.

It is an interesting sunrise glow that seems to hint of the dawn of a new day.

During the last few centuries, this tear-drenched, sad old world has tried to walk alone; and the attempt has been a failure.

We have tried to ignore the admonition left by Jesus Christ to dwell together in love and self-denial.

With our telephones, our whizzing automobiles, our huge battleships plowing the seas, our cannon thundering their challenges on land; our electrical machinery doing the work of a thousand million men; our giant telescopes' plundering the sky of its secrets, we have strutted in our puny strength.

And we have reaped the whirlwind.

And, Dear God, the harvest has been bitter.

This is not to say that the period through which we are living is more wicked than any other: but it is, without doubt, the most material age of the world's history.

It has been an insane scramble for money, for power, for great armies; for boundary lines; for the far islands of the sea. Voracious, greedy, avid with lust for possession, we have feverishly thrust aside the doctrines of Jesus Christ in a wild contest for material ownership.

The climax of it all was the World War: that was the culmination and destination of materiality. Grasping hands reaching out for loot met clenched fists. It was the final test of our effort to ignore the divine teaching.

And now the world sits in sodden dismay—sits in desolation in fields that are drenched with blood and slaughter and tears—sits wondering dumbly from what direction can come a single ray of hope.

We questioned the divine scheme of life; and we have had our answer. We have learned that the Bible means what it says. It has been borne in upon us that it is not a book chiefly of interest to old ladies and preachers. The doctrines of Jesus Christ are the sanest and most practical rules of life that ever found expression in human thought.

In agony and tears we have learned this. As a result there are some indications that the world is on the edge of a spiritual

month, are the three times of the year that all debts must be paid,—even if you borrow of Peter to pay Paul; and these are times of giving gifts—various kinds of food; and of much feasting—not but what there are plenty of other times of feasting, too. This morning I went over to the other side of town to hunt up an old pupil. Street cars were crowded and so many people seemed to be carrying boxes of "moon cakes," a delicacy of this season, no doubt gifts to some friends. One of the girls I called on told of the gifts she had received and sent. Eight families sent gifts to them and she sent to six of the eight. The other two were under some obligation to her husband so it was not necessary to send to them. Two families sent each six things, such as a ham, a duck, some pears, some moon cakes, a chicken, and a fish. Of these six things she accepted the four that represented the smallest money value, and returned, probably, the duck and the ham. Her gifts to these families were practically the same and they in like manner returned to her the two largest of the gifts. These gifts are always sent by a servant and the receivers must give the servant a dollar. I wondered that this young woman knew to whom and what to send but she said it was just as it had always been and she only had to ask what had been done before her time!

Do you wonder that we do not know when to accept gifts, since sometimes it is so much more polite to return part or all of them?

School opened with a few more pupils than we have ever had before. There are seventy-seven here in all. A large number of applicants had to be turned away for lack of space. Education for girls is gaining in popularity each year, and all the mission schools—even those with new buildings—seem to be crowded.

Our little girls especially have greeted the play-ground with joy and enthusiasm. During the summer Miss Burdick had had a carpenter put in two swings, a slide, and a teeter-board; and they are all most popular.

With greetings to all the friends, I am,
Yours in His service,

ANNA M. WEST.

September 25, 1923.

awakening—the awakening that comes to men whose pride has been beaten to the dirt. Doubtless we have not reaped the full meed of the harvest; there must be more blood and more sorrow and more frantic striving; but there are signs that men have been stirred in their souls.

This new spirit which is stirring is a recognition of the incontrovertible fact that the Ten Commandments and other tenets of our religion are not a collection of rules to obey which would be a personal favor to God.

The Ten Commandments are the fundamental laws of existence.

What we call the Ten Commandments, however, are not actually these laws; they only represent the attempt of learned human minds to translate these truths into human words.

Had the Ten Commandments never been written they would still be there exactly as they now stand. Were every human record of them destroyed they would still be there for the world to search out and learn through no one knows what sorrow and bitter distress.

In spite of Kipling, the Ten Commandments go East of Suez. They go to the ends of the dim and distant stars. They are the eternal laws that keep a million times a million worlds revolving in their places. They are the eternal laws that make a fire hot and control the forces of gravity.

The general idea seems to be that to break one of the commandments is to play a little trick on your preacher.

The fact, of course, is that it is impossible to break one of the commandments. They break you.

You can no more escape the consequences of violating one of these laws than you can escape the consequences of trying to eat a live coal.

They are the fabric of the divine system. They are the essence of eternity.

There never was a time when they were not. Before Moses they were as old as the universe. They are not laws; they are *the law*. They are the sum total of the law: there is no other law. They are the beginning and the end. They are the thunderstorm and the forked lightning; they are the cheep of the mother wren and the roar of the earthquake; they are the angry billows of the sea enraged; they are violets

in the meadow. Everything that is, is because of them.

And we say with a leer that we have broken one of the commandments!

Huh!

Well, we have tried the other way. The diplomats and the marching armies and the greedy fingers that snatched tried the other way.

And, beaten to our knees, breathless, heart-sick and afraid, the shattered world asks itself the question, "What is the way out of this wilderness of desolation and sorrow?"

And the plain and simple answer is there, as it always has been from the beginning and will be until the end of all things.—*Los Angeles Times, selected by G. M. Cottrell.*

PERPETUAL LOVE

Christ's love is a perpetual love. "I have loved thee with an everlasting love." It is perpetual in that it goes backward through the eternities. This is a dateless love. When did it begin? "I have loved thee"—march out on that verb, travel over thousands and thousands and tens of thousands of years, and you will never get to the end of that verb. His love did not begin on the Cross, that was the noonday splendor of eternal love. His love did not begin in a carpenter shop; that was the rough manifestation of a love that, like himself, was without beginning and is without ending. His love did not begin in the manger; the manger was the note first heard on earth of a song of eternal love, that had been singing in ages beyond human thought.

It is perpetual, also, so far as the future is concerned. It is the only thing that does abide. We talk of the "everlasting hills"; but they are not everlasting. . . . Nothing on earth abides. . . . Nothing abides but God and his love. He is the same yesterday, today and forever. God abides, with a heart tenderer than a mother's. He whispers, amid the trials of life, "I have loved thee with an everlasting love."—*Robert Stuart MacArthur, in "The Crowns of Christ."*

There are bridges to cross and the way is long,
But a purpose in life will make you strong;
Keep e'er on your lips a cheerful song,
And always look up, look up!

YOUNG PEOPLE'S WORK

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

NEW YEAR'S WISHES

DR. BENJAMIN F. JOHANSON

Christian Endeavor Topic for Sabbath Day,
December 29, 1923

DAILY READINGS

Sunday—Health wishes (3 John 1-14)
Monday—Prosperity (1 Chron. 4: 10)
Tuesday—To know God (Col. 1: 9, 10)
Wednesday—To be transformed (2 Cor. 3: 17, 18)
Thursday—More tolerance (Rom. 14: 1-9)
Friday—Better service (Mark 10: 42-45)
Sabbath Day—Topic, Wishes for the New Year
(Phil. 3: 12-16)

The editor of this department has selected me to make for our Endeavorers some New Year's Wishes.

