

The Sabbath Recorder

KEEP GOING

When things go wrong, as they sometimes will,
And the road you're treading seems all uphill,
When the funds are low and the debts are high,
And you want to smile, but you have to sigh,
When care is pressing you down a bit,
Rest if you must but don't you quit.

Often the goal is nearer than
It seems to a faint and faltering man.
Often the struggler has given up,
When he might have captured the victor's cup;
And he learned too late, when night slipped down,
How close he was to the laureled crown.

Success is failure turned inside out—
The silver tint of the clouds of doubt—
And you never can tell how close you are,
It may be near when it seems afar;
So stick to the fight when you're hardest hit—
It's when things seem worst that you must not quit.

—Edward A. Guest.

WOODROW WILSON

Lilly LaForge Prentice

"I am ready;"

Yes, those whispered words of resignation
Befitted well the dying lips of him,
Our greatest champion of Democracy.
For he had fought the good fight and had kept
The faith; so why should he be unprepared
To meet his God? Oh! tolling bells, toll on
A-down the coming ages, so mankind
Shall not forget the crucial sacrifice
This man has made for bruised humanity.

His gaze, so crystal-clear, so far outstripped
The visual scope of his contemporaries
That, though among them, yet he was not of them.
Alone he fought his fight with purpose, high,
Assured full well his cause would some day triumph;
So great his faith was in its righteousness.

Indeed, ye people, here we had a man,
Upstanding and outstanding among men.
His was no Machiavelian subtlety;
Straightforwardness ruled all his words and deeds.
This scholar, pacifist, idealist,
Proved he could fire America's crusaders
To battle and to glorious victory.

And now a broken-hearted, grief-stunned world
Pays tribute at his bier; for well it knows
That here lies one who yielded up his life
In fighting for a just, enduring peace
To end for aye War's frightful holocausts.

Ah! greater love hath no man shown than this.
Yes, he was ready.

The Sabbath Recorder

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

VOL. 96, No. 6

PLAINFIELD, N. J., FEBRUARY 11, 1924

WHOLE No. 4,119

SEVENTH DAY BAPTIST DIRECTORY

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

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

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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.

*O Christ, who once by Galilee
Didst call young men to follow thee,
Their love aroused, their zeal inflamed,
Their questions solved, their work explained,
And sent them out the world to win
From all the miseries of sin,
Call thou our sons by thy sweet voice;
Help them to make thy paths their choice;
Their doubts dissolve; their trust secure;
Their hearts make resolute and pure,
And in thy service let them be
In closest fellowship with thee.*

Call Thou Our Sons This fervent prayer in verse has been lying around on my desk for two or three weeks. There is something about it so attractive and so suggestive that I have held it here, feeling that it might give me a lead on a most important subject—one that is vital to us as a people.

Friends, if a large number of fathers and mothers in Seventh Day Baptist homes where boys are growing up to be the men of the near future, would make this prayer the sincere burden of their hearts and promote in their homes the spiritual atmosphere it suggests, our people would see the greatest forward movement by way of able ministers we have ever known.

Fathers and mothers who long to see their sons entering the gospel ministry are all too few and far between in these days of business push, when every influence draws toward money-making as life's main purpose.

It is fifty-five years since the final choice was made which sent me into the ministry. I have had my full share of burden-bearing, toils, hardships, discouragements and sorrows; have made mistakes in planning, and the cause has sometimes suffered loss for want of tact on my part, and I have often felt too weak and inefficient to overcome the obstacles that came; but never yet have regretted the choice that sent me into the gospel ministry.

If I had a son in life's bright morning, looking for a life-work today, knowing all I do about the minister's life and duties, nothing would please me better than to see

him preparing for the gospel ministry. And, with all my heart, I would make the thought in this little poem my fervent prayer: "Call thou my son by thy sweet voice, . . . and in thy service let him be in closest fellowship with thee."

Send Sons into the Ministry In my last **What Better Could You Do?** words above I said that nothing would please me better than to have a son preparing for the ministry. There must be many who feel the same way if they have weighed well the advantages and considered the glorious opportunities that are offered to every bright, consecrated young man who chooses the minister's calling.

Let us look at some of the reasons which should not only make fathers and mothers anxious to see their boys entering the gospel ministry; but should make young men more than glad to choose this sacred calling.

In the first place we are reminded that Jesus Christ whom God called his "only begotten Son" was a minister of the gospel. Then those of his followers who gave the New Testament to the world and whose life-work laid the foundations for the highest civilization of the ages, were ministers for Jesus Christ. To this day the blessed influences of these men remain the most potent and beneficial influences of our time.

The gospel ministry has ever been in the van of human progress leading men into nobler and more useful lives; and today there is no calling that offers so great opportunities for doing good. If a young man would enter a life-service where he can develop the very best that is in him, and wherein he can make himself proficient in meeting and satisfying the profoundest longings of humanity and in making a better world for everybody to live in, he can do no better than to choose the gospel ministry. No other profession challenges a man to put into it all his better nature for service to a needy world as does the ministry of the gospel of Christ.

If our civilization is ever to be reformed;

if we are ever to have a better world, better business, better laws properly enforced, better conditions in industry, better race relation and a better people, it must all come by the religion of our divine Master. The gospel is the only thing that can meet the situation today. War can not do it. Force has tried and failed. Goodwill and the real spirit of brotherhood can come only through the teachings and spirit of Christ.

The minister is an ambassador for the King of kings, and in the most direct and personal way he bears the message of help right where human needs are most pressing and where help, comfort and courage are most needed.

The world has no substitute for the help a gospel minister can bring to those who are in affliction, who labor under discouragements and who bear crushing burdens. His calling takes him right to the heart of things, where high ideals, heroic purposes and strength of manhood are formed. A work that brings Christ near and gives him a chance to move men and draw them unto himself is, indeed, the greatest work in the world.

Dear friends, think of this matter in the light of the world's need, and of its appeal to your boy to devote his life to its help. Just now, when the foundations of our civilization are being shaken; when the world is in such ferment that no one can tell what calamity may befall it next; what better thing can you wish for your son than that he may enter the ministry; and what nobler work could he choose than that which offers help and healing for the ills of earth?

Is it not a great thing to be conscious of having the only remedy that can save society, and to be able to deal with the truths that satisfy the deepest soul-hunger of man? Is it not wonderful to be able to offer the dying a satisfying answer to the age-long question: "If a man die shall he live again?" This question will not down. Millions suffer from misgivings regarding human destiny, and fear to go forward into the "land beyond the river." Millions upon millions live under the shadow of sorrows' cross with lives darkened by bereavement, and the minister of the gospel has the only answer to relieve these mis-

givings and to cause light in the dark clouds that hang over the grave.

What calling can be better than the one in which human love and sympathy with all the best gifts of helpful service are devoted to the work of making this old world better in all its relations and to that of establishing hope and confidence in the world to come?

Changing Refugees A movement has been **In the Near East** under way by which several thousand Greeks and Moslems with their personal belongings have been made to exchange countries. When crowds of Turkish refugees who belonged to the Greek nation were driven from their homes in the interior of Turkey, the Near East Relief people could find no place for them in Greece. So many Turks had fled to Greece that no homes were left to shelter the Greek newcomers from Turkey, and under the arrangements of the relief committee more than seven thousand Turks—Moslems—were sent back to Turkey with household goods and cattle within seven days' time in order to make room for the Grecian refugees. The Turkish authorities aided in unloading the boats when they arrived.

In speaking of the spirit of forgiveness manifested by the Greeks, the Near East Relief people said:

The Greek government and the Greek people did all within their power to make the transfer of their former fellow inhabitants of Greece as pleasant as possible and so well did they succeed that the complaints which were filed with our committee were practically in every case due to the interpretation of the Lausanne treaty and through no desire to cause a hardship, and they were readily adjudicated.

Excellent gendarme protection was given the Moslems from their homes to the ports and until their departure. The Greek government furnished the ships and even paid the kiak charges. The Moslems were permitted to take with them all their belongings, the search for gold even being waived.

In many of the villages the Greeks gave farewell dinners for their departing friends and neighbors and accompanied them to the ports where many tears were shed at the parting. The Moslems could have been treated no better by the Greeks had they been near relatives.

To give a concrete idea of how well the Moslems were treated, I will mention three specific examples. One man took with him over two hundred pieces of baggage, one took two hundred sheep and goats, and two men took with them eight hundred thousand drachmas, a fortune in this country.

Considering all that has gone before, the Greek people have surely shown great Christian spirit and have set a wonderful example in forgiveness.

Alone Yet Not Alone An almost pathetic letter came to hand this morning from a Swedish brother in the State of Washington who came to America in 1919. For some years in Sweden he had belonged to an Adventist Church there; but could not agree with some beliefs they required, and is now what might be called a lone Sabbath keeper. Indeed the Sabbath keepers he has to meet near his home are of the kind that make him all the more lonely; for they count one who has broken away from them as a hopeless apostate.

He has been a Sabbath keeper since 1901, and was baptized in Sweden in 1902. For some years he served as a missionary in his native land; but feels handicapped now for want of a good command of the English language. He subscribes for the SABBATH RECORDER because he likes its spirit and teachings. The thing that touched me most in his good letter was this statement: "I now feel as though I was absolutely alone in the whole world, as if there were no other human being on this earth."

Friends, can you imagine what it must be to feel alone in such a way as that? It is a kind of loneliness in a class by itself. Though surrounded by crowds of people, if there is no sympathy, no friendly interest taken in you—no feeling of Christian brotherhood—you might as well be in a land where no human being exists, if you have not made Christ your friend.

Here is the one source of comfort and help for a man who finds himself a stranger among men. Though alone, yet he is not alone. In his heart he knows the friendship of One who is closer than any brotherman. Though kindred and friends may desert us, we know that Jesus is a friend who will never forsake his own.

Jesus is just as near and just as precious to his child here in a strange land as he was in Sweden, the land of his birth. In a very high and important sense every lone Sabbath keeper who misses the friendship of earthly kin, may still rejoice that he is not alone. He has the Brother, Savior, Friend, who promises to be with him always even unto the end of the world.

Good and Timely Words One of our loyal pastors who is making good in one of the larger churches, among other things, has this to say:

I want to thank you for the stand you are taking in regard to the RECORDER not being a proper medium for a doctrinal war. I am enough of a Protestant to believe that, since each of us shall give account of himself to God each one has the right and the duty to decide for himself what he shall believe. Hence I am not yet ready either for a Roman Catholic hierarchy or a Seventh Day Baptist one to tell us how our thinking must be done.

Making Headway Against Wind and Tide Have you ever stood by the shore and watched the ships sail by, some going one way and some another, propelled by the same breeze? If you knew nothing of the relation between the sail and the center-board this would be a mystery. With the gales coming so nearly in your face you would naturally expect your boat to sidestep the pathway in the deep that leads home; but when you understand the use of the center-board in keeping you from drifting, you can then make use, in all confidence, of the wind even when it seems against you.

One of our ministers in preaching a practical sermon made use of these two stanzas which so impressed some in his audience that they requested him to send it to the RECORDER so they could secure a copy:

"One ship drives east, and another drives west
With the self-same winds that blow.
'Tis the set of the sails, and not the gales,
Which decides the way they go.

"Like the winds of the sea are the wings of fate
As we voyage along through life.
'Tis the will of the soul that decides the goal,
And not the calm or the strife."

Two things must be rightly adjusted if one makes headway against the winds of heaven. We must first settle the question as to where we desire to go. Man must adjust his boat with reference to the currents of life so there can be no drifting from the true way. There must be a center-board of fixed purpose and sound principles—a determination to obey God's laws first, and then, but not till then, can he so set his sail in perfect confidence that the God-sent heavenly power will waft him on his homeward way. The set of the sail is the open-and-above-board turning to-

ward God for needed help; but if careless and indifferent to the hidden and inner relations to God's laws on the sea of life, even the set of the sail may not avail.

If your heart is right, and you have become truly obedient to the will of Him who made the sea, setting your sail in faith for divine help, there is no storm of earth, no adverse winds or tides, that can keep you from sailing toward your heavenly home.

Emphasize Gospel Truths Almost everybody is tired of controversy on matters of religion. Even the daily press is coming to regard with disgust the doctrinal disturbances in the Church, and to urge that "religion would be better promoted by preaching the warm truths of an evangelical gospel."

The hopes of many in this generation will, probably, be shaken by the contentions over Bible problems, but the gospel fact of Jesus Christ as the unequalled teacher of all the ages, the only unerring guide, the infallible example, the one and only foundation for saving faith, the only begotten Son of God, will remain unshaken forever; and the Father God whom he, as "God manifest in the flesh," revealed to men, can never be dethroned.

Contentions that alienate Christians will save no sinners. Then why can not the gospel ministers ignore the quarreling ones, letting them fight *if they must*, and all go to emphasizing the rich truths of our blessed faith that have stood the test of ages, and that have been instrumental in making a better world,—why not stop unprofitable contentions and go to preaching a warm evangelical gospel for the enlightenment and help of believers and for saving lost men, rather than for the *rebuking* and *scoring* of errorists?

There are the wonderful truths about a personal God ready to help *persons* in need of a spiritual uplift; there is need of prayer as expressing confidence in a divine Person able to help in time of need; the great facts of the incarnation of the divine Savior; the age-long truth that somehow sinful, self-condemned men have found peace and become new men through Christ, and that in every generation millions have testified to their salvation in him; and, last but not least, the truths upon which our

hopes are built in regard to the future life and the final victory of Christ over all his enemies—all these wonderful truths should give ministers of the gospel a glorious chance to build up faith rather than destroy by condemning one another.

Not merely Christ, but Christ *crucified*, is the all powerful winning, central theme, to be exalted without the bitter spirit of controversy. It was the exaltation of the crucified and risen Christ that gave Paul his power over men. It was this that has made him and Luke and John the outstanding leaders to a higher life for nineteen hundred years.

Let our pulpits ring with the warm-hearted evangelical gospel suited to human needs today. Fill the columns of our religious papers full with the loving gospel truths that bring comfort to the sorrowing, conviction to the sinful, peace to the troubled conscience, and that bring a personal God near; and you will set hearts to singing and open the door of hope to the multitudes now in the road to ruin.

RESTED WORKERS

Yes it is the rested workers he wants. "Come unto me all ye that labor and are heavy laden and I will give you rest." *Then* "Take my yoke upon you." But you cannot carry my burden rightly until you drop your own. I won't have any handicapped runners. And when you do take my yoke, remember, "My yoke is easy and my burden is light." Millions of Christians are tired out carrying themselves; and they have no strength for Christ's burdens. If they could but know the power there is in simply refusing to be careful for themselves; in ever making him responsible; simply exchanging burdens by giving every moment, thought and power to carry his cares; then both he and they would be infinite gainers. The people that live most in experiences and spiritual self-seeking have usually the most unsatisfactory experiences. And the hearts that are most simply fixed on Jesus or his will and work have the happiest and holiest experiences. Let us exchange burdens, giving him all ours and taking only his, "And we shall find rest unto our souls."—*The Word the Work and the World.*

THE NEW FORWARD MOVEMENT AND SABBATH STUDY AND PROMOTION

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

ONE HUNDRED FIFTY COPIES LEFT

Since we last made reference to the little volume *Sabbath History I* in these columns, nearly one hundred copies of the book have been sold. The number of copies now on the shelves in the "tract room" of the denominational building has been reduced to about one hundred fifty. We have learned of other groups who are planning to use this book in a series of Sabbath studies. Copies should be ordered from Rev. W. D. Burdick, Dunellen, N. J., or 510 Watchung Ave., Plainfield, N. J.

The following voluntary testimonial was received recently: "Our class is enjoying the study of your *Sabbath History* so much. I did not suggest it in the first place, but I feel like recommending it to others. I think if we knew more about our history we would think more of our denomination. M. . . . L. . . . was quite surprised to know that our history runs back as far as the Baptists. She thought the Seventh Day Baptists were a branch of the First Day Baptists. But it seems they both came out of the same material at about the same time. I would like to see the young men's class take it up."

"I'M SORRY, BUT—"

When they asked me to write this little booklet my desk was piled knee deep with overdue work.

I said, "I'm sorry, but. . ."

When they ask you to make a contribution, your first impulse will be to say the same thing.

That's the protective instinct in us. The first word my little daughter ever uttered was "no." My son at the age of three is a past master in the art of giving plausible excuses for not doing what he is asked to do.

But I cleared a place on my desk, turned

off the telephone and am writing this piece. And you will clear a place in your budget and find a way somehow to make your contribution.

Why?

Because it is our duty to God? That's one way of saying it. It tickles our self-esteem to think that God needs us; but personally I can't get much stirred up by the thought. He is so competent; he got on so well before I arrived, and will apparently get on so well after I am gone. . . .

Because it's our duty to folks at home and in foreign lands? Yes.

I think I could write quite a strong emotional appeal on that. I could picture the boys and girls who have never had a chance; the women who die in childbirth; the men who are blind or lame or sick—needlessly so—when a Christian hospital could give them health.

But the real reason why I feel that I must give to these things is because it is my duty to myself.

I look at it this way. Here I am, dropped from "Somewhere" into this big game of living, and given a certain number of hours, and a certain set of abilities.

These are my talents, and the question that goes with them is, "How much are you going to do with what you've got?"

If I simply keep myself alive, using all my hours and energies on myself, then I am a loss in the game. It would have been just as well, all around, if I had never played at all.

If I impart life to children, and raise them up in the way they should go, then I have won a partial victory. I have met the simplest duty, and done it decently. But if I add something to the life of other people, then I am a real winner. The world is a little better because I spent some hours in it. I may never get my picture in the papers, nor have a monument put up to me, but I am one of the conquerors just the same. I have shown a profit on my existence.

Rousseau said something that ought to be written over the fire-place of every home, and on the wall of every office. Said he: "Every man goes down to the grave carrying in his clutched hands only that which he has given away."

"Only that which he has given away"—that's all that really endures. In proportion as we give away we build an immortality for ourselves. We increase the measure of our lives by the lives to which we have given.

And when we say "I'm sorry, but..." what we really say is this, "I'm sorry, but I'm not one of the winners in life."

"It costs the world all that I earn to keep me going. I am showing no profit. I am not buying any immortality. Nothing was added to human living when I arrived, and nothing will be subtracted when I depart. I'm just breaking even, and you needn't write me down on the list of those who are living successfully."

Translated into those crude terms, the phrase, "I'm sorry, but..." sounds depressing, doesn't it? That's why I hate to use it or—when it *does* slip out—I usually reconsider and withdraw it.

Just as I did when they asked me to write this piece.

"I'm sorry, but..." I said. And then I thought to myself, "You're passing up a chance to do something much more important than any of the work that's piled up on your desk."

"For the work won't amount to much one way or the other a hundred years from now. All that will matter then will be the little that you have given away."

So I changed my mind and said, "yes." And so, I imagine, will you.

—Bruce Barton.

GENERAL CONFERENCE TREASURER'S STATEMENT

Receipts for January, 1924

Forward Movement:	
Adams Center	\$ 20 00
First Alfred	164 85
Second Alfred	75 50
Andover	17 00
Second Brookfield	166 50
Cartwright	5 00
Chicago	237 75
DeRuyter	30 00
Dodge Center	37 25
Farina	105 08
Fouke	75 00
First Genesee	100 00
Hartsville	5 00
Hammond	30 00
First Hebron	45 25

First Hopkinton	\$ 246 35
Independence	225 00
Jackson Center	65 00
Little Prairie	20 00
Lost Creek	316 00
Marlboro	30 00
Milton	410 00
Milton Junction	300 00
New York	480 73
Plainfield	94 00
Richburg	35 00
First Verona	85 00
Waterford	39 00
White Cloud	100 00
West Edmeston	50 00
Interest	2 20
	<hr/> \$3,612 46

For all but Young People's Board, Sabbath School Board and Woman's Board

Shiloh	\$ 356 91
Ministerial Relief:	
Adams Center	24 08
Woman's Board:	
Little Prairie Ladies Aid society	5 00
Richburg Ladies Aid society	5 00
Shiloh	43 23
First Alfred Evangelical society	20 00
Young People's Board:	
Shiloh	25 00
Sabbath School Board:	
Walworth	19 36
Tract Society:	
First Hopkinton	2 00
Dodge Center Sabbath school	3 90
Georgetown:	
Adams Center	30 00
Fouke Junior Christian Endeavor	5 00
Missionary Society:	
First Hopkinton	6 00
Los Angeles	35 00
Dodge Center Sabbath school	3 90
Parallel Budget:	
Chicago	5 00
First Hopkinton	353 00
Riverside	5 00
Battle Creek	100 00
First Verona	20 00
Second Alfred	10 00
Nortonville	100 00
Waterford	25 00
Independence	15 00
Plainfield	137 50
First Alfred	29 70
New York	27 00
Boys' and Girls' Schools:	
Salemville juniors	2 00
Milton Junction primary Sabbath school	5 00
Rev. E. D. VanHorn	10 00

Respectfully submitted,
WILLIAM C. WHITFORD,
Treasurer.

Alfred, N. Y.,
January 31, 1924.

THE STANDING OF THE CHURCHES

January 31, 1924

Churches	Quota	1919-20	1920-21	1921-22	1922-23	1923-24
Attalla	\$ 340	\$ 17.00	\$.....	\$.....	\$ 5.00	\$.....
Adams Center	1,530	1,230.98	708.00	710.85	816.58	605 72
First Alfred	5,890	3,335.61	3,876.42	4,121.00	2,957.00	1,363 52
Second Alfred	2,940	768.34	1,145.90	1,358.13	1,577.43	562 30
Albion	1,870	622.27	279.83	95.00	327.07	27.50
Andover	620	148.49	201.25	63.35	206.87	56 40
Battle Creek	1,880	1,893.00	2,487.87	1,880.00	1,880.00	280.00
Boulder	920	460.00	920.00	460.00	220.00	.....
Berlin	970	.....	308.37	541.01	436.86	167.00
First Brookfield	1,490	769.60	1,550.58	1,072.34	1,054.93	417.12
Second Brookfield	1,240	987.56	1,157.50	613.63	801.81	312 84
Chicago	830	1,009.60	926.60	884.16	1,059.50	405 75
Cosmos	220	46.00	88.00	40.00	77.00	.....
Carlton	960	352.97	247.39	182.88	129.28	.....
DeRuyter	910	910.00	677.00	814.50	708.00	160 00
Detroit	(Joined Conference 1921)			140.00	225.00	.....
Dodge Center	1,240	1,250.00	458.45	275.58	501.77	168 05
Exeland	220	45.00	20.00	50.00	20.00	.....
Farina	1,650	1,650.00	1,019.95	1,161.64	1,336.02	398 43
Fouke	720	664.38	88.00	115.00	157.00	105 00
Friendship	1,200	430.00	679.33	536.00	232.50	165.00
First Genesee	1,970	985.00	1,895.79	1,197.17	1,211.00	400 00
Gentry	650	480.50	355.66	167.50	37.50	.....
Grand Marsh	280	.....	98.01	25.00	16.00	.....
Greenbrier	340	.....	70.00	50.00	100.00	.....
Hammond	460	703.00	619.54	575.01	568.50	40 00
First Hopkinton	2,860	114.53	1,178.68	1,351.29	1,255.11	565 10
Second Hopkinton	880	132.15	75.00	184.23	153.63	92.98
First Hebron	520	.....	150.00	520.00	232.00	45 25
Second Hebron	370	.....	67.00	22.00	56.00	.....
Hartsville	700	80.00	110.10	62.00	145.00	10 00
Independence	1,070	1,360.00	1,100.00	565.00	855.00	325 00
Jackson Center	1,180	200.00	95.00	160.00	96.59	65 00
Lost Creek	910	910.00	910.00	910.00	409.73	586 52
Little Prairie	370	.....	150.00	66.60	46.00	45 00
Los Angeles	240	275.00	240.00	240.00	345.00	35 00
Middle Island	730	90.00	100.00	190.25	60.00	.....
Marlboro	990	1,030.00	1,094.51	443.77	455.00	206 50
Milton	4,460	2,300.00	3,501.24	3,345.00	2,949.00	1,800 00
Milton Junction	1,990	1,138.74	2,240.00	1,202.00	1,562.75	500 00
Muskegon	(Joined Conference 1921)			25.00	20.00	.....
New Auburn	770	400.00	258.65	211.28	45.25	5 00
New York	660	1,075.00	948.06	1,077.41	1,167.41	671 52
Nortonville	2,240	2,240.00	1,440.00	749.00	1,250.00	205.00
North Loup	4,180	4,180.00	4,180.00	2,350.00	3,190.00	400.00
Piscataway	930	571.62	412.20	931.16	714.69	277.25
Plainfield	2,440	2,071.62	2,975.30	2,884.91	2,656.24	830 00
Pawcatuck	3,840	3,483.29	3,993.17	3,902.01	3,840.00	2,327.06
Portville	210	210.00	210.00	210.00	.....	.....
Roanoke	400	97.00	114.00	75.00	50.00	.....
Rockville	1,340	172.00	135.00	245.00	261.00	47.00
Richburg	390	293.00	390.00	192.10	195.00	72 00
Riverside	1,030	925.00	820.05	1,216.61	1,158.34	.....
Ritchie	900	650.00	69.50	271.52	173.00	.....
Rock Creek	(Joined Conference 1921)			13.00	10.00	.....
Salem	3,220	3,213.50	2,634.55	3,309.20	1,850.30	913.30
Salemville	580	80.46	290.00	142.50	.....	25 00
Shiloh	3,550	1,344.04	3,674.30	1,637.01	1,873.26	886 82
Scott	490	.....	1.00	33.00	24.00	.....
Syracuse	270	88.99	107.72	78.22	76.00	39.50
Southampton	90	120.00	40.00	20.00	30.00	.....
Stonefort	350	107.00	100.00	159.00	.....	.....
Scio	180	7.71	.....	5.00	.....	.....
First Verona	820	800.00	827.12	820.00	665.86	378 75
Waterford	490	540.00	512.25	428.67	611.33	298 00
Second Westerly	220	275.00	230.00	230.00	235.00	290.00
West Edmeston	550	550.00	345.00	300.00	360.00	50 00
Walworth	880	248.60	499.56	248.50	294.75	143 72
Welton	700	610.00	700.00	700.00	700.00	350.00
White Cloud	1,020	185.00	26.73	203.25	250.00	125 00

MISSIONS

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

CONFERENCE YEAR ONE HALF GONE

The Conference year is one half gone; six months more and it will be time for the annual report, summing up the year's work. It may help us to pause a moment and ask ourselves: "Have we accomplished what we might in the face of our splendid opportunities?" In some respects it has been an unusual six months. It surely has been a time when many urgent calls have come from mission fields. Some of these calls are old and some of them are new. It is too bad, almost heart-breaking, that we could not respond to more of these calls. Why is it the Master's work must languish?