I. INITIATIVE

First, I wish we would develop initiative. I believe you will agree with me that it is a quality which is important in our work. Elbert Hubbard has given us an exposition on the subject something like this: Initiative is doing the right thing without being told; but next to doing the thing without being told is to do it when you are told once. There are those who never do a thing until they are told twice. Then we have those who do the right thing only when necessity kicks them from behind. Still lower down we have the fellow who will not do the right thing even when some one goes along to show him how and stays to see that he does it. In which class do you belong? The world bestows its big prizes both in money and honor to the fellow at the top of the list. Do you think we could use initiative in Christian Endeavor?

II. ON POINTS

Second. There is one phase of our work which should be mentioned at least once a year and it seems to be my duty this time to mention it. In many instances our work or our progress is measured by points. There are points for RECORDER reading, for efficiency, for social fellowship, etc. Now if you stop to think for only a moment you will understand

that it isn't the points we are interested in at all. If you don't get anything out of your RECORDER but points you have missed the point altogether. It is the things that these figures represent or stand for that are of value and that fact must not be lost sight of. My wish is that our young people may grasp the real meaning of the objectives the board is attempting to place before them and that the end may be clearly distinguished from the means used to attain that end. I believe you get my point.

III. ON TRAINING

The Christian Endeavor program has a definite place in the work of the church. If there is no Christian Endeavor society in your church there is a phase of your religious activity which is left undeveloped. No other agency is so well equipped to do the things which a well organized endeavor society can do to train for service and recruit for membership in church and kingdom tasks. My third wish is that all our churches may have one or all the branches of endeavor organizations and that when these organizations do exist they may be of maximum usefulness to the church of which they are a part and to the individual members in each unit.

IV. ON USEFULNESS

If our training in any field of activity is any good it should be good for something. I wish each endeavorer would stop long enough to do a little analysis of his own relation to the society and the church work. Are you one of the large group who is never missed if absent or do you belong to the class of people who almost seem to make the meeting incomplete if not among those present. It takes good hard work to gain and hold such a position, just merely thinking that you are living a little better each day is not sufficient. But what a satisfaction to know that you are one of those useful persons who carries not only his share of the load but considerably more.

V. ON ENDEAVORING

Then, of course, there is always the wish that our people may become better endeavorers. That we may better understand the principles underlying Christianity and that understanding and ap-

precipating we may become better citizens, better church members and better Christians.

VI. ON TO CONFERENCE

The year before us should be one of our very best. The board has already outlined our year's campaign and you are in the midst of it. May I close by wishing you a very prosperous new year in your endeavor work and then On To Conference in Milton to the best series of young people's meetings that the denomination has ever known. Meet me in Milton next August.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

At this New Year's season we should wish for more consecrated Christian workers in all branches of church work, men and women who will show the world that Christianity is a real and vital thing. I sometimes think that the church fails to do this, and this is the reason why some people will not ally themselves with it. Many Christians, or so-called Christians, so misrepresent Christianity that outsiders become disgusted, and say, "We'll have nothing to do with the church." A minister once said to a theater manager whose theaters were always packed on Sunday evenings, "Why is it that your theaters are filled on Sunday evenings and my church is nearly empty?" "It is because," said the manager, "here we represent a farce as a reality, while in the church reality is a farce." Is not that true to a certain extent? I fear that it is.

Young people, we are the representatives of Christianity. We are living epistles, read by all men. What is the "gospel according to us"? Are we representing it as a farce or a reality?

INTERMEDIATE WORK

Some Suggestions on Ways and Means of Attaining the Goals

DUANE OGDEN
Intermediate Superintendent

For Goal II. (Being suggestions for the Lookout Committee.) Increase in membership may be had through:

1. Personal invitations by the members written on cards or direct personal invita-

tions by members of the Lookout Committee.

2. Sealed Orders: Each member is given a sealed envelope containing the name of someone whom the member is asked to visit and invite to the meeting. At the next meeting similar envelopes are given out to the members; only this time the names of those who had not been brought in the first time are given to different people to see. This plan can be carried on until several members have visited each prospect. Care should be taken that this is not carried to extreme.

3. Membership Contest: Conducted as ordinary contests so far as organization is concerned. It is suggested that the members be divided into two competing teams. In order to get real results from a membership contest, attendance must be counted as well. The credits may be given somewhat in this fashion:

	Points
For each new member	10
For each visitor	2
For each member present	1
For each member taking part in prayer	2
For each member taking part by speaking....	2
For each member reading an extract	1

The captain of each side records the points. The loser may be required to banquet the winner or any similar penalty.

For Goal III. (Suggestions for the Prayer Meeting Committee.) Prayer meetings may be improved in the following ways:

1. Give attention to the accessories of the meetings. Make the room attractive, comfortable, cheerful. Have appropriate and well chosen music. Make use of the blackboard. *Urge thoughtful preparation for the meeting by all the members.* Be sure every leader is notified at least two weeks in advance of the date on which he is to lead. It is always best to appoint a leader for each week for two or three months, and post the list with the leader's name opposite the date. The Prayer Meeting Committee may help those leaders who desire it in their preparation and planning for the meeting. Leaders will do well to consult the superintendent frequently.

2. Vary the kind of meetings. The following are suggested as workable and helpful for variety. Many others may be originated.

(a) A leaderless meeting with the program on the blackboard. The leader may suggest that if an interval of 30 seconds elapses between participation the meeting will be closed, to prevent it dragging.

(b) A solo meeting in which everything is done by a single individual. No group singing nor any group participation.

(c) A duet meeting, doing everything in twos. The chairs are arranged in pairs so that when one member of the duet takes part the other must follow immediately. Songs will be sung in duets, etc.

(d) A memory meeting in which all take part from memory, using no hymn books nor Bibles.

(e) An object meeting to which each member brings some object and draws a helpful lesson from it.

(f) A Bible promise meeting in which the members find some of the great promises in the Bible and quote or repeat them in their own words, adding some comment.

(g) A chain meeting in which each member as he takes part names some one else to follow him.

(h) A young men's or young women's meeting held at the same time in separate rooms, coming together at the close for a brief praise service.

(i) A flower meeting, each member being given a flower as he takes part.

(j) A father's meeting to which the fathers are invited and asked to have some prominent part, thus giving them an inning.

For Goal IV. (Suggestions for the Social Committee.) The socials need not be elaborate, in fact the more simple the program the better the good times in many cases. The Social Committee must be supplied with some helpful books on entertainment as, "Socials to Save" and "Eighty Pleasant Evenings," both published by the United Society of Christian Endeavor, 41 Mt. Vernon St., Boston, Mass. Remember that successful socials depend very largely upon the way the ice is broken and the way you can get people to enter into the fun. The following suggestions may be helpful:

1. A garden party held out of doors.
2. A soap-bubble social, in which there are contests in blowing bubbles.

3. A polar social, devoted to the elucidation of explorations in the Arctic and Antarctic (especially successful).

4. An indoor picnic.

5. A State social, whose exercises recall the famous men and events of your State history. (Or you may use the nation's history.)

6. A fagot party, for an out-door evening party. Each person is given a fagot and while it is being burned on the fire he must tell a story.