Summing up the situation at the end of the first six months we find, as usual, that the contributions have not met the expenses. The treasurer says this is always so and after the holidays people respond more liberally.

Much hard and faithful work has been done on the mission fields. The missionaries at home and abroad have continued their courageous and self-sacrificing labors; Rev. H. Eugene Davis, from China, has visited and addressed many of our churches, giving many weeks of his vacation to this work; and Pastor Hansen, of Chicago, and the secretary have put in some strenuous work in Jamaica.

In addition to the urgent demands for better support of the workers already employed, new fields have opened up since last Conference. Jamaica sent out a cry for help; Costa Rica, C. A., is stretching out her hands to us; and there is the best chance any people ever had to establish a mission in India—a man trained and qualified by character and natural abilities on the field, pleading to be set to work.

We can never measure results, but we know that progress has been made. To say nothing of other fields our missionary on the Stonefort field is leading his people in building a fine church; our missionary in Detroit is branching out in every direction; our missionary in Georgetown, S. A., has

had the happy privilege of adding twenty-five to his church; and ten or more churches in Jamaica have cast their lot with us.

This is an imperfect statement of the situation at present. We have much to rejoice over, but can we not accomplish more in the next six months?

FROM THE WORKERS ON THE FIELD

WILLIAM CLAYTON
Syracuse, N. Y.

The financial matters which have been specially stressed have been the call of the China Mission. The visit of Brother Davis impressed this cause upon us and the church decided to make some special effort.

The problems are many, all of which are special. We are endeavoring to solve them and are succeeding.

I have no suggestions to make at this time. I have been sick during the last five weeks and unable to do much.

I am glad to report that we have one young man who has begun to keep the Sabbath with us. Having given himself to the Savior he is rejoicing in the new found light. I am giving him instructions on Sabbath eve. He has not as yet joined the church, although he attends very regularly the Sabbath services.

The church is in a good spiritual condition.

Received as salary from the church this quarter \$73.00. Sent to Forward Movement \$28.50.

MRS. LENA G. CROFOOT
West Edmeston, N. Y.

My report is poor this quarter, for I have not been able to do much. October 21 I went to the hospital in Troy for an operation, was there almost three weeks; then I went to Berlin for two weeks; and since I came home have not been able to do more than I was obliged to. Rev. F. E. Peterson supplied my pulpit three Sabbaths. One of the Sabbaths, the last one, I was home. I can not see much change in things here, only we decided to give up the prayer meetings for the winter months. By "we" I mean both churches; not enough come out to have a prayer meeting. I am sure, I do not know what more to say, only we have a church service and Sabbath school

every Sabbath, even if only a few are present.

G. H. F. RANDOLPH
Middle Island, W. Va.

The church treasurer reported last Sabbath that the funds for the pastor's salary are growing seriously low. Since that report enough has been handed in to assure the salary in advance for January 24. It is a serious struggle for our little company to carry such a financial burden.

Have started preaching services at our church once a week, on the night after the Sabbath. It is especially a community service. The attendance has averaged rather better than Sabbath day services.

There is a special need of deep and wide work of grace in our society and surrounding community. But it is a serious problem to find any way of getting the people together for services. If there could be some special attraction the desired end might be reached. What do you suggest?

ROBERT B. ST. CLAIR
Detroit, Mich.

I do not think I sent in my quarterly report, but after diligent search, I can not find the report blank.

The attendance has been about the same as usual, possibly a little better.

The offerings for the cause have been coming in quite freely the past two months, prior to that they had been nothing of which to boast.

We expect to make the full Forward Movement assessment and the Parallel Program as well. In addition to this the church and the Christian Endeavor are paying \$104.00 to the Provisional Committee for Work among the Colored People. From \$35.00 to \$40.00 of this has been paid in. The *Voice* ran considerably behind and, locally, we are making up about \$150.00 for this project, which we believe to be a missionary one. A "Poor Fund" was started a month or so ago and there is about \$10.00 in that treasury.

William Bishop, B. D. Burdick, William Frink, Brother Ling and Brother Brandt, are now working in the Ford motor factory, with full Sabbath time off. Brother Ling is from the New Auburn, Wis., Church, and Brother Brandt is an independent Sabbath keeper of Wyoming State,

but is inclined toward the Seventh Day Baptists. Brother Crouch and family, of Nortonville Church, who came here last winter, then went to New Mexico, returned a number of weeks ago, and are attending services regularly. Mrs. Crouch has been elected Christian Endeavor vice president.

The Christian Endeavor society covered itself with glory at the recent Christian Endeavor Convention when it reported as follows: "fourteen members; fourteen present, pastor and four visitors." There were about five hundred present in the Trumbull Avenue Presbyterian church, representing some fifty-four societies of various denominations, and hearty applause greeted this announcement. The speaker said, "We will have to hand it to our Seventh Day Baptist friends, and take our hats off to them." A little earlier, the president had called on "Rev. Mr. Saint Clair, pastor of the First Seventh Day Baptist Church" to open the proceedings with prayer. So, the Christian Endeavor people know something about the Seventh Day Baptists, whereas a few months back they knew nothing. Brother Frink and I attended the October convention; we were invited to come. The society made its application and was voted in at the November convention. At the December conference, it had 92 per cent present and headed the list; the next highest, the Woodward Christian, having 74 per cent. In January we had 100 per cent plus, and were at the head of the list. For at least three months prior to December, the Woodward Christian held the lead. In January there was keen competition, and an endeavor was made to wrest the banner from us, but our people were loyal and turned out better than ever. Dr. Francis Clark says that the Detroit Union is the best in the world, so it means something to win out in such a union.

Miss Elmira Kagarise has left Detroit and is now in Johnstown, Pa. She and her parents expect to be here next spring. Mrs. Mae Bishop has been employed in our largest department store (Crowley-Milner's) with full Sabbath time off, and during the Christmas rush she was excused at sunset Friday, returning at sunset Saturday. She was known in her department as the "sunset girl." She is more than that, she is a "sunshine girl," she shines for Jesus and his Sabbath!

Brother Crouch is working with Brother Beers, Sabbaths off. Brother S. T. H. Berry, who came to us from St. John, New Brunswick last summer, has had profitable carpenter work nearly all the time and, of course with Sabbaths off.

Brother Beers speaks of starting a construction company in the spring with about \$40,000 capital. This will give work to more Sabbath keepers, if he is able to launch this project.

We are expecting Doctor Bond to address a meeting here Sunday, January 28.

Received a letter from Elder L. A. Clement, of 107 West 143rd Street, N. Y., who announces that he feels it is time to take a definite stand, and he elects to stand with the Seventh Day Baptists. He will have certain property which he will bring with him. Evangelist Williams, of the Detroit Church who resides at Asbury Park, is with him at the present time. Elder Clement feels that our position, historically and otherwise, is to be preferred.

I also received a letter from Elder L. A. Da Costa, of Kingston, announcing that he had definitely decided upon taking a stand with Seventh Day Baptists, as had also his wife. Elder Da Costa speaks in the highest terms of you.

Pastor Samms of the Santa Cruz Church, was very disappointed that he could not see you. He is carrying on, however, and is of good courage. Elder Samms is anxious to have about \$150.00 for aid in building a church house. Brother Samms, who is a carpenter, will donate the carpentering. He says Santa Cruz is a great place to have people gather. Of course, when Elder Hansen was there, a military camp engrossed the attention of the people, but this is liable to happen anywhere, is it not?

Brother Samms says, "the wicked Adventists are talking to those whom they can fool that the Seventh Day Baptists are only a few years in existence. I think that the calendar (1924) is a great thing and I am going to send an order for fifty of them. I also want to sell the books of the Seventh Day Baptists, if it can be arranged that I should have them at a price which will enable me to sell them and have enough left to pay my traveling expenses about the island." Brother Samms mentions a long list of books, asking which are the better

ones for him to sell. He also says, "The Adventists in Santa Cruz publicly proclaim that *Spiritual Gifts* is a book gotten up by the Seventh Day Baptists. Could you get me one of these books and send it by registered mail, so that I can use it for a few months? This book will work like magic." I think if you have a 1923 *Year Book* with the account of General Conference, with illustrations, it ought to be sent him: Pastor H. E. Samms, Longwood Penn, Santa Cruz, Jamaica. He wrote a twelve page letter. I trust that without much delay \$150.00 from the Memorial Board or elsewhere may be sent him for the church edifice.

Well, we are glad the Seventh Day Baptists are again over the 8,000 mark: let us make it 11,000 before we get through. People should be greatly inspired to know that we have started in the right direction.

MONTHLY STATEMENT

January 1, 1924-February 1, 1924

Samuel H. Davis, In account with The Seventh Day Baptist Missionary Society	
Dr.	
Balance on hand January 1, 1924.....	\$1,014 99
Conference Treasurer:	
Georgetown Chapel	28 42
Boys' School, Shanghai	100 18
Girls' School, Shanghai	100 18
Missionary Society	842 66
Bethel Class, First Alfred, Jamaica Fund	5 00
Andover Church, Jamaica Fund.....	2 00
Adams Center Church, Jamaica Fund..	40 00
Marlboro Junior Christian Endeavor, Jamaica Fund	5 00
Milton Church, Debt Fund	15 00
Parallel Budget:	
Missionary Society, Debt Fund.....	712 75
Boys' School, Shanghai	508 67
Girls' School, Shanghai	535 91
Georgetown Chapel	143 42
Farina Sabbath School, Georgetown Mission	18 23
Western Union Telegraph Co., Rebate on cable draft to South America	1 20
Mrs. W. H. Ingham, Missionary Society, Debt Fund	5 00
Salemville Sabbath School:	
Boys' School	11 65
Girls' School	11 65
Mrs. William Daugherty, Missionary So- ciety	20 00
Memorial Board:	
Utica, Wis., Fund	15 00
Delos C. Burdick Bequest.....	334 39
Delos C. Burdick Farm.....	12 46
Eugenia L. Babcock	146 66
Eugene K. and Francella Burdick Farm	23 12
Mary E. Rich Fund	33 75
Missionary Society	33 82
Penelope R. Harbert Bequest.....	30 83
Sarah P. Potter Bequest.....	24 26
Charity L. Burdick Bequest.....	9 04
One-third collection Southeastern Asso- ciation, Missionary Society	13 86
Washington Trust Co., Interest credit.	51
	<u>\$4,799 61</u>

Rev. T. L. M. Spencer, January salary..	\$ 83 34
R. J. Severance, December salary and traveling expenses	109 10
L. J. Branch, December salary.....	25 00
C. C. Van Horn, December salary.....	41 67
Robert B. St. Clair, December salary..	50 00
George W. Hills, December salary....	41 67
G. H. F. Randolph, salary.....	58 33
S. S. Powell, December salary.....	25 00
Angeline P. Allen, December salary..	25 00
H. Eugene Davis, December salary and allowance	125 00
H. Eugene Davis, house and telephone rent	48 00
G. Velthuysen, October-December salary	175 00
Charles W. Thorngate, October-De- cember salary	50 00
Ellis R. Lewis, October-December salary	50 00
Mrs. Lena G. Crofoot, October-December salary	25 00
William Clayton, October-December sal- ary	25 00
William L. Burdick, December salary and clerk hire	163 34
Rev. H. Louie Mignott, January salary	35 00
Treasurer's expenses	28 00
Balance on hand February 1, 1924.....	3,616 16
	<u>\$4,799 61</u>

Bills payable in February, about.....\$1,000 00
Special funds referred to in last month's re-
port now amount to \$11,573.74, bank balance
\$3,616.16, net indebtedness \$7,957.58.

S. H. Davis,
Treasurer.

E. & O. E.

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

JANUARY 13, 1924

The Board of Trustees of the Seventh Day Baptist Memorial Fund met in regular session, January 13, 1924, in the office of the denominational building at 10 a. m. Present—H. M. Maxson, William M. Stillman, Orra S. Rogers, E. E. Whitford, C. W. Spicer, Asa F. Randolph, F. J. Hubbard and W. C. Hubbard. Absent—Holly W. Maxson.

Minutes of the last quarterly meeting were read. Correspondence was received from Howell Lewis, Stone Fort, Ill., about building a house of worship and in reference to the loan of \$2,000. just made by this board; from Rev. W. L. Davis, Berea, W. Va., regarding the proposed Seventh Day Baptist church there on which no progress is being made at this time.

The treasurer read the report of the Finance Committee showing changes in securities during the quarter, which was approved. The treasurer's second quarterly report was read and on motion approved and ordered placed on file.

The treasurer reported the following items of interest:

An acknowledgment from Howell Lewis, clerk of the Stone Fort, Ill., Church, expressing the unanimous vote of appreciation by the church to the Memorial Board for the loan of \$2,000. and their thanks for the help sent them.

"The Hornell Church Fund amounted to \$3,456. We have made a loan of \$3,500. to Ada VanNest Spencer which we have credited to this fund, and I suggest that we increase this fund by \$44. from the income until the total amount to \$3,500. even." As this fund is used for Ministerial Relief, the board voted to increase the fund \$44. by applying the first income to the corpus of the fund.

The request for financial assistance for Clifford A. Beebe while studying in Alfred Theological Seminary is left as usual with the Scholarship and Fellowship Committee.

Clarence W. Spicer, Special Committee on the Southampton, Ill., church, reported correspondence showing progress in relation to a possible sale of the Seventh Day Baptist church.

The Discretionary Funds were upon vote divided as follows:

The George H. Babcock Fund, \$1,155.36, to Salem College, Salem, W. Va.; the Henry W. Stillman Fund, \$716.99, to Milton College, Milton, Wis.; the Charity L. Burdick Fund, \$18.08, one half to the Tract Society, one half to the Missionary Society; the Penelope Harbert Fund, \$61.65, one half to the Tract Society, one half to the Missionary Society.

Minutes read and approved.

WILLIAM C. HUBBARD,
Secretary.

DISBURSEMENTS

Alfred University	\$4,879 29
Milton College	3,791 58
Salem College	1,344 08
American Sabbath Tract Society	1,840 89
Seventh Day Baptist Missionary Society.	663 33
Seventh Day Baptist Education Society .	77 01

Every American is entitled to a liberal education. Without this there is no guarantee for the performance of free institutions, no hope of perpetuating self-government. Despotism finds its chief support in ignorance. Knowledge and freedom go hand in hand.—From President Coolidge's Proclamation.

EDUCATION SOCIETY'S PAGE

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

The small Christian college is the hope of America. Character is essential to statesmanship and these colleges are vital factors in the development of sterling character.—*James J. Hill, Railroad magnate.*

A BRIEF HISTORY OF SALEM COLLEGE

In the early days of Salem College, as former students will recall, the one small wooden building housed the entire college equipment. The present buildings with large auditorium, modern library and reading room, commodious recitation and lecture rooms, equipped laboratories, and modern gymnasium—scarcely adequate for present needs—bear witness to remarkable growth in material equipment.

Scarcely less marked has been the growth in organization and administration. For the first decade, the president with three teachers, at most five, constituted the faculty. As the years passed, new needs arose, new demands were met, new departments were added, and better organization effected. As occasion required, new officers of administration were added and additional teachers secured until the present faculty numbers twenty-seven members.

In those early days, the entire student body never equaled in number the present college freshman class. In fact for many years, the average attendance was less than half the number graduated last June. Student organizations have kept pace with the increase in number. At first the lyceums offered the only opportunity for independent student activity. Today the "Christian Associations" and the "Student Federation" with the various literary, science, and music clubs offer opportunity for student activity suited to each individual need.

Each year's graduating class, larger than the preceding one, adds to the number of loyal alumni who occupy positions of honor and trust in almost every vocation of life. Though our alumni have usually remained

in their native state, one or more may now be found in almost every state from Maine to California, from the Great Lakes to Florida and Texas, and even in foreign lands.

Thus to one who has kept in touch with the college from its beginning, a backward look reveals marvelous growth in material equipment, in organization and administration, in the student body and student activities, and in the number and influence of the alumni. And in the light of the past and the present, a forward look promises still more rapid growth and more remarkable achievements.—*Elsie B. Bond, in Green and White.*

YEAR BOOK OF THE MILTON SEVENTH DAY BAPTIST CHURCH

PASTOR'S REPORT

The Milton Seventh Day Baptist Church has abundant reasons for continued thanksgiving. The past year brought us many opportunities for splendid efficient service. There is unity in spirit and effort; there is a slightly increased membership. Only three members have been lost to us because of death. The interest of the church in things social, moral, spiritual and religious has been real and Christian. All who love the church and its head, the Lord Christ, are cheered and encouraged by its progress.

No special evangelistic meetings have been held during the year. For good reasons the Week of Prayer was not observed. A union Thanksgiving service was held in November in our church. A large group of worshipers were united in expressions of gratitude for exceeding great and precious mercies with their lasting benefits.

The church has had the pleasure and profit of the presence and the messages of several persons of unusual ability who know and can interpret life in its largest and deepest terms. All of these speakers had messages which were peculiarly adapted to the needs of young people.

In June, Rev. William L. Burdick, secretary of the Missionary Society, gave the church and college a few days out of his busy life. His special mission was to address and to confer with the young people about their immediate and future life problems. Secretary Burdick also held an important conference, attended by members of

the Milton and Milton Junction Churches, when the plans, policies and problems of the Missionary Society were fully and freely discussed.

It was a real privilege to have the Rev. H. Eugene Davis, our missionary pastor in Shanghai, with us during the closing days of September. Pastor Davis is a strong, inspiring leader, especially of the young. His genial, warm Christian spirit, his boundless faith in God and man, make him a man of spiritual power.

Still later in the autumn the church was specially favored with the stirring, strong messages of men of such vision and power to interpret the real things of life, as Rev. George E. Fifield and Hon. J. Stitt Wilson, possess. The messages of the four men dealt directly with the fundamentals of our relations to men and God and the principles of our Christian faith and works.

Sabbath services were omitted twice during the year. The first time was on June 30 when our congregation united with the brethren at Milton Junction in welcoming and installing their newly chosen pastor, Rev. Erlo E. Sutton. Then, on October 20, all Sabbath services were taken up in the interests of the quarterly meeting at Albion.

The church is well aware that it has a great responsibility for those who are Christian Sabbath keepers in spirit and practice who come to Milton to make their homes.

Its welcome must be genuine, warm and constant, that no one can truthfully say, "No one was interested in my presence and welfare." The Milton Church tries to give a real welcome to all. It is concerned lest any should lose their religious interest and spiritual identity.

The church recently tried an innovation in its social plans by providing a get-together of all the people it serves whether members or not. There are great possibilities in the plan. But it is somewhat novel and will require time, patience and cordial co-operation on the part of all before we reach that perfect state when its ideals will be nearly realized.

The church is getting ready for the next General Conference. Committees are at work on the important preliminary arrangements for the care of the guests and success of the meetings. Many are seriously

concerned for the success of this great meeting. They are praying for a Conference full of spiritual power and zeal. It is a fair question to ask, "Are we with full hearts and minds with them in commanding Almighty God and realizing his spiritual presence and drawing largely upon his spiritual resources to gain the ends greatly to be desired?"

It is fondly hoped that our apportionment to the Forward Movement will be fully met, at least for this year.

The pastor is thankful for all the kindness and support that the church has given him in his endeavors to be a pastor and a preacher to all to whom he might minister. May we command the blessings of God in the plans and endeavors of this new year.

HENRY N. JORDAN,
Pastor.

Milton, Wis.,
January 6, 1924.

REPORT OF SECRETARY

The secretary is somewhat at a loss to know just what to mention in his report. Statistics are uninteresting and the activities of the church are embraced by so many organizations that reports are apt to overlap. Our membership has been decreased by loss of three through death and five through disfellowship, while six have taken their letters to unite with other churches, a total of fourteen. There have been added to our numbers, seven by baptism and thirteen by letter, a total of twenty, making a net gain of six.

The church services have been well attended on the Sabbath day and a spirit of co-operation and good will seems prevalent.

Denominational leaders have visited the church during the year and their influence has been strengthening. Special mention should be made of the visits of Rev. W. L. Burdick, Pastor G. E. Fifield, and Rev. H. Eugene Davis.

Preparations are now under way for the entertainment of the General Conference, which is to meet here next August.

The church has completed payment on ten shares of stock in the Milton Mutual Building and Loan Association, and has paid two years on ten other shares which were taken out as a basis for a loan to cover all outstanding indebtedness of the church.

A greater effort than usual should be made to reach our quota of the Forward Movement. Few of us have, as yet, even approached the limit of our giving capacities. Giving is a matter of education. What we really need is such a strong desire to see the kingdom of God progress that we will give ourselves as well as our means. We have more reason for encouragement than discouragement.

D. N. INGLIS,
Secretary.

A ROMANCE OF Y. HISTORY

HOWARD B. GROSS

One of the great romances of Y. M. C. A. history has reached a climax in the formal transfer of the Y. M. C. A. in Poland from American to Polish administration.

This means that the Y. M. C. A. is now an established movement in Poland, with a national organization, under Polish leadership. It means that only five years after its introduction into Poland as a welfare service for the Polish army, Y. M. C. A. work has grown into the permanent form and along the lines so familiar to the people of America and many other lands.

The formal transfer, which took place recently in the Warsaw Y. M. C. A. building, was the occasion for a memorable ceremony, attended by the President of Poland and many other of its notable citizens. Paul Super, national secretary for Poland, writing of past and present Y. M. C. A. history there, says:

"After the Great War the American Y. M. C. A. conducted work for the Polish army at nearly a hundred points, employing in this work fifty-two American secretaries and expending \$1,700,000. All this war work has, of course, been discontinued and the enterprise now is on a civilian basis officered and directed by Poles.

"It begins its new status with some 7,500 members in seventeen cities and many thousands of friends in government, university, civil and military circles. Seven American Y. M. C. A. secretaries remain in Poland as technical advisers and instructors in the work of the association, loaned as an expression of the co-operation of the American Y. M. C. A. with the Polish movement."

A GOLDEN WEDDING

[RECORDER friends will join the South Jersey papers in extending congratulations to brother and sister Charles T. Fisher, of the Marlboro Church over their fifty years of married life.

We take the following from the *Bridgeton Daily Pioneer*.—ED.]

Mr. and Mrs. Charles T. Fisher, of Marlboro, Bridgeton, R. D. 1, will celebrate their "golden wedding" on Monday, December 24 but as they always spend the holidays in Philadelphia with their oldest daughter, a company of their friends and relatives invaded their home a week earlier in honor of the golden event.

The surprise was complete when thirty-six self-invited guests, with well filled baskets, came and partook of a fine supper with them.

During the evening they were entertained by victrola selections, and also a vocal selection, "Silver Threads Among the Gold," after which the wedding march was played and Pastor Hurley tied the golden knot.

The bride and groom of fifty years were presented with gold pieces and other gifts.

Guests were present from Millville, Bridgeton, Dividing Creek, Laning's Wharf, Shiloh and Marlboro.

It is said that Mr. and Mrs. Fisher learned A. B. C's by reading the weekly papers. Mr. Fisher is the poet laureate of this section, many of his poems having been printed in the local papers. He has compiled a book of verses appropriate for all occasions.

While Mr. Fisher is literary in his tastes, his wife, familiarly known as "Aunt Lib," has often been called an angel of mercy. Not the kind with a white dress and little crinkley cap, but the good old-fashioned kind with the clean gingham dress, the type that seems to be passing away—and she has administered to hundreds of people.

Mr. and Mrs. Fisher are loyal adherents of the Marlboro Seventh Day Baptist Church.

I am not careful for what may be a hundred years hence. He who governed the world before I was born shall take care of it likewise when I am dead. My part is to improve the present moment.—*John Wesley*.

WOMAN'S WORK

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

The little duties that are drawn across our working hours,
Are very like the flower beds that soon will shelter flowers,
For they are grey and brown and drab, and often they seem drear,
But out of them the loveliness of blossoms will appear!

The little tasks that throw their shade across each working day,
Are like the darning we must do before our hands can lay,
The gentle stitches in a bit of fragile, whisp-like lace—
For each task has its bit of life—each fragment has its place!

Some of our work is sheer routine, and some is joyous fun,
But one must be completed e'er the other is begun—
Each little item is a step toward some far shining goal,
Each tiny trifle goes to make a fine and perfect whole!

—Margaret E. Sangster in *The Christian Herald*.

This week we present a letter that formed a part of a program on Argentina, presented before Circle 3, of Milton, by Mrs. Loyal Hull. This letter was supplemented by a talk about general conditions in Argentina during the past years, and by information regarding the work there that had come to her through personal channels. It made a most interesting afternoon.