Many other variations can be thought of for both indoor and outdoor socials. Remember that a good social is not apt to happen, *it must be planned.*

A good plan to raise money is to have a "Mother Goose Fete." The booths are made and held by such characters as "Miss Muffet," who sells ice cream; the "Queen of Hearts," who sells tarts and small cakes; "Simple Simon" sells pies from a pie rack which he carries through the crowd; "Old King Cole" sells lemonade; etc., just as far as your ingenuity can take you.

Be sure to buy one or both of the above recommended books if you do not already have them or something which answers.

For one dollar you can buy the "Intermediate Manual" that will supply you infinitely with many helps to improve the work of your society. *Do not fail to get one.*

RECORDER READING CONTEST

See the SABBATH RECORDER for November 12, 1923, page 630, for the rules governing the contest.

Alfred, N. Y.

JUNIOR WORK

ELISABETH KENYON
Junior Superintendent

The Juniors enjoy having their birthdays remembered. A birthday committee could have charge of this work. A birthday book should be kept in which the names and birthdays of all the Juniors, their pastor and wife, their superintendent, the members of the Junior Committee, shut-ins, old people, etc., are written. Birthday cards should be sent out by the chairman of the Birthday Committee under the supervision of one of the Junior Committee. The week following at the Junior meeting appropriate exercises

should be held. The Junior should stand in the front of the room, tell what age he or she is and drop his birthday pennies into the birthday box (this money can be used for sunshine work). Then have a society sing a birthday song such as those found in "Primary and Beginners' Songs and Services," for twenty cents, from David C. Cook Publishing Co., Elgin, Ill. The closing feature should be a prayer for the birthday member by the superintendent or assistant, or the following prayer repeated by the Juniors:

"We thank Thee, our Father, that thou hast kept during these years which has lived, and hast given so many blessings. Bless this year also and as grows taller and older every day, may grow wiser and more and more like Thee. May be just such a as Thou dost wish to be. We ask for the sake of Jesus, who was once a child. Amen."

Ashaway, R. I.

A SOCIAL COMMITTEE PLAN

The Social Committee of the Ashaway society has just recently held a Harvest Social. This meant hard work on the part of the Social Committee for it included a supper, a program and a social.

The social was different from others that we have had in this respect. Each Christian Endeavor member was given two invitations. On these invitations was written:

Service at 5:00
Supper at 6:30
Social at 7:30

The members were each supposed to bring at least one visitor.

We had a regular harvest supper. This was the menu: beans, cabbage salad, rolls, butter, chile sauce, pickles, cake and cocoa.

The program was as follows:

Piano solo—Helen Kenyon.
Recitation, "The Home Days"—Gladys Baker.
Talk, "Harvest Time and Customs"—Rev. W. L. Burdick.
Cornet Solo—Gilbert Maine.
Essay, "The Eve of All Saint's Day"—Inez E. Kenyon.
Debate, "Which is the Pleasanter Season of the Year, Summer or Autumn"—Elisabeth Kenyon and Bertha Peckham.

This program was about a half an hour long.

We played a number of harvest games such as questions and answers, how do you like your neighbor, harvest scramble, guesses, corn versus beans, popcorn game, fortunes, and pin the tail on the cat. Our social was just before Hallowe'en so that is why we played some of these games.

Our devotionals included three songs and sentence prayers. We closed with the Christian Endeavor benediction.

ELSIE I. JORDAN,

Social Committee Chairman.

Ashaway, R. I.

REPORT OF SOUTHERN WISCONSIN DISTRICT CHRISTIAN ENDEAVOR CONVENTION

MARGARET BABCOCK

On September 14, 15, 16, our Southern District's largest and best convention was held in the United Brethren church at Janesville. This Southern District is composed of three counties: Walworth, Green and Rock. Albion, being near the border line of Rock, is also included. Our theme was: "My Best for Christ and his Church." The text, "Not by might nor by power but by thy spirit," and the slogan, "On the march with Christ."

1, In our play. 2, In our giving. 3, In our study. 4, In our devotional life. 5, In our service.

There are so many ways that one can show that he is on the march with Christ in our play, such as fairness, kindness, doing unto others as you would have them do unto you, the kind of amusements you chose, and "Avoiding all appearance of evil."

In our giving there is such an opportunity for unselfishness, for real giving comes from the heart. People who tithe often feel that their tenth is enough. But is it? That rightfully belongs to the Lord.

"Give of your best to your Master,
Give of the strength of your youth.
Clad in salvation's full armor
Join in the battle for truth."

Study, here is certainly a wide field for development. Not only in the educational line but also in religion. So

many of us have failed to realize that much depends upon how we study. And we might sum this up with the motto of the Life Work Recruit, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

In order to lead a devoted Christian life we need the Quiet Hour for devotion. Isn't it easy for us to start with energy and soon fall out of line? But we must have strength and there is no other place to find it than through our communion with God.

"Take time to be holy
Speak oft with thy Lord
Abide with him always and feed on his Word
Make friends with God's children
Help those who are weak
Forgetting in nothing
His blessing to seek."

There are three types of people who do service:

1. Those who complain when asked, but do it reluctantly.
2. The person who does it for self-satisfaction or honor.
3. The ones who do it for the joy of serving with good will, doing service as to the Lord, and not to men.

"Whatsoever ye do, do all to the glory of God."

Milton, Wis.

CHRISTIAN ENDEAVOR NEWS NOTES

DETROIT

(The following items from Detroit papers were sent in for publication by the Corresponding Secretary of the Detroit Christian Endeavor Society, Mrs. Mae Bishop.)

SEVENTH DAY BAPTISTS HOLD INTERESTING MEETING

The Seventh Day Baptist Christian Endeavor held an interesting meeting at 6221 Iroquois Ave., Friday, November 16th, at which the International Christian Endeavor topic, "How to Secure a Missionary Advance?" was discussed by the leader and by Mr. Watt, Mr. Beers, Mr. Frink, Eld. Scott and others. Among other things brought out in the discussion were that the Seventh Day Baptists, who have been in America since 1664, and from whom the Seventh

Day Adventists sprung in March 1844, sent a group of Seventh Day Baptist missionaries to China as early as 1847 and to Palestine in 1854. The Detroit Seventh Day Baptist Christian Endeavor Society takes a very active part in the support of missionary enterprises, and is a member of the interdenominational Detroit Christian Endeavor Union.

Next Friday night, the 23rd November, at the residence of Mr. and Mrs. Watt, 6221 Iroquois Ave., corner of Duncan St., the Christian Endeavor Society will put on a special topic: "Where Will the 1000 Years, or Millenium Be Spent, And What Will Be the Conditions?" Deacon M. B. Beers, of 3645 Maxwell Ave., will lead the discussion. The public is cordially invited to be present and take part in the discussion of the topic.—*From "The Mack Avenue Enterprise."*

WELCOME

Two new societies were welcomed into the Detroit Christian Endeavor Union at the November conference. They are the North Woodward Congregational, and the Seventh Day Baptist.