THE SOUTH AMERICAN UNDERTAKING

MRS. N. O. MOORE

Something like two years ago a request was sent to the ladies of the various churches to seek God for guidance in five different items. One of these items was to pray for a worker or workers to be sent in answer to the many calls from South America. This request was read before the ladies' society and acted upon. Not long after this Brother and Sister William Robinson came to abide in our midst. Both of these people were earnest Christian work-

ers. Brother Robinson after his conversion as a young man went to South America as a self-supporting missionary. While engaged in this unselfish work he learned the truth regarding the Sabbath. After careful investigation he accepted the truth upon this point and consequently lost much of his support that he had had before this. After his marriage he spent some time in Spain as a gospel worker under the direction of the Seventh Day Adventists. Because of some differences in regard to the interpretations of the Scripture, he was set aside together with Pastor A. F. Ballenger. After his second marriage he and his wife again returned to South America at their own expense to do gospel work. Circumstances which were beyond their control compelled them once more to return to the States.

Mr. Robinson was a very successful business man and had accumulated some property. He sold out all his interests and left for a good position to go with his wife to the border of Mexico where they labored for the Mexicans. After these people had been in our midst for some months we recognized that they were true earnest gospel workers. They both gave much of their time to house-to-house work for their neighbors and especially for the unfortunate Mexicans. Both A. F. Ballenger and his brother E. S. Ballenger had been acquainted with the Robinsons for many years and spoke very highly of them as Christian workers. We felt that in the Robinsons we had an answer to the prayer for workers for South America. We recommended these people to the Missionary Board who considered them very favorably and reported that because of lack of funds they were unable to take on any additional workers.

Soon after this the Pacific Coast Association met at Riverside. (It is hardly right to call this an association. There are but two churches on the Pacific Coast, the larger one numbering about one hundred at Riverside and another little company numbering not more than half the number of the Riverside Church, at Los Angeles.) A committee of five of the leading brethren were appointed to recommend activities for the two churches. What to do about the Robinsons was one of the weighty questions considered by this committee. It

was first suggested that we volunteer to pay one half of the expenses of sending these missionaries to South America, if the Missionary Board would furnish the other half. A good liberal business man suggested, "Why not pay it all?" This suggestion was immediately adopted by the committee and recommended to the association. The recommendation was almost unanimously adopted. In fact no one voted against it, when it was first presented, although some were not in sympathy with the move. This recommendation was backed up, without any urging, by subscriptions amounting to enough to pay \$1,000 for their transportation and to insure them a support of not less than \$900 per year for at least two years. It was voted to turn over all this money to the Missionary Board and let the board direct the enterprise entirely, but we would see that they were put to no extra expense. The Robinsons agreed not to hold any one responsible for their support at the expiration of two years. The association committed itself for two years only, although a number of the donors volunteered to keep up the contribution for a longer period than two years.

These facts were communicated to the Missionary Board and to our great disappointment they declined to accept our proposition. This was a great disappointment to us, although we anticipated their reasons. Members of the board in private correspondence explained why they declined our offer. They were afraid that our enthusiasm would soon wane and then the Missionary Board would have another mission station to support. This, in view of the fact that the Forward Movement budget had fallen short not far from fifty per cent, led the Missionary Board to be very cautious in launching out in new work. Some former experiences of a very unpleasant character were still fresh in their minds.

We had encouraged the Robinsons to make preparations for their new field. They had disposed of their few belongings and were making every preparation to go to their new field. When we received the report of the Missionary Board we called a special meeting of the association to consider what to do. Opportunity was given for all those who had made pledges to-

ward this work to withdraw the same if they had made them with the understanding that the Missionary Board was to conduct the work. Not a single one withdrew his pledge. Two or three of our brethren volunteered to assume any pledge that was canceled under the circumstances. The two churches were enthusiastic in the undertaking and with almost a unanimous vote decided to send the Robinsons to South America as Seventh Day Baptist missionaries representing the Pacific Coast Association. It cost us about \$1,000 for their transportation. The two years will be up in May and we have had no difficulty whatever in supplying their salary regularly. We never have used any portion of the Sabbath services in soliciting means for this missionary enterprise. The only call that has ever been made was simply to notify the people that additional funds would soon be needed and they have always come without difficulty.

What to do for the coming years will be considered at our association meeting which will probably convene in January or February. The general sentiment expressed by the supporters of the Robinsons is in hearty sympathy with continuing the good work.

Our missionaries went to the little flock at Bonpland Misiones, Argentina, South America, where there was a little company of Seventh Day Baptists struggling under great difficulties to keep the work alive. This little company was overjoyed at the arrival of the missionaries. A new spirit came into their midst. The spirit of the Lord blessed in great measure. The church went to work and together they had a large increase in their membership. After spending a little over a year with this company they moved to a town of about five thousand and opened up new work. This town is without a single gospel worker. Until the coming of the Robinsons not a gospel prayer or song or study was held in its midst. They were in as virgin soil as were Paul and Barnabas in their first missionary tour. Already they are beginning to see fruit of their efforts. They are working hard—harder than they ought to. They are sacrificing most of the comforts that we enjoy here. They are giving of their time and their means to start the work in this new field. The Pacific Coast Association rejoices in having had part in this

good work. They want to see it continued.

I am sure that it is safe to say that the association still stands ready to turn the work over to the denominational board any time they will receive it, and we will continue our support. We are abundantly able and willing to carry on this work, although the work ought to be more liberally supported, for these workers need additional funds for hall rent, for securing a tent or some means of conducting public services.

Some have thought that in the Pacific Coast Association that there was a spirit of independence toward the denomination. We hope this report is not general. It is absolutely without any foundation. The fact that they stand ready to turn the work over to the board any time the board will receive it, ought to dispel any such report.

In addition to this missionary work the Pacific Coast Association has liberally supported all the denominational enterprises. We have been faithful in paying, not only our share of the Forward Movement, but have even gone beyond our portion. We are thankful that we are able to do this. We have never made a call for help for this field. Donations have even come to us from people outside of our faith. Several hundred dollars have been received for this work, unsolicited, from people in no way connected with us. We can count ourselves fortunate to be able and willing to hear the calls of the Lord and to respond quickly to them.

MINUTES OF WOMAN'S BOARD MEETING

The Woman's Board held the December meeting with Mrs. J. H. Babcock. Present were: Mesdames West, J. H. and L. M. Babcock, A. E. and J. F. Whitford, Daland, Jordan, Stillman, Holston, Shaw and Miss Phoebe Coon, members, and visitors: Doctor Anne L. Waite, Mrs. A. B. Lanphere and Miss Lottie Baldwin.

Miss Coon conducted devotional services. Minutes of the previous meeting were read.

The treasurer's report was read and adopted.

The corresponding secretary read communications from the Woman's Councils of Home and Foreign Missions. She reported writing notes of sympathy to Mrs. A. R.

Crandall and to Mrs. J. W. Morton, who are ill, and of delivering them in person. She read a note from Mrs. Crandall to the board.

Mrs. Whitford presented the report of the Budget Committee. After discussion, it was approved with some changes.

Mrs. West read a letter from Miss Isaphene Allen of Fouke School.

Voted that the president, Mrs. J. F. Whitford and Mrs. Shaw be a committee to prepare a program for the "Woman's Hour" of the coming Conference.

Minutes were read, corrected and approved.

Adjourned to meet with Mrs. A. E. Whitford in January.

MRS. A. B. WEST,
President.
NELLIE R. C. SHAW,
Recording Secretary.

MINUTES OF WOMAN'S BOARD MEETING

The Woman's Board met, January 7, 1924, with Mrs. A. E. Whitford. Mesdames West, J. H. Babcock, Daland, A. E. and J. F. Whitford, Stillman, Shaw were the members present, with Doctor Anne L. Waite and Mrs. S. R. Lanphere, visitors.

Mrs. West read the second chapter of Titus, and offered prayer.

Minutes of the December meeting were read.

The treasurer read the monthly and quarterly reports which were adopted.

Mrs. A. E. Whitford read letters from Mrs. W. B. Lewis, Mrs. Benjamin and Mrs. Sweet. Mrs. Babcock read letters from Edwin Shaw, Doctor Grace I. Crandall, and literature from the National Christian Council of China.

Mrs. West read extracts from a letter written by Mrs. Nettie M. West, of Shanghai. The board discussed the needs of the hospital at Lieu-oo. Mrs. Babcock and Doctor Waite were asked to write letters for the board to the SABBATH RECORDER.

Minutes of this meeting were read, corrected, and approved.

Adjourned to meet with Mrs. Crosley in February.

MRS. A. B. WEST,
President.
NELLIE R. C. SHAW,
Recording Secretary.

YOUNG PEOPLE'S WORK

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

LACKING THE GOSPEL

Christian Endeavor Topic for Sabbath Day,
February 23, 1924

DAILY READINGS

Sunday—What to do (Matt. 28: 16-20)
Monday—How to do it (1 Cor. 2: 1-10)
Tuesday—The passion to help (Rom. 1: 8-17)
Wednesday—Christ's "other sheep" (John 10: 11-16)
Thursday—Caring for missionaries (Phil. 4: 10-20)
Friday—"If our gospel be hid" (2 Cor. 4: 1-7)
Sabbath Day—Topic: One half the world lacks the gospel. What shall we do about it? (Matt. 9: 35-38)

One half the world lacks the gospel: That half is not a clearly defined geographical area, but the people who comprise it are scattered all over the world; they are here at home as well as in foreign lands.

What shall we do about it? Christ went about teaching, preaching and healing. Some have the ability and opportunity to follow his example in one or more of these acts.

He had compassion on people in need. All can follow him in that, but unless compassion is followed by deeds it is of little value. In the story of the good Samaritan, his compassion was followed by acts which must have inconvenienced him considerably, and caused delay in his personal affairs, as well as costing him some money. His attitude is a good example for us.

In the lesson we are admonished to pray that God will send more laborers into the harvest. That, too, is something we can all do. We can also pray for the laborers already in the fields, and for those for whom they are laboring.

There are plenty of things to be done and some that any of us can do. The question might well read, "How much are we willing to do about it?"

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

"By their deeds ye shall know them." Christians are known not only by what they say, but also by what they do. Christ preached the gospel by deeds which he did as well as by the words he spoke. He lived what he preached. Every day we are living or not living the gospel. We are showing the world by our daily acts whether we are Christians or not. How often we hear some one say, "He certainly is not a Christian, for no Christian would do what he has done." Then, on the other hand, we hear it said, "He certainly is a true Christian, for he lives up to what he professes." Thus if we live the gospel every day at home it will be easy for us to preach it abroad, for missionary work must begin at home.

Auntie Rutt says: "If I were chairman of the Missionary Committee, I'd try to make every one of our missionaries seem like a personal friend to every member of the society."

INTERMEDIATE TOPICS FOR 1924

DUANE OGDEN

Intermediates and Intermediate workers will welcome, no doubt, the new Intermediate topics which have been prepared by the "United Society." Until this year seniors and intermediates have used the same topics and have developed their prayer meetings, for the most part, from the same or similar plans suggested in the *Christian Endeavor World*. This year a topic expressly for intermediates will appear, with suggested plans, in each number of the *World*, two weeks in advance of the date, as before. These topics are something of an experiment and their continuance in future years will depend largely upon their reception by superintendents and by societies generally. The subjects suggested are unusually pertinent and promise to be an aid to better, more interesting and more helpful prayer meeting discussion. They will be seen to be arranged in progressive order forming a series of topics on Endeavor work and Christian living, each of which is a part of the great main topic "Upward" for Christ. The topics for 1924 follow:

INTERMEDIATE TOPICS FOR 1924

Prepared by the Interdenominational Young
People's Commission

JANUARY

5. I. Wake Up: Revival. Rom. 13: 11-14. (Consecration Meeting).
12. What Forward Steps Should I Take This Year? Exod. 14: 15.
19. Gospel Triumphs in Japan. Acts 10: 34-48.
26. A Loyal Man That Would Not Flinch. Dan. 6: 1-23. (Beginning Christian Endeavor Week).

FEBRUARY

2. II. Speak Up: Testimony. Rom. 10: 5-11; Acts 5: 28-32. (Christian Endeavor Day—Decision Day).
9. Our Agreement with God. (A pledge meeting). Jer. 31: 31-34; Josh. 24: 15, 24.
16. Listening in on Jesus' Conversations. Luke 6: 39-45; John 14: 1-15.
23. One-half the World Lacks the Gospel: What Shall We Do About It? Matt. 9: 35-38.

MARCH

1. III. Live Up: Example. 1 Pet. 2: 18-25; 1 Tim. 4: 12. (Consecration Meeting).
8. Time Comes in Minutes: How Use Them? Col. 4: 5; Eph. 5: 15-21.
15. The Worthwhileness of Sunday. (The Sabbath) Neh. 13: 15-22; Matt. 12: 9-14.
22. The Best Thing I have Learned from Recent Sunday (Sabbath), School Lessons. Ps. 119: 105.
29. What Missions Have Done for Social Welfare. Isa. 1: 16, 17. Luke 7: 18-23.