We all know what a big part the Congregational churches have had in Christian Endeavor work, but many of us probably did not know that the Seventh Day Baptists have been in Christian Endeavor almost since the start of it, and have always had a member on the board of trustees of the United Society. We welcome you, North Woodward Congregational, and Seventh Day Baptist, into the fellowship of the Detroit Christian Endeavor Union. You are now one of us. Use us in any way you can.—*From "Detroit Christian Endeavor News."*

The Detroit Seventh Day Baptist Christian Endeavor Society, in addition to its other duties, has obligated itself to contribute one dollar a week for their work among the colored people, and has sent a contribution to the fund for their work in the British West Indies. The society meets every Friday evening, in the Y. M. C. A. Visitors are welcome.—*From the Detroit Christian Endeavor News.*

I pray thee, O God, that I may be beautiful within.—*Socrates.*

CHILDREN'S PAGE

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

NEW PURPOSES

ELISABETH KENYON
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
December 29, 1923

DAILY READINGS

Sunday—New consecration (Rom. 12: 1)
Monday—More kindness (Col. 3: 12, 13)
Tuesday—More helpfulness (Isa. 41: 6)
Wednesday—More church-work (1 Cor. 16: 13-16)
Thursday—More truthfulness (Zech. 8: 16, 17)
Friday—More Christlikeness (Col. 3: 1-4)
Sabbath Day—Topic, New Purposes for the New
Year (Ps. 90: 12)

How many of us have kept any of the resolutions we made last year at this time? Not many of us probably; but we have all tried to be better this year than we were last, haven't we? Every time we fell down did we pick ourselves up smiling, and with a firm resolution to do better next time? Have we been any better because we've belonged to a Junior society? Has the Junior society been any better because we've belonged to it? Have we read the Bible any more this year and studied it any harder? Have we been more faithful in keeping our Quiet Hour? Has Jesus been pleased with everything we've said and done? Even if we could answer "Yes" to all these questions, there would be plenty of room left for improvement in every way.

Let's think of this happy new year which we will greet in two days as a ladder leading to a crown of "Better Lives" at the end of 1924. Across the blackboard write in big letters—"Better Lives" and on the left a closed door with 1923 on it. The past is gone, the door is closed never more to open. It shuts out our mistakes forever, and we start the new year with new purposes for living better lives than we ever have before. So on the right, beginning at the center and slanting up toward the right let us draw a ladder with 15 rounds or steps and at the top of the ladder a crown with the figures 1924 on it. Beginning at the

bottom of the ladder print the letters forming "New Year Purposes" on the rounds. Then beside each letter write the following:

Never give up.
Ever ready to work for Jesus.
Watch for good deeds to do.
Yield our hearts to Jesus.
Evade bad companions.
Always speak kind words.
Ready to forgive others.
Pray every day.
Use our money for Jesus.
Remember the Sabbath day to keep it holy.
Praise God for all he gives us.
Obey God and our parents.
Seek first the kingdom of God.
Encourage others.
Study the Bible.

The Farina society which has recently started has a membership of 16 from the ages of 4 to 12. The older ones have studied "Child's Study of the Bible Testament" and found it very helpful. They have learned several chapters, several verses and a song. One class has made picture books to send in a Christmas box.

GRANDMA'S MISTAKE

Poor Grandma! I do hate to tell her,
And yet it does seem very queer;
She's lived so much longer than I have.
And I—why, I've known it a year!
Even Alice begins to look doubtful,
And she is so babyish, too,
And mamma slyly laughs at the nonsense,
But grandma believes it is true.

I did it all up in brown paper,
And laid it just there by her plate;
She put on her glasses so slowly,
I thought that I never could wait.
But when she had opened the bundle,
"My patience!" she said, "how complete!
A dear little box for my knitting—
Now isn't old Santa Claus sweet!

"To think that the funny old fellow
Should notice I needed just this;
If he should come in here this morning,
I think I should give him a kiss!"
She never once looked at me, never;
Of course I had nothing to say,
But I was so mortified truly,
I just had to run right away.

Poor grandma! I do hate to tell her!
But some day, of course, she'll find out;
And then she will laugh to remember

What once she was puzzled about.
But as for that beautiful work box
She laid with such care on the shelf,
How can she think Santa Claus brought it?
I made the thing for her myself.

—Selected.

MA LING'S SHOE

How many have begun to save their dimes to help build schools in China and purchase a church in South America? Everyone wants to do his or her share and one of the new purposes for 1924 could well be a resolution to be willing to give up some of the luxuries or good times we have and send our money to help some of the boys and girls God loves in the other countries. How nice it would be if we all tried to earn some money of our very own by bringing in wood, washing the dishes, running on errands, keeping our room in order, etc., and then give at least one-tenth of that money to help fill our Junior shoe! It will mean much more to us if we use the money we really earn instead of the money father and mother give us for the shoe. You try it and see.

LADY BUTTERFLY ATTENDS A WEDDING

Would you like me to tell you about something that happened in connection with a very pretty June wedding which I attended last summer?

An auto load of us started early one sunshiny morning to drive the two hundred miles to the home of the bride. We had gone about fifty miles when the motion of the car sucked into the rear seat a large, beautiful, golden butterfly, with deep brown spots on its wings, also smaller blue spots. We who rode in the back seat were delighted with our extra passenger which alighted on the robe. It rode so contentedly with us, that we decided she had just come out of her little cocoon nest and that her wings were not very strong yet. We made her comfortable, protecting her from the keen wind caused by the motion of the car.

As the miles slipped quickly by and still our guest continued to ride, one of our party suggested that possibly Lady Butterfly would like to attend the wedding.

"Why, of course," agreed another,

"yellow and white is the color scheme of the wedding and Madam Butterfly would give just the right touch." For the rest of the long trip our guest was guarded carefully. Just at dusk we rode into the dooryard; with a little coaxing the butterfly crawled onto my finger and very gently I went into the house looking for a place to deposit it. In the far corner of the parlor was a pretty latticed bower, from the center of which hung a pure white wedding bell. Lady Butterfly crawled from my finger to the bell, making a bright spot of golden color on the white rim. This seemed to be exactly what Madam Butterfly wanted for she rested quietly on the bell until after the wedding ceremony, twenty-four hours later. When the ceremony was over, the bride reached up and transferred the butterfly from the bell to her shower bouquet. It snuggled down quite happy among the jonquils and yellow orchids as if she were perfectly at home. Here she remained during the wedding reception,—the admiration and wonder of all the guests. What an interesting experience Lady Butterfly had to tell to her mates when she flew away to them.

R. M. C.

FIVE SEATTLE BOYS

Postmaster George Russell is one citizen with a high regard for the honor and principle of that numerous genus known as the Seattle small boy.

A few days ago—said the postmaster—three badly frightened and exceedingly nervous boys were ushered into my office. They had informed the clerk in the outer office that the matter in hand was for my personal ear.

"We done it, and we'll take what's coming to us," said the smallest of the trio.

"Done what?" I asked.

"Him and him and me and Beany and Scotty were playing 'follow the leader,' and Beany jumped over a mail box, and then I jumped, and the box tipped over and hit a rock and broke the lock off, and the letters all flew out on the ground," said the spokesman.

"Where is the box?" I asked.

"It's the box on the corner of Thirteenth and Union," answered the boy,

"and Beany and Scotty is guarding it with clubs. We knew we done something awful, and we was going to run away. Then we decided to put our names and addresses in the box and let you find us if you could. Then we decided to come and tell, and we're here."

I am not strong on the sermonette—said the postmaster—but I will assure you that I did my best to show those boys that they had done a very brave and manly thing, and that such a principle, if followed through life, could not lead them far astray. I assured the boys that their honorable conduct in not only confessing, but in leaving some of their number to guard the government's property, entitled them to absolute forgiveness.

Three very happy youngsters left the office to convey the tidings to the guard at the mail box. As they left, one boy said: "I knew they wouldn't hang us."

I sent a man for the broken box. When it came in we opened it, and there was the letter the boys had written before they had decided to face the music:

"Mister Postmaster: We done it, but we didn't go to. Yours truly,

Henry— Beany— Scotty—
Louis— George—"

—*Post Intelligencer.*

CAN YOU GUESS?

Listen, and I'll tell to you
A funny guessing game,
Where the answer to each guess
Is just the very same.

Tommy has some money—
Now how much can it be?
If it were in nickels,
There'd be just seventy-three.

If the money were in dimes
There'd be thirty-six,
And an extra nickel,—
Now you're in a fix!

If it were in quarters,
(Now what will you do?)
There'd be fourteen quarters
And three nickels, too.

If it were in big half-dollars,
The sum would be still worse,—
Seven halves, a nickel and a dime
He'd have in his purse.

But it's not in big half-dollars
Or in quarters bright,
Nor in silver dimes or nickels—
(Can you get it right?)

Yes, it's all in bright new pennies,
(Earned in one year in an easy way),
For brushing his hair he got a penny,
One for every single day!
—*Normal Instructor and Primary Plans.*

Doctor (to patient): "Well, how are you feeling this morning?"

Patient: "Very much better thank you, doctor. The only thing that troubles me is my breathing."

Doctor: "Um—yes, we must see if we can't get something to stop that."

A DIFFICULT FEAT

"But surely," said the haughty woman, "if I pay the fare for my dog, he will be treated as other passengers and be allowed to occupy a seat."

"Of course, madam," replied the conductor, "if he does not put his feet upon it."

ONE POUND OF SPIDER WEBS

One pound of spider web would stretch around the earth while the sun could be reached by about two tons of the tiny threads.—*Junior World.*

Mrs. Figgers (with newspaper)—"Do you know, Henry, that every time you draw your breath some one dies?"

Mr. Figgers—"Well, I'm sorry; but I can't help it. If I quit drawing my breath I'll die, too."—*The Classmate.*

IT SOUNDS REASONABLE

"Mother, wasn't that a funny dream I had last night?" said a little boy who was busily engaged with his breakfast cereal.

"Why, I'm sure I don't know!" replied his mother, "I haven't the slightest idea what your dream was about."

"Why, mother, of course you know!" said the boy reproachfully. "You were in it."

TAKES LONGER THAN THAT

Teacher—Do you know the population of New York?

Johnny Backrow—No'm, not all of them. You see, we only lived there two years.

Young Son—Father, what is the difference between a taxidermist and a taxicab?

Father—No difference, my son; they both skin you.

Lone Sabbath Keeper's Page

LETTER FROM A LONE SABBATH KEEPER IN THE SOUTH TO ONE IN THE NORTH

DEAR FRIEND:

Someone recently wrote me from the North that a friend of theirs sojourning in the South, found more wickedness there than in the North; but I am not willing to believe that southerners are more wicked than northerners. There is one historian who says climate has a great deal to do with the religious sentiments of people. The chill of the North has a tendency to sober people down, so that they may be able to keep their passions more under control, while the heat of the South fires the blood. Whether in a camp meeting for worship, or in a street mob, the result is the same; violent emotions and quick actions.

It seems to me the northerners take time to think, and then act out to the finish their preconcerted plans. They are not so likely to upset their own plans by a violent outburst of passion all at once, whereas the southerners boil over and act on the spur of the moment, whether for good or ill. This sudden action, if evil, is construed to come from a heart at all times boiling with inward evil; while the one who can sit down and plan out some evil deed and then execute his plan, has an equally evil nature in his bosom.

St. Paul said, "God that made the world and all things therein . . . hath made of one blood all nations of men for to dwell on the face of the earth, and hath determined the times before appointed, and the bounds of their habitation, that they should seek the Lord." (Acts 17:24-27.) The place of one's habitation does not make the heart better or worse.

Your silence during the summer did seem long, for I depend largely upon letters from Sabbath keepers for that spiritual communion which is enjoyed by those who can meet, even by twos and threes to talk over things that seem important. There are not very many from whom I derive this spiritual communion, but it is impossible for me to say how much I have relied on these letters when every-

thing near me seemed overcast with gloom.

The heat has been very hard for me this summer, too much for my strength if compelled to stay in-doors all the time. When out-of-doors so the wind can blow all around me, I get along all right. I am therefore doing some light hoe work for recreation, because I like it. I can do it with very little stooping, as those do who pick cotton. The cotton picking job was offered me lately, but I have not accepted it yet, because it calls for more stooping than my back is able to bear. The bolls now open are very near the ground. I may pick a little when the bolls near the top of the plants open.

We have had a long dry spell, broken only by light showers, not enough to give the ground a good deep wetting, except twice, during the growing season, and our crops on the hillsides suffered for lack of moisture. But one vegetable garden planted near a never failing stream flourished all the time because the plant roots could reach plenty of moisture, and we had unusually heavy dews all summer. Bugs and worms put in their destructive work, and a hard battle it took to save our collards, which furnish a large part of our greens during the winter season. The green and tender leaves of turnips, cabbage, kale, etc., are very healthy for food. In seeking health, faith and works must go together, the one without the other is powerless.

And this is where prayer comes in. One may or may not know the cause of his or her illness, but faith is a gift of God; and if God sees in the heart a willingness to be guided by him, in the effort to obtain relief, he will direct the prayers aright, and answer, even before the sufferer has finished calling.

This time last year I was waiting day after day for passes to come so that we could start on our visit with you; and I can truly say that the few days spent in the homes of northern Sabbath keepers, form one of the oases that have afforded me a foretaste of the joys of heaven. Christian communion is like a spring of water after a long day's journey over a sunburnt road, where the glare of the glittering sand is blinding, and the dry heated air almost suffocating.

Now I must close, but I am always glad to receive a letter from you.

YOUR FRIEND IN THE SOUTH.

REPLY FROM THE NORTH

We have had a most delightful November here in the North, admirable for getting fall work done. Frequent rains have removed all traces of drought, and lakes, ponds and reservoirs have ceased to diminish in water content. At one time the largest city near here had only water enough in its reservoirs to last twenty-five days, so the occurrence of rain was one cause of thankfulness on our recent holiday. The ground never has frozen up hard after prolonged drought, without providential rainfall,—God's special provision that seedtime and harvest shall not fail while the earth remains.

A popular magazine is giving considerable publicity to the views of a minister in the West who would not agree with me about God's provision, for he declares he has lost faith in a personal God; due to the sufferings of mankind during the European war, he can not believe in a personal God.

I do not know what he means by a "personal" God. If he has lost faith in a God who has the similitude of human persons, the loss is not to be regretted; for God is not a person, but a Spirit, and in that sense not a personal God anyway.