APRIL

5. IV. Lift Up: Helpfulness. Matt. 25: 34-40; Mark 2: 1-12. (Consecration Meeting).
12. Singing Our Prayer: Stories of Consecration and Service Hymns. Ps. 100: 1-5.
19. What Does Easter Mean to Me? 1 Cor. 15: 1-8, 35-49.
26. What Opportunities Do Missions Offer for Life Service? Acts 13: 1-3; 16: 9, 10; Mark 6: 7-13.

MAY

3. V. Give Up: Sacrifice. Matt. 16: 24-28; Rom. 14: 13-19. (Consecration meeting).
10. Being a Christian in the Home. Eph. 6: 1-4; Luke 2: 19, 52. (Mothers' Day).
17. How May We Earn Promotion? Matt. 4: 18-22.
24. Have Business and Commerce Helped or Hindered Missionary Work? Acts 19: 23-28.

JUNE

- May 31. VI. Bind Up: Sympathy. Job 2: 11-13; Luke 10: 33-35. (Consecration meeting).
- June 7. What Can We Do for Christ and the Church? John 6: 1-13.
14. How May We Get the Most out of this Summer? Ps. 121: 1-8; 122: 1.
21. How May We Serve Our Home Town? John 4: 28-30; 39-42.
28. The Missionary Work of Our Denomination. Neh. 3: 1, 2; 4: 1; 6: 1.

JULY

5. VII. Build Up: Character Building. Matt. 7: 24-29. (Consecration meeting).

12. Team-work with Jesus and One Another. John 15: 1-8; 1 Cor. 1: 10.
19. What Is Real Success? 1 Cor. 10: 12; Luke 12: 15-21; Matt. 23: 11, 12.
26. Best Pleasures and How to Plan Them. 1 Thess. 5: 16; Ps. 34: 8-14.

AUGUST

2. VIII. Look Up: Faith. Heb. 11: 1-3, 17-26; 12: 1, 2. (Consecration meeting).
9. Daily Living in the Presence of God. Ps. 139: 1-10, 23, 24.
16. What We Learn from Chumming with Nature. Rom. 1: 20; Ps. 95: 1-7.
23. Famous Stories and Their Lessons. Judg. 9: 7-21; Luke 15: 11-33.
30. What Do I Owe to My Home? 2 Tim. 1: 1-5; Luke 2: 51.

SEPTEMBER

6. IX. Grow Up: Development. 1 Pet. 2: 1-3; Acts 9: 22; Heb. 5: 12-14. (Consecration meeting).
13. Talking with my Comrade, Christ. Luke 24: 13-34; Rev. 3: 20.
20. Honesty in School Life. Eph. 4: 20-32.
27. The Laws of Health. Exod. 3: 21; 1 Cor. 6: 19, 20.

OCTOBER

4. X. Train Up: Christian Endeavor Work and Methods. 2 Tim. 2: 15-20. (Consecration meeting).
11. The Greatest Book in the World: Why? How Study It? How Apply It? Heb. 1: 1, 2; 2 Tim. 3: 16, 17; Heb. 4: 12.
18. My Denomination: Its Organization and Aims. 1 Cor. 12: 1-13.
25. How Can We Uphold Law and Order? Rom. 13: 1-8.

NOVEMBER

1. XI. Move Up: Reward. Matt. 25: 14-23. (Consecration meeting).
8. How Can The World Get Rid of War? Isa. 2: 1-4; 9: 6.
15. The Best Things I Have Learned from My Pastor's Sermons. Ps. 119: 18.
22. How May We Practice Thanksgiving? Ps. 40: 5-8. (Thanksgiving meeting).
29. Why God Asks Our Money? Matt. 25: 35, 36; Rom. 15: 25-27; Mark 9: 41.

DECEMBER

6. XII. Speed Up: No Quitting. Gal. 6: 9, 10; Rev. 2: 10. (Consecration meeting).
13. The Greatest Figure in History: Why? Phil. 2: 5-11.
20. What Is My Idea of a Happy Christmas? Acts 28: 35; Isa. 41: 6.
27. The Best Things in My Life This Year. Jas. 1: 17; Phil. 4: 11-13.

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

In order to secure better attention during the lesson part of the meetings, especially the talks by the superintendent, purchase note books for all the active mem-

bers and each week after Junior is over request each boy and girl to go directly home and write in their note books the date, the topic, the scripture reference and a few words about the superintendent's talk with the special lesson the individual junior learned from the topic. Six months is a good length of time to keep the books, as the interest will begin to lag if kept up too long. These books will be a great inspiration not only to the superintendent as she looks them over and thus encourage her to make the most out of every meeting, but will be a book of great value for the juniors to keep and will be highly prized by them. If you try this plan be sure to send the books to Conference at Milton this year so all the superintendents and Junior workers will have a chance to see them.

Only two or three Junior superintendents have been heard from in regard to the Chinese shoes. If you haven't time to write have the secretary of your Junior society drop me a card. We want all the juniors, who want to, to have a chance to fill one of the shoes and not a superintendent can make me believe that there is a single one of your juniors who doesn't want to help. If you want a shoe you must not delay any longer as there are several churches without Junior societies who have boys and girls who want to help fill Me-ling's shoe, and I'm afraid there won't be enough to go around.

CHRISTIAN ENDEAVOR NEWS NOTES

A LETTER FROM SALEM

DEAR RECORDER READERS:

Please do not think that because we have not written to the RECORDER that we are missing its wonderful message, for we have entered the contest with great interest. Some member is usually appointed each week to give a report on a RECORDER article that was especially helpful to him. Did any of you fail to read the article in the last copy, entitled "The Sabbath"?

Since we last wrote you the officers for this year have been elected. In some cases it was thought best to re-elect the officers. This speaks for the efficient service of our members.

A supper was given in October by which means we raised twenty-five dollars for

our state Christian Endeavor work. Many of our members also subscribe to the state Christian Endeavor *Bulletin*.

Regular weekly meetings are held, and with a list of very interesting topics before us to be discussed this year, we hope to make our society a stronger and better one than ever before.

We will not weary you longer since we like the invitation to come again.

Sincerely yours,

BELLE DAVIS.

NEWS FROM WATERFORD

Since the finances of our society were getting rather low it was necessary that some action be taken to raise some money. Not long since, a gift of five dollars provided the money for our little Me-ling.

The Rev. George H. Strouse, pastor of the Jordan First-Day Baptist Church, who preaches for us a good deal, very kindly offered to give an illustrated lecture on Africa, where he spent nearly a year, and had hoped to spend his life, as a missionary. The lecture was given last evening at half past seven and proved very interesting as well as instructive. He showed us how white people landed from the steamer; modes of traveling in Africa, on horseback, by river boat, by train in some sections, and "toted" by the natives in hammocks, covering thirty miles a day; the native huts of mud thatched with grass, whole villages of which burn almost annually; the native dress, or mostly lack of it until touched by civilization; their amusements; and the fearful looking gods they worship. We also saw the homes of the missionaries and understand more clearly some of the difficulties and hardships of life in such a strange land.

All the services of the day proved the best kind of missionary lessons. We shall try to profit by them and remember that we, too, may have a share in winning heathen lands for our Christ.

JOSEPHINE MAXSON.

LITERARY PROGRAMS AT LITTLE GENESEE

In November, our Christian Endeavor society appointed a committee to arrange for a literary program to be given once a month, to be held in the "Community Hall," and to be made a "Community Program" under the direction of the society.

We have music, readings, a paper published once a month by a different group each time and other things as the committee sees best.

We have had two programs and they take well. We hope in this way to interest some people who will perhaps later become workers in the Christian Endeavor society or in some other form of Christian work.

EDNA BURDICK.

NEW OFFICERS AT ASHAWAY

It may prove interesting to some to know who our new officers and chairmen of the various committees are for the next six months.

President—Jnez E. Jordan.
Vice president—Clarence Crandall.
Recording secretary—Mary Partels.
Assistant Recording secretary—Helen Kenyon.
Corresponding secretary—Mrs. Blanche Burdick.
Treasurer—Tacy Crandall.
Junior superintendent—Elisabeth Kenyon.
Assistant Junior superintendent—Gladys Baker.
"Tenth Legion" sup't.—Valette Woodmansee.
"Quiet Hour" sup't.—Gilbert Main.
Librarian—Leland Coon.

The following are chairmen of the various committees:

Prayer meeting—Mrs. Blanche Burdick.
Lookout—Clarence Crandall.
Information—Elsie Jordan.
Junior—Gladys Baker.
Social—Elsie Jordan.
Missionary—Mrs. A. L. Davis.
Music—Mrs. Blanche Burdick.
Good literature—Tacy Crandall.
Finance—Rev. A. L. Davis.
Flower—Gladys Baker.
Transportation—Clara Hoxie.

Also at our business meeting, just before adjournment our president handed each officer and chairman a jingle she had composed to suit each purpose. As some of these were especially good, it was voted that they be sent to the RECORDER for publication, thinking that other young people might enjoy them.

We are planning now to observe Christian Endeavor Week, but of this you may hear later.

Yours for a prosperous new year,
MRS. BLANCHE BURDICK.

(The jingles mentioned in the letter above, will be published next week. They contain some splendid committee suggestions. Watch for them.—R. C. B.)

MINUTES OF THE YOUNG PEOPLE'S BOARD

The Young People's Board convened in regular session at 7.30 p. m. in the college building of the sanitarium.

The president offered prayer.

Members present: Doctor B. F. Johanson, Mrs. Ruby Babcock, E. H. Clarke, Mrs. Frances Babcock, Doctor L. S. Hurley, Aden Clarke, Miss Frances Babcock, Allen VanNoty, L. E. Babcock, Miss Marjorie Willis.

The treasurer's report was received and ordered placed on file:

TREASURER'S REPORT

Quarter ending, December 31, 1923

Dr.	
Amount on hand	\$196 96
Collection Eastern Association	7 30
Conference treasurer	195 97
Conference treasurer for North Loup Church	4 27
Conference treasurer for Marlboro Junior Christian Endeavor	5 00
	<u>\$409 50</u>
Cr.	
Corresponding secretary supplies, printing, etc.	\$ 46 25
Expense of pageant at Conference	3 50
E. M. Holston salary and expense	209 00
RECORDER page editor, supplies	2 00
Balance	<u>148 75</u>
	\$409 50

The president presented to the board the budget for the year 1924-25 which was recommended by the Conference Commission. This budget was discussed.

The corresponding secretary presented a report which was received. It follows:

REPORT OF CORRESPONDING SECRETARY

For December, 1923 to January 9, 1924

Number of letters written, 25; number of semi-yearly report blanks sent out, 50; (this includes the report blanks sent to Intermediate societies asking for RECORDER Reading Contest reports); number of Christian Endeavor week programs sent out, 35.

Correspondence has been received from: Miss Ruth F. Randolph, Miss Josephine Maxson, Miss Elisabeth Kenyon, Mrs. Blanche Burdick, Rev. John F. Randolph, Rev. E. M. Holston, Rev. D. B. Coon, Mrs. Herbert Cottrell, Lester G. Osborn, Duane Ogden, Miss Hazel Langworthy, Rev. Elizabeth F. Randolph, Miss Harriet Bell and Miss Vida F. Randolph, Miss Pauline Groves, Miss Elrene Crandall, Miss Dorothy Kagarise, Miss Fucia F. Randolph, Miss Marjorie Burdick, Rev. W. D. Tickner, Hurley Warren, Rev. Robert St. Clair, Rev. Edwin Shaw, Mrs. Edna Sanford, Elizabeth Hiscox, Mrs. A. E. Whitford, Courtland Davis, Mary Allen, Gleason Curtis.

The following societies have reported entering the RECORDER Reading Contest: Ashaway, Westerly, Rockville, Waterford, New York City, Plainfield, Dunellen, Marlboro, Shiloh, Verona, Adams Center, DeRuyter, Little Genesee, Hebron, Alfred Station, Salem, Fouke, Riverside, North Loup, Nortonville, Welton, New Auburn, Exeland, Milton, Milton Junction, Farina, Battle Creek, Detroit, Hammond. Jackson Center has taken up part of the work of the contest.

Semi-annual reports have been received from: DeRuyter, Nortonville, Waterford, Westerly, New Market.

An Intermediate Christian Endeavor has been organized at Nile, N. Y. A Senior Christian Endeavor society was organized at DeRuyter, N. Y., December 4, 1923.

Bi-monthly reports have been received from: Miss Elisabeth Kenyon, Duane Ogden, Miss Hazel Langworthy, Miss Vida F. Randolph, Hurley Warren, Miss Marjorie Burdick, Mrs. Edna Sanford, Courtland Davis.

RECORDER Reading Contest reports have been received from: Westerly, Waterford, New Market, Marlboro, Adams Center, DeRuyter, Riverside, Nortonville, Alfred Station.

Associations with all Christian Endeavor societies entering the RECORDER Reading Contest are: Eastern, Central, Southwestern, Pacific.

FRANCES FERRILL BABCOCK.

Communications were read from: Rev. E. M. Holston, Rev. W. D. Tickner, Hurley S. Warren, Fucia F. Randolph, Duane Ogden.

It was voted that, in view of the fact that Mr. Holston has accepted a pastorate, the board accept, with regret, his resignation as field representative.

The following resolution was unanimously adopted.

"The Young People's Board feels deeply the loss of Mr. Holston as our representative among the young people of the denomination. Each member of the board appreciates his earnest and conscientious work. We sincerely wish him happiness and success in his new labors, and hope that our connection with him may not be entirely severed."

Moved that the president act as chairman of a committee to suggest plans for our field work during the coming year. This motion was adopted. E. H. Clarke and I. O. Tappan were appointed as the other members of this committee.

Good and welfare discussion.

Reading of the minutes.

Adjournment.

Respectfully submitted,

MISS MARJORIE WILLIS,

Recording Secretary.

Battle Creek, Mich.,

January 9, 1924.

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

Pursuant to the call of the president, the Board of Trustees of the American Sabbath Tract Society met in special session in the Seventh Day Baptist church, Plainfield, N. J., on Wednesday, January 30, 1924, at 7.30 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Clarence W. Spicer, Alexander W. Vars, Willard D. Burdick, Frank J. Hubbard, Henry M. Maxson, Theodore L. Gardiner, Orra S. Rogers, Marcus L. Clawson, Jesse G. Burdick, Irving A. Hunting, Jacob Bakker, Edward E. Whitford, James L. Skaggs, Otis B. Whitford, La Verne Bassett, Frank A. Langworthy, Ahva J. C. Bond, Arthur L. Titsworth.

Prayer was offered by Dr. Henry M. Maxson.

The president stated that the meeting was called at the request of the Supervisory Committee.

The Supervisory Committee presented the resignation of Business Manager Lucius P. Burch for consideration by the board, as follows:

"Please accept my resignation to take effect as soon as my successor can be appointed."

L. P. BURCH.

After due consideration by the board it was voted to accept the resignation as presented.

Voted that Alexander W. Vars and Otis B. Whitford be requested to serve on the Supervisory Committee during the absence of Orra S. Rogers and Marcus L. Clawson with Ahva J. C. Bond as chairman of the committee for the same period.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

What a great blessing is a friend with a breast so trusty that thou mayest safely bury all thy secrets in it, whose conscience thou mayest fear less than thine own, who can relieve thy cares by his conversation, thy doubts by his counsels, thy sadness by his good humor and whose very looks give comfort to thee.—Seneca.

CHILDREN'S PAGE

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

LINCOLN

Abraham Lincoln, a king of men,
Made it a rule to try
Over, and over, and over again,
What he would fain put by.
Abraham Lincoln was loath to yield,
Early or late, an unconquered field.

Abraham Lincoln, whose books were few,
Mastered them, every word.
Eager, undaunted, by heart he knew
All he had seen and heard.
Abraham Lincoln began to rule
Long, long ago, in the backwoods schools.

Abraham Lincoln—how good to know
Once, as a backwoods lad,
His was the spirit to learn and grow,
Just with the best he had.
Abraham Lincoln, the boy—'twas he
Cleared the brave path for the man to be.
—Children's Friend.

CHINA

ELISABETH KENYON

Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
February 23, 1924

DAILY READINGS

Sunday—Among superstitions (Acts 28: 1-6)
Monday—Healing the sick (Acts 14: 8-18)
Tuesday—Preaching (Acts 13: 44-47)
Wednesday—Persecuted (1 Thess. 2: 14-16)
Thursday—Serving (1 Thess. 2: 3-11)
Friday—Dying (Acts 12: 1-3)
Sabbath Day—Topic: Christ's heroes and heroines
in China (1 Chron. 23-29)

MRS. GEORGE THORNGATE

(Juniors, I want you to especially remember this article and, particularly, the person who has written it for you. Before she was married she worked with boys and girls just like you, as their Junior superintendent. Now she and her husband are planning to leave as missionaries to China. Isn't that great! and in years to come when we read about their work on the foreign field, we can stop and think that once she wrote an article on one of our Junior topics for us.—SUPT.)

In every line of Christian occupation there are heroes and heroines, simple peo-

ple who are quietly doing noble things, most of which the world never hears about. But sometimes unusual acts of heroism or devotion, are told by father to son until they become traditions helping to mold the ideals of succeeding generations. Seventh Day Baptist boys and girls may well be proud of their rich heritage of tradition. Such stories, as of the high purpose of our Rhode Island ancestors, the brave days of pioneering in Nebraska or the early struggles of our colleges, become a part of us.

Most thrilling tales can be told of the early missionaries in China and the hazards they conquered. Some day I wish someone would make a book of interesting experiences of our mission workers for I'm sure it would be a volume that would fascinate and inspire all our boys and girls. I remember one story my father told me about Mrs. Olive Wardner who with her husband and the Carpenters were our first representatives in Shanghai. The city was in the throes of a terrible scourge of smallpox and the people were dying in whole families. We, so blessed now in America, can not imagine that great city as it writhed in fear and ignorance and contagion. There was a custom that younger people should not be buried permanently before their elders and anyway there was little thought for the dead with countless sick and dying to care for. There was a long shed near the mission to which the dead were brought and piled on benches.

One day as frail little Mrs. Wardner was passing this place she thought she heard a moan far back among the dead. She stopped to listen, then hurried home. A few minutes later this brave little woman returned with food and water. Holding her nose she crawled in among the mass of death and contagion till she reached the spot from whence the moan had come. Sure enough, in their haste to get rid of him, a man had been carried and placed here while he was still barely alive. Mrs. Wardner left the food by his side and crawled back out. The next day she returned to find the food gone and she placed more for the sick man. For days she did this dangerous and loathsome thing until one day the man recovered strength to crawl out. He came to the mission and threw himself at Mrs. Wardner's feet beg-

ging to be allowed to be her slave and could, only with difficulty, be driven away. Can you blame him?

There are many tales of heroism that could be told about our Doctor Palmborg who was for years not only the only physician but the only foreigner in the city of Lieu-oo, China. But an incident was recently told me that made me especially glad to know a woman with the splendid courage, in the face of danger, that it illustrates.

Not long ago a group of missionaries were on their way to the mountains to spend the hottest part of the summer. The first part of the journey was made in queer little houseboats up the river till they reached the foothills. Then they landed and coolies were waiting to carry them and their luggage up the narrow footpath winding up the steep mountain side. These heathen must have caught the spirit of some western laborers, for knowing that they were indispensable, they demanded pay almost amounting to highway robbery. After some trouble the sum was paid and the journey was resumed.

Doctor Palmborg however was not with this group but arrived later all alone, except for a poor sick woman whom she was bringing to the resort. On landing she was met with the same demand from the coolies. She replied that she would pay the regular price and nothing more. The excited and angry coolies argued and threatened. The villagers who had been curiously watching, all went into their houses and shut the doors leaving a very frightened but firm woman facing an angry bunch of savages. Doctor Palmborg backed up against a tree and waited while the coolies gathered together talking excitedly in a jargon she could not understand, gesticulating and casting baleful glances at her. Finally they all made a concerted rush at her. She said she thought her hour had come—but it evidently didn't occur to her to give in to their demands. The rush passed without harming her and after much whispered consultation and ugly glances the coolies made it known to her that they would carry her up the mountain at the old price.

The danger for the doctor was not over by any means for she did not know at what moment the angry coolies might have planned to tip her "accidentally" over some

steep precipice. But in spite of the ugly murmuring she reached her friends in safety. After the vacation was over and the coolies came to carry the missionaries down again no high demands were made and Doctor Palmborg noted that they treated her with great respect and pointed her out to other coolies evidently proud of the woman who could not be frightened.

If you want to hear other stories of Christ's heroes in China ask your father or mother next Sabbath afternoon.

Salem, W. Va.

OUR FLAG

I love to help my father raise
Our flag upon all holidays.
Our country's flag, so good and true;
I love the red and white and blue!
It floats above our home and trees,
And shows its colors in the breeze.
Then every one who passes by
And sees our flag against the sky,
Salutes it there with reverent eye,
Our country's flag that floats on high!

—*Louise M. Haynes.*

THE LONESOME HOUSE

Jack thought Sadibelle was silly. Who ever heard of giving a valentine to an empty house? But on each of the last two valentine days Sadibelle had made a beautiful one and left it at the door of the "Big House on the Hill."

This was the name of the large house that had stood closed for two years. All the boys and girls in the neighborhood called it the "Big House on the Hill."

It looked lonesome to Sadibelle, and she wondered if sometimes houses that had always held people and boys and girls didn't get lonesome. Anyway she remembered the girl who had lived there such a short time, and it was really to her she sent the valentines.

"It is so nice to make them," she told Jack. "I like to work with the lace paper and paste the flower hearts on them. And I like to copy verses in pretty red ink and write on them. So I am going to make another one for the girl who is away from home."

"But she never sees them," insisted Jack. "I suppose the caretaker, Old Joel, throws them away," admitted Sadibelle, "but I like to give them, anyway."

This was how it happened that Jack and Sadibelle went slipping up to the door of the Big House that Valentine Day to put their little gift of love at the front door.

"I'll slip it back of the knob," whispered Sadibelle, "and maybe Old Joel will take it in. If ever the girl should come back, she will get them all."

"Pooh," scoffed Jack, "hurry up and let's take the others to where we know the boys and girls will get them."

Sadibelle hurried up the front porch steps of the Big House, crossed the wide veranda, and was just about to put the valentine back of the door knob, when she started back in amazement. The front door suddenly opened, and right into Sadibelle's arms walked a girl, her hands full of valentines.

Sadibelle never dreamed it was the tiny girl that she remembered had lived in the Big House so long ago.

"Why—why—who are you?" asked Sadibelle.

"Why, who are you?" answered the other girl.

Then they both laughed. It was funny to be standing there, both with valentines in their hands, and both looking at each other in such a surprised way.

The strange girl was the first to speak. "I was going out to look for the girl who left me my valentines," she explained. Then she added, "Maybe I have found her."

"But I didn't know you would ever come back," laughed Sadibelle.

"Then, why did you leave the valentines?" asked the girl.

"Oh, because I thought your big house must be lonesome without you, and because I didn't want to pass a house by. Jack thinks I am silly."

"But you are not," answered the new girl. "You have made me very happy. When father and I came back last night, one of the first things I saw were the two valentines. Of course they were some faded, because Joel had left them on the table all this time. But I knew that I must have a friend here, and today I thought I would give all the boys and girls in the neighborhood valentines to see if I could find out who my friend was."

"And now what will you do?" asked Sadibelle.

"I don't know. I have all these valen-

tines. Suppose I go with you and leave one at every house like you do."

"Oh, come on," cried Sadibelle excitedly. "What a surprise that will be."

So the girl from the Big House made friends with all of Sadibelle's playmates on the very first day of her return.

"It wasn't silly to give valentines to an empty house, was it?" asked Sadibelle of Jack that night.

"Well, no," he agreed, "it got us acquainted with a new playmate in a mighty strange way."—*Margaret Conn Rhoads, in Dew Drops.*

THE BOYHOOD OF JESUS

Lesson Ten.—Jesus at Play

Text.—II Samuel 23:15

The children were eager for their lesson so Miss Alice began promptly, "Every little head bowed, every little hand folded and every little eye shut tight.

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

REVIEW

"Esther, where did Jesus go to school?"

"He went to school in his church."

"What did he learn, Richard?"

"He learned Bible verses."

"Hilda, what kind of a book did he have?"

"One that rolled up."

"Helen, do you remember where the children sat?"

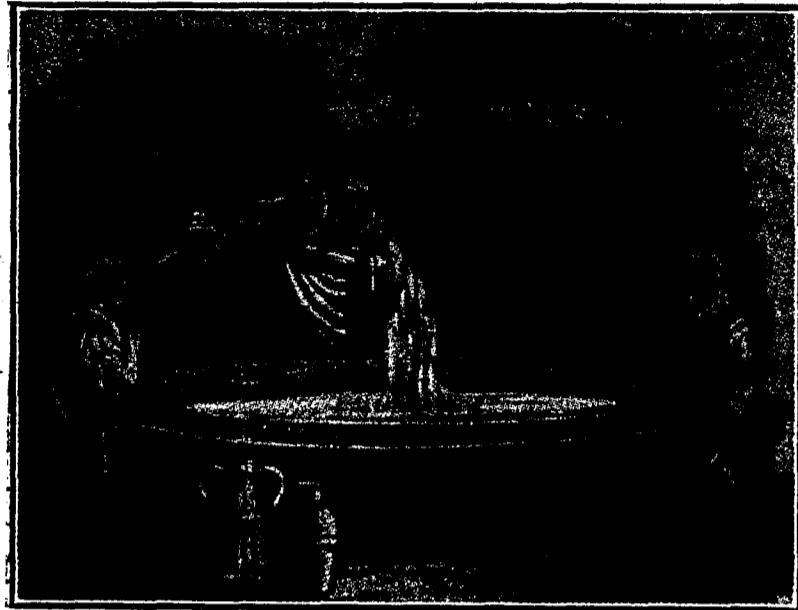
"They sat on the floor in a ring."