If that minister means he no longer believes in a God who deals with human beings in a personal and individual manner, he certainly has met with a deplorable loss, the result of being out of tune with the divine. Any soul that can not detect the presence of God in these days is simply out of tune; as in hearing sounds transmitted by radio, so it is with communications from God—if out of tune, one can not expect to hear. I have listened to the radio several times lately and am impressed with the way it demonstrates the power of God. I heard fragments of concerts from various stations, the most notable being beautiful pipe organ music from Zion City, just as clear as if I were in the auditorium. Even the undevout operators call this invention the most wonderful revelation of the unknown yet discovered.

Lately it is said that Europeans are picking up fragments of American concerts. Who can now say there is no power in prayer? The old growl of the infidel, that prayer never ascends higher than one's own head, sounds more hollow than ever, now

that we know the atmosphere is permeated with power that transmits sounds such distances.

I remember you wrote me last year some of your views regarding the un-Christlike observance of Christmas. In the *Literary Digest* for September 8 there appeared an article in favor of religious people demanding religious cards early in the fall, as many of them are printed early. This is a step in the right direction. We love to do for our friends in the midst of the cold of winter, some thoughtful thing that will cheer and encourage them; but it does seem as if we were a long way off the right track to attribute the source of good to Santa Claus (instead of God; or to limit the exercise of charitable deeds to one day in the year. The custom will change as people's ideals change, and let us pray for a change for the better.

This letter must close now, with the sincerest good wishes from your

FRIEND IN THE NORTH.

THE CHILDREN'S SHARE

"Of course, we'll help," the children say,
"That Parallel Budget to pay."

"From far away across the sea,
I heard the children calling me.

"I'm just one tiny, Chinese shoe,
Come to help put the Budget through.

"I'm little but I can hold
A hundred silver dimes, I'm told;

"So fill me full and with my mate,
We'll be twice as much, sure as fate."

—Aunt A.

THE YEAR BOOK

On December 9, the printer informed me that the *Year Book* had been distributed, with the exception of a few single copies to be sent to individuals and that these would be forwarded at once. *Finis.*

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

Newark, N. J.,
December 12, 1923.

I earnestly exhort you to devote hours and hours to the study of human nature, in books, in life and in your own mind.—
William Wordsworth, Letters.

SABBATH SCHOOL

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

REPORT OF E. M. HOLSTON, FIELD SECRETARY

For October and November, 1923

My previous report included up to October ninth. The remainder of the month was occupied in the routine of the home office with one public address on Home Missions at the Albion Quarterly Meeting, Sabbath day, October 20. Very serious sickness in the family claimed much of my time the last week of the month.

Thursday evening, November 1, I left for Exeland, Wis., arriving there early the next morning. Railroad fare, \$7.58; berth, \$3.75; supper, 50c.; taxi, 25c. Was met by Pastor Thorngate and had breakfast with the family Friday morning. Was at Gordon Fowler's for dinner and at Jesse Babcock's for supper.

Sabbath morning, November 3, preached the morning message from John 3:2, and surveyed the Sabbath school at work. Found a good degree of efficiency in the Sabbath school. Dinner at Pastor Thorngate's. Mr. and Mrs. Irving Drake, Florence, Mr. Lyon, and Mrs. Kittie Thorngate Balldridge also present. Pastor Thorngate and I called on the Methodist Episcopal pastor in the afternoon to sound him on Community Vacation School. He was interested and invited me to speak Sunday night in his church. Attended Christian Endeavor meeting Sabbath night. Society has good working organization including young and old. Presented the ideals of Christian Endeavor and especially urged SABBATH RECORDER Reading Contest. One new subscription was offered me that night and one renewal later.

Sunday morning took a hike with Myra Thorngate and was entertained with the pastor's family and for dinner at John Babcock's. Met Frank Marryatt and Mrs. Taylor. John and pastor and I called on Mr. and Mrs. Babcock, Sr. Preached at the Methodist Episcopal

church in the evening on Matt. 18:2. Good house and excellent interest.

Monday spent most of the day visiting with the Thorngate family. Met with the joint Methodist Episcopal and Seventh Day Baptist committee Monday evening to consider plans for Vacation School.

Tuesday forenoon, in company with the Methodist Episcopal pastor, canvassed business men for moral and financial support of a Community Vacation School. Eight firms (practically all in the village) subscribed \$28.00 toward purchasing text books for pupils.

Wednesday helped Pastor Thorngate on a carpenter job in his shop, affording an opportunity for a good visit.

Thursday forenoon called at Watts' and Drake's, making a total of eight calls in Exeland. Left at noon for New Auburn, arriving about eight in the evening. Was met by Pastor Loofbourrow. Railroad fare \$2.25. Lunch 45c.

Friday, November 9, made five calls and led Christian Endeavor prayer meeting. Urged RECORDER Contest and study courses. Found little Christian Endeavor enthusiasm. See special report for further details.

Sabbath morning, November 10, preached from John 3:2, and surveyed the Sabbath school. Found it well graded with approved lessons and creditable work evident. Dinner at Arthur North's. Christian Endeavor social and weiner roast at R. E. Loofboro's Sabbath night. Good crowd and good time, but not a standard social.

Sunday made thirteen calls with the pastor. Dinner at Everon Churchward's and supper at George Truman's.

Monday, November 11, went to Stanley. Railroad fare \$1.70. Spent afternoon and night with Alice Dangerfield Bosviert and family. She is a member of the Walworth Church.

Tuesday the Bosvierts drove me eight miles to the home of her mother and father, Mr. and Mrs. G. E. Dangerfield, lone Sabbath keepers. Mrs. Dangerfield is a member at Walworth. Mr. D. is a Sabbath keeper and a praying man, but a member of no church. Spent a profitable day and evening with them.

Wednesday, November 14, went to Minneapolis. Railroad fare \$3.07. Din-

ner on train \$1.10. Spent Wednesday night with E. E. Brown, a first-day cousin.

Thursday saw Lester Burdick at his office and called up other Seventh Day Baptist folks to arrange my course of action. Lunch 40c. Supper and lodging at Brown's.

Friday had dinner with Mr. and Mrs. William Saunders in Robbinsdale. In the afternoon called on the South family, Mrs. Hall and Flora, Miriam West and Eleanor Brown, and took supper with the Lester Burdick family. Carfare 24c. Slept at Brown's again.

Sabbath day, November 17, had dinner at Lester Burdick's. Sabbath services were held in this home at 2:30 p. m. There were fifteen present and the services were led by Lloyd Burdick, a young man of 19. Short sermon by Holston followed by the Sabbath school. There were three classes, five adults, five young people, five children. Approved helps are used by young people and children. Minneapolis Sabbath keepers are to be commended for their loyalty and their will to maintain Sabbath services. Spent Sabbath night at William Saunders'. Carfare 12c.

Sunday attended church and Sunday school at Westminster Presbyterian and went to Burdick's for the night. Dinner 60c. Carfare 27c.

Monday, November 19, rode by auto with Mr. and Mrs. Lester Burdick to Dodge Center. Had dinner with Mrs. Rounseville. Spent afternoon and night with Mr. and Mrs. E. L. Ellis.

Tuesday called at Will Langworthy's, and went with the Ellises to Walter Churchward's for dinner. Supper and bed at Walter Lewis'.

Wednesday did some calling and had meals at Ellis'.

Thursday went with Mr. and Mrs. Ellis to spend large part of the day and have dinner with Mr. and Mrs. U. S. Langworthy.

Friday made more calls and led the prayer meeting, using Romans 1:8-17 for topic.

Sabbath day, November 24, preached on John 3:2. Surveyed Sabbath school. Dinner at Will Langworthy's. Choir rehearsal at 7.00 and workers' meeting at 7.30. Suggested improvements in Sab-

bath school and proposed Vacation School, explaining it in detail. Good response to both. Church social in my honor at the home of Mrs. Azalia Wells in the evening. Good attendance and fine time. No Christian Endeavor since Pastor Van Horn left. They are hoping to reorganize when a new pastor is secured. I did not press the matter, for they are doing all that is possible to get a pastor. There is a fine group of young people.

Sunday did more calling, making sixteen calls in all in Dodge Center. Took evening train for home. Railroad fare \$7.42 Berth \$3.25. Taxi in Madison 50 cents. Arrived home Monday morning, November 26. Remaining four days of the month spent in catching up home work.

FINANCIAL STATEMENT

Dr.	
Railroad fares	\$ 22 00
Pullman fares	7 50
Meals	3 05
Incidentals	1 38
Salary two months, October and November	200 00
	<hr/>
	\$233 93
Cr.	
October salary check from treasurer	\$100 00
Advance expenses	25 00
Balance due	108 93
	<hr/>
	\$233 93

Share of Young People's Board \$77.07

Respectfully submitted,
EDWARD M. HOLSTON.

December 5, 1923.

CRADLE ROLL IN RIVERSIDE SCHOOL

The members and friends of the Seventh Day Baptist Bible School were given a treat last Sabbath when the Cradle Roll superintendent, Miss Bernice Brewer, took charge and gave a most pleasing program.

While the children sang, "Bright Gems for His Crown," two boys brought in the cradle and placed it on the platform. The Primary Male Quartet, Rex Brewer, Lloyd Pierce, Wayne Rood and Duane Hurley, sang a song. A concert recitation was then given by three little Crandall children.

The little tots enrolled were Charles Allen Pierce, Jeanette Arlene Hurley, Claud Milton Severe, Benjamin Thomas Herbert and Gordon Ellis Crandall. While

the enrollment was taking place the piano was played softly by Maletta Osborn.

On a scroll beside the cradle was this verse entitled, "Our Babies. They come from out the great unknown to us to twine their tiny fingers around our hearts. As pure as snow and helpless as the fawn they look at us and coo their songs of love and trust while we look down with conscious pride and thank the Maker of the universe for placing in our hands such treasure."

The school is doing splendid work under the leadership of Mrs. C. D. Coon.

R. C. BREWER.

Riverside, Calif.

Sabbath School. Lesson XIII.—Dec. 29, 1923

REVIEW: THE WORLD FOR CHRIST.

Golden Text.—"They shall utter the memory of thy great goodness,
And shall sing of thy righteousness." Psalm 145: 7.

DAILY READINGS

- Dec. 23—Gen. 17: 1-8. God's Missionary Message to Abram.
Dec. 24—Isa. 62: 1-12. God's Missionary Message to Israel.
Dec. 25—Micah 4: 1-7. The Prophet's Missionary Vision.
Dec. 26—John 1: 1-14. The Word of God Made Flesh.
Dec. 27—Matt. 28: 16-20. The Last Command of Jesus.
Dec. 28—Acts 13: 1-15. Missions in the Early Church.
Dec. 29—Titus 2: 11-14. Salvation for All Men.
(For Lesson Notes, see *Helping Hand*)

WOMAN'S HOTEL CELEBRATES SECOND BIRTHDAY

Those who questioned the chances of success for an all-woman's hotel in Washington, and one under a tipless regime at that, will be interested in the approaching birthday of the Grace Dodge Hotel. Within the past two years it has become well-known in Washington as the only hotel of its type exclusively for women.

Opening October 19, 1921, the Grace Dodge Hotel soon won an enviable reputation. Many of the women most prominent in professional and political fields have adopted it as their Capitol headquarters. Its unique tipless service has proven an instantaneous success. Yet the uniform service standards have, according to Miss Mary A. Lindsley, manager, created more

favorable comment than any other one feature of the hotel. Yet the labor turnover is comparatively small.

"How do we inspire such loyalty?" said Miss Lindsley yesterday. "There are several reasons for the hat check girl saying to a visitor as she refused his generous tip, that she preferred to keep her job than to take his tip.

"All our employees are definitely engaged with a full knowledge of the non-tipping rule. Wages are paid solely in cash. Part payment in board is compulsory in most hotels. Our staff is free to live or eat where they please, spending their own money in their own way. We maintain a cafeteria in order to help them economize, running it for their exclusive benefit. Hot nourishing food may be obtained there at practically wholesale prices.

"Our turnover as well as their willingly given courteous service proves that it is possible to run a hotel under "no tips allowed" and "please both employees and guests."

Despite the legal discard of minimum wage requirements in the District of Columbia, the Grace Dodge Hotel still zealously maintains the standards, in no way lowering the wages.

The hotel's birthday, October 19, was a gala affair. Many tables were engaged for special parties. Lighted birthday candles blazed at each cover.—*Y. W. C. A. National Board.*

REQUEST FOR LITERATURE

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

We can not do with time as we may do with money. We can not save it by laying it away for use in the future. Time is such a commodity, is of such a character, that if we do not administer and use it as a trust for God and his service immediately, we can never so use it. When the moment has gone it has gone forever.—*The Baptist.*

DEATHS

YORK.—Elsie Catherine Irish York, daughter of Elias B. and Almira Irish, was born at Cuyler Hill, N. Y., April 22, 1848, and died at her late home in DeRuyter, N. Y., November 19, 1923 in her seventy-sixth year.

On September 13, 1868 she was married to Charles J. York. They lived at Cuyler Hill for some years until they made DeRuyter their home, and here they spent the rest of their lives. To them were born no children, but their home and their hearts were thrown open to many others and they were seldom alone. Mr. York passed away on May 9, 1922.

She was a student of DeRuyter Institute in the days when Rev. James R. Irish taught. She was baptized by Rev. J. E. N. Backus when she was quite young and united with the Cuyler Hill Seventh Day Baptist Church. When she came to DeRuyter she and her husband transferred their membership to the DeRuyter Seventh Day Baptist Church. She was a sturdy and helpful member the rest of her life. No one will be missed more in the DeRuyter Church than Deacon and Mrs. York.

Of the Irishes, she is survived by one nephew, L. Herman Irish of Homer, N. Y.; of the Yorks she is survived by one niece, Lilla York Whitford of New York City. Other nephews and nieces through marriage are all the near relatives. Having no children of her own she made

a home for other young people and also cared for many aged people in their infirmities. She is said to be "Aunt Elsie" to everybody, and "Mother" to many.

Funeral services were conducted from her home November 21, 1923, Pastor J. F. Randolph officiating. Interment was made in the Hillcrest Cemetery, DeRuyter, N. Y.

MAXSON.—Courtland J. Maxson, son of Asa Lyman and Carrie Johnson Maxson, was born February 28, 1886, and died quite suddenly at his home, October 4, 1923.

Mr. Maxson leaves a younger brother, E. Willis Maxson, with whom he lived, and a foster sister, Mrs. Frank Babcock of Olean. He had reached the age of 57 years, 7 months, and 6 days. He has lived a quiet unassuming bachelor life and was loved by all who knew him.

Mr. Maxson was baptized and united with the Little Genesee Church on May 29, 1878. His Sabbath conscience was firm and carefully nurtured throughout life.

Farewell services were held at his home on Sabbath, October 6, the pastor of the Olean Episcopal Church officiating. Burial in the local cemetery.

The following was written to his memory—

IN MEMORIAM

Gone from a world of toil and sorrow,
May he awake in the bright to-morrow,
In the Celestial City.

Oh may he behold his Savior's face
And feel the power of saving grace,
In the Celestial City.

G. D. H.

Annuity Bonds

OF THE

AMERICAN SABBATH TRACT SOCIETY

Be Your Own Executor

You are planning to leave at least part of your money to the Denomination.

Send it to us now in exchange for one of our bonds on which you will receive an income for life and be assured that the money will be used thereafter as you desire.

F. J. HUBBARD, Treasurer, Plainfield, N. J

S. D. B. YEAR BOOK, 1923

First copy received September 12, 1923.
Copy Sabbath school statistics received October 1.

Final copy received October 10.

First form on press October 16.

First forms sent to bindery November 9.

Final forms sent to bindery November 23.

Books received from bindery December 3.

Copies sent to all officers and boards on December 4.

All copies mailed December 6.

If churches or individuals have not received their copies, or wish more, there are several extras in reserve at the publishing house and may be had for the asking.

L. P. BURCH, Manager.

INFLUENCE

There is a story of a young girl who had been ill for but a fortnight, and the doctor told her that she could not get well; that her days on earth were very few.

"How long?" she asked softly.

"Probably about ten days."

She drew a long breath. "Do the rest know?"

The physician nodded.

"Poor mother," she murmured. Then she looked up with a smile: "I thank you for telling me."

Her father sat with her at the noon hour. Her slender fingers nestled in his big warm hand. "Will you ask Uncle Norman to come up and see me?" she said. "This evening will be a good time."

The man's face darkened. He and his brother had not spoken for five years. "You'd better send a note."

"I'd rather you'd take the message, please."

"All right, I'll tell him," and the girl felt a tear on her cheek as he stooped to kiss her.

"If only I could see them friends before I go!" she whispered to herself. Her longing was granted. At her bedside the barrier of years was broken down and the two were friends again.

So it went on for ten days. A cousin in college who was not making the most of himself was seen and talked with so tenderly and seriously that he gave her his solemn promise to lead an entirely different kind of life. Other sweet deeds filled up the days. Her life ended as the doctor had predicted, but its affectionate yearning, its solemn sense of service, made an impression that was never forgotten.—*Sunday School Herald.*

MASTERING CIRCUMSTANCES

There is more cause for joy than for complaint in the hard and disagreeable circumstances of life. Browning said "I count life just a stuff to try the soul's strength on." Spell the word "discipline" with a final g—"discipling." We are here to learn Time's lesson for Eternity's business. What does it signify if the circumstances about us are not of our choice, if by them we can be trained, learning the lessons of patience, fortitude, perseverance, self-denying service, acquiescence with God's will, and the hearty doing of it! Circumstances do not make character. The noblest character can emerge from the worst surroundings, and moral failures come out of the best. Just where you are, take the things of life as tools, and use them for God's glory; so you will help the kingdom come, and the Master will use the things of life in cutting and polishing you so that there shall some day be seen in you a soul conformed to his likeness.—*Maltbie Babcock.*

Be silent to God; let him hold thee.—*Luther.*



SPECIAL NOTICES

Contributions to the work of Miss Marie Jansz in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society.
FRANK J. HUBBARD, *Treasurer*, Plainfield, N. J.

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work of Miss Marie Jansz, of Java, to be sent to her quarterly by the treasurer, S. H. Davis, Westerly, R. I.

The First Seventh Day Baptist Church, of Syracuse, N. Y., holds regular Sabbath services in Yokefellows Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 1427 W. Colvin St., Syracuse. Phone James 1082-W. Mrs. Edith Spaide, church clerk, 1100 Cumberland Ave., Syracuse, N. Y.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Everybody welcome. Rev. C. A. Hanson, pastor, 1152 W. Sixtieth Street.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42nd Street and Moneta Avenue every Sabbath morning. Preaching at 11 o'clock, followed by the Sabbath school. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42d Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 3 o'clock. Cottage prayer meeting Friday night. Church building, corner Fifth Street and Park Avenue. E. S. Ballenger, Pastor, 438 Denton St., Riverside, Cal.

Minneapolis Seventh Day Baptists meet regularly each Sabbath at 10 a. m., at the homes. Mr. Lloyd Burdick, 1810 West 49th Street, Phone "Walnut 1319," Superintendent of the Sabbath School; Mrs. William A. Saunders, Robbinsdale, Phone "Hyland 4220," assistant. Visitors cordially welcomed.

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth Floor (elevator), Adams and Witherell Streets. For information concerning Christian Endeavor and other services, call Pastor R. B. St. Clair, 3446 Mack Avenue, phone, Melrose 0414. A cordial welcome to all.

The Seventh Day Baptist Church, of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 10.30 a. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

THE SABBATH RECORDER

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

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The Youth's Companion Home Calendar for 1924

According to our way of thinking, a calendar should be, above all, useful. Unfortunately many of the calendars we see are nothing but pretty pictures with calendar attachments. In the Companion Home Calendar for 1924, however, we find a calendar beautifully printed in red, blue and gold, and designed especially for handy reference. Each page carries not only the calendar of the current month in bold readable type, but also a marginal reference to the preceding and coming months, the moon's phases, and a choice bit of cheerful philosophy. A copy of this calendar is sent free to every subscriber who pays \$2.50 for the 52 numbers of The Youth's Companion for 1924.

What doth the poor man's son inherit?
Stout muscles and a sinewy heart,
A hardy frame, a hardier spirit;
King of two hands, he does his part
In ev'ry useful toil and art;
A heritage, it seems to me,
A king might wish to hold in fee.
—Lowell.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

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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

"NO MORE STRANGERS AND FOREIGNERS"

Ephesians 2:19

They are coming to us from over the sea,
To this land untried and new,
And our hearts are glad, yet our hearts are sad,
As these faces strange we view,
For many a heartache and many a tear
Is the price these pilgrims paid;
Shall we say them nay, as they come today?
Or give them a nation's aid?

We can give them bread where they sought but a stone,
We can give them the bread of life,
We can water bring from that living spring,
And peace in the place of strife.
Oh, the Master will never us guiltless hold
If these perish at our door.
As we did not go, he has loved us so
He gives us a chance once more.

Do you think we could look in the Master's face
In that blessed day to come,
If we failed to bring our heavenly King
His wandering children home?
They are coming to us from over the sea,
To this land untried and new.
Let us lead this band to that Golden Land
That was purchased for all these too.

—Mrs. Gena H. Osborne.

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