THE STORY

We have learned how Jesus helped Joseph in the carpenter shop and also about his going to school. And there was one other thing Jesus did when he was a boy. He liked to play, just like any other real boy. Nearly every day when Jesus came home from his church-school he had to help his mother a bit. At that long time ago, people did not have running water in faucets in their houses, or even wells at the back door, as we do. There was usually one big well for each village and every family had to bring its water from this common well.

So after school Jesus would take a big

stone jar and go to this big well to get water for his mother. Other boys, too, had to go to the well to get water for their mothers. This well made the nicest place for the little boys to get together and visit and play. I can imagine the boys would set their water jugs down by the well and get ready for a game.



Jesus enjoyed a good game of quits with the other boys. (Miss Alice explained this game so that even the youngest could understand.) Then after this game perhaps one of the boys would suggest a race and off they would run, Jesus as eager as any to see who could reach that tree and back first.

The other boys enjoyed playing with Jesus because he always played "fair." He never cheated in any way and if he was beaten he didn't make a fuss or get mad. Jesus wasn't that kind of a boy. He was always gentle and kind and always tried to play peacemaker and smooth out the quarrels of the others. Then after their games the boys would fill their water jars and start home. Jesus would hurry along the village street with his jar on his head. He was hungry for the nice warm supper his mother was preparing.

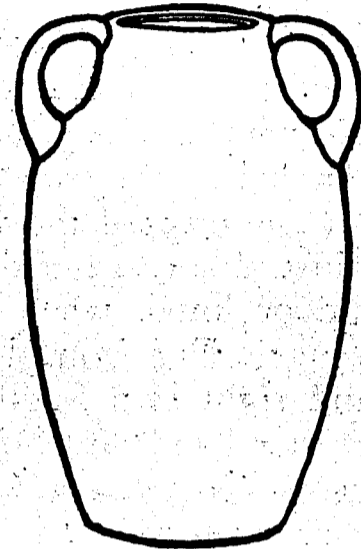
Then Jesus, Mary and Joseph would go up to the cool roof to spend the evening. Here they would rest and Jesus would tell about the good time he had had playing with the boys at the well. And perhaps Joseph would tell Jesus about the games he used to play when he was a boy.

So while Jesus was growing to be a big boy, he was learning to help in the carpenter shop, also with the home work, and at the same time, going to school and play-

ing with his boy friends. All these things are what help to make good boys grow to be good men.

BUSY WORK

Miss Alice took from her surprise basket a card for each child with the outline of a water jug on it, such water jugs as were



used in the time of Jesus. These the children colored brown Miss Alice having been particular to put in crayons of different shades of brown, that the jugs might be individual. During the coloring, Miss Alice emphasized "playing fair" and drew several practical lessons. Then after gathering up the materials and straightening up the table, the children needed only a hint for every head to be bowed, every hand folded and every eye shut tight. "Dear heavenly Father, we want to be fair in all our play. Amen." R. M. C.

LINCOLN THOUGHT OF A NAME

In 1864 some gentlemen who had just returned from a trip through the West came to Washington and went to call on Lincoln. During their visit one of the men spoke of a body of water in Nebraska which bore an Indian name.

"I can not recall its name now," he said in a vexed tone, "but it signified 'weeping water'."

President Lincoln instantly responded: "As 'laughing water,' according to Longfellow, is 'Minnehaha,' this evidently should be 'Minneboohoo'."—*Selected.*

A man, all out of breath, recently rushed into a general store and said to the clerk: "A nickel mousetrap, please, and let me have it quickly. I want to catch a train."—*Continent.*

HOME NEWS

ADAMS CENTER, N. Y.—Our Christian Endeavor society at Adams Center is beginning to enliven again. For a time we were just dormant, but now that we realize what a good Christian Endeavor society means to us, we are making greater efforts to improve.

We have joined the RECORDER Reading Contest and find it a help. We have adopted the pledge plan for raising money in our society, and have met with good success. We have a Chinese girl, Me-ling, for whom we are praying. We find great pleasure in doing this. When Rev. H. Eugene Davis was here he told us a great deal about our Chinese friend, so we feel much more interested in her and better acquainted with her than before. We are to learn a new song each month in our society. We hope to improve more this year than we have in a few months past.

M. I. P.

RICHBURG, N. Y.—The annual business meeting and dinner of the Richburg Church was held this year at the parsonage, which is now occupied by Deacon Fred Pierce and family.

Despite the very cold weather a goodly company assembled at this home on Sunday, January 6, 1924. After all present enjoyed a fine dinner we were called together for the business meeting. From the reports of the different officers of the church, Sabbath school and Ladies' Aid, we feel that we have accomplished a little in the work of the kingdom; but that we need to awaken to the truth that we can do greater things than we have dared to think could be done by a church as small as ours.

Several people of our faith have moved into our village and encourage us with their presence and help.

We believe that under the leadership of our pastor, Rev. H. D. Hargis, we shall go forward fearlessly in the coming year and do great things for Christ and for those whom he came to save.

COMMITTEE.

ALFRED STATION, N. Y.—The observance of the Week of Prayer had a good influence upon the life of the Second Alfred Church. The meetings were conducted by various groups. The pastor preached only on the

evening when his class, "the Brotherhood," led. It is gratifying to pastors to see Christian service so well and cheerfully rendered, as when so many contribute to make success of a good movement.

At the annual business meeting of the church the treasurer's report showed a considerable balance after all bills had been paid. We voted to co-operate with the Alfred Church in the conduct of the Vacation School this year. The pastors will teach as formerly, and Miss Marion Carpenter has been engaged to teach the training class and supervise the lower grades.

Our Intermediate Christian Endeavor society invited the Intermediate societies of Alfred and Almond to a joint rally the evening of February 2. Francis Palmer, of Alfred Station, led the meeting; Almond led the music; and Alfred members discussed various phases of the topic. Supper and games in the church basement filled up the time until nearly ten o'clock.

The pastor is hoping to hold evangelistic services at some time in April. Our Ladies' society is planning to present the pageant, "The Light Hath Shined," some time this spring.

The pastor is finding time to take one "two-hour study" throughout the year at the seminary at Alfred. Got his sheepskin a few years ago, but it is an esteemed privilege to be so near Dean Main.

WILLIAM M. SIMPSON.

NORTH LOUP, NEB.—"Home News" from North Loup has not been very plentiful in the RECORDER since Conference and the inference might be, we are resting after the strenuous week spent with our welcome guests. This is not so, but we have come to expect the editor of the RECORDER to clip from the church notes in the *Loyalist*, as the things we do are given space each week in its columns.

We have been neither dead nor sleeping since Conference, but have gone about our usual tasks in the usual way, and have had many pleasant thoughts to occupy our minds. We have thought of the good friends we met, of the inspirations received, of the home coming of those who had gone out from among us, and have wondered if we must wait another ten years for the annual gathering of our people to be held with us again. Conference meant much to us, much

more than we can tell; as we are an isolated people; and it is not often we, of the plains, the once wild and woolly west; have an opportunity to meet in gatherings with those of our faith. Come again, friends, and we will assure you a much better time than we showed you in August, when you gathered here several hundred strong.

Usually when writing our friends, we begin our letters by mentioning the weather. The weather we had in January is not the kind we care to mention; but since we are writing to friends and must mention it, we will say "the mercury went down to 35 degrees below, the coldest point ever recorded here." In this connection we may say, "the warmest point ever recorded was 108 degrees above," but it was not in 1823, so it may be seen Nebraska is an extremest. Pastor George B. Shaw used to say: "If you don't like Nebraska weather, just wait a minute." You, who heard his response to the address of welcome at Conference, will know he enjoys making sport of Nebraska—her weather, her roads and her trees. But just the same, he likes it here, and he knows we, who live here, are so much in love with our home place we enjoy his comments as much as he does.

Church services are held regularly on the Sabbath as has been a custom for more than half a hundred years. The attendance at the services ranges from few to many, more often many, although usually the attendance is good. Pastor Polan preaches splendid sermons each Sabbath and is regular in his attendance at the Endeavor meetings in the afternoon. The prayer meetings are held regularly and always a devoted few are in attendance. It does one good to attend these meetings and the wonder is we do not attend more regularly.

Something like thirty-five of our young people are away teaching or attending school, and that means during the school year not many young people are in our services. We miss these splendid young people, yet are glad they are giving of their talents in other places and that they are seeking to better fit themselves for workers in educational fields. Many of them were at home for the holidays and their presence and help were an inspiration to those of us who stay at home.

Times are bad financially. We are purely an agricultural people and when agricultural

products sell at a low price, and the things we have to buy come high, we feel the effects. We are not discouraged, however, but are hoping for better times, hoping for the time when conditions will be adjusted and farmers will again come into their own.

We, who love sports, take a real pride in the work done by our high school football squad, since several of the players are members of our church. The squad was not scored against during the season, and in no game was the ball in danger. The squad is noted all over its territory for its clean playing. L. O. Green is the coach and Erlow Babcock was the captain for 1923. The squad made 501 points to their opponents 0, and were among the champion teams of the state and were given honorable mention by the athletic board of the state.

Sabbath night, February 2, Rev. L. D. Seager closed a three weeks' evangelistic campaign in our church. Naturally not all was accomplished we had hoped would be accomplished, but the church, especially the older members, was revived and on that day seven young girls were baptized and will be received into full membership. Those who were baptized are: Ruby Babcock, daughter of Deacon R. O. Babcock, and granddaughter of our good brother, Deacon N. W. Babcock; Emma Cruzan, his great-granddaughter and granddaughter of Deacon John Cruzan; Doris Davis, Rachel Green; Arvada Van Horn, granddaughter of Elder Benjamin Clement; Gertrude Hemphill, daughter of Doctor Hemphill and Lucile Davis, daughter of Deacon Jay Davis. The mothers of Gertrude and Lucile were baptized at Humboldt, Neb., more than thirty-six years ago and attended their daughters together at the baptismal service yesterday. Mrs. Bert Sayre united with the church a week ago upon profession of faith. She had not transferred her membership from the church at Cosmos, Okla.

Pastor Seager is certainly a man of God and while here endeared himself to all whom he met. He is a strong speaker, a beautiful singer and is a pleasant man to meet, a combination which makes up the best in manhood. He returned Monday, February 4, to his home in Albion, Wis., carrying with him the very best wishes and the earnest prayers of the North Loup congregation.

Sabbath day, February 2, was a great day with us, not alone because of the baptismal

service, the splendid sermon by evangelist Seager or the deeply spiritual meeting held in the evening, but in addition was the "Fellowship dinner" served under the direction of the Christian endeavorers in the basement of the church at the noon hour.

Friday night evangelist Seager preached a splendid sermon, especially for the young people, because it was Christian Endeavor Week. The young people sat together and assisted in the services. On Sabbath day the young people brought a goodly supply of eatables; these were placed upon tables arranged to form the letter "F," the initial letter of the word "Fellowship." Nearly seventy were at table. One chair was left vacant by Lynn Davis, who was detained at home by sickness, and whose spirit will soon, no doubt, return to the God who gave it.

After dinner Albert Babcock, grandson of Elder Oscar Babcock, introduced Eunice Rood, who spoke on "For Christ and the Church" and George Hemphill, who was given "Endeavor" for his subject. To their left were ten others each with a letter pinned upon him which spelled the word "Fellowship." The toastmaster neatly and happily introduced each in turn and referred to the meaning of the letters. His brother, Erlow, responded to "Friendship"; Mary Johnson to "Enthusiasm"; Ruth Lane to "Love"; Ruth Babcock, sister of the toastmaster, to "Loyalty"; W. G. Rood to "Organization"; Leona Davis to "Warbling," having to do with our songs; Manly Wright to "Service"; Myra Thorngate to "Humor"; L. O. Green to "Ideals" and Pastor Polan to "Prayer." Several songs were sung while we sat at table, the special music numbers being: two duets, Mesdames Walter Stillman and Herbert Huffman, the words being written by Mrs. Polan; Misses Ruth Babcock and Louise Hutchinson; a male quartet, Messrs. Floyd Hutchins, Archie Moulton, Herbert Johnson and Dell Barber. The congregational singing was under the leadership of Eva Hill. The time was so much enjoyed and was filled so full it was time for the Christian Endeavor meeting at four when the guests left the tables.

The music during the special meetings was under the direction of Mrs. A. H. Babcock and was more than usually attractive. Different grades from the public school sang and many were pressed into service and gave

special music. An orchestra was a wonderful help in the congregational singing.

There are many, many other items of interest to us here which might be written, but already these news notes are too long. The writer can sympathize with the one whose lot it is to censor articles for publication in the RECORDER—to cut them down when too long and to rewrite them when the writer has failed to express himself as he thought he had.

The writer would be more than glad, would be simply delighted, if those who took pictures of any sort or description during Conference week, would send him one of the pictures taken. He does not want something for nothing but will pay for each one sent if a bill accompanies them. The writer would not disclose his identity were it not that he wants the pictures, and so will attach his name.—W. G. ROOD.

P. S.—To whom it may concern.—Cut this out if you want to, cut part if you wish, correct as it needs correction and realize the writer does not take a bit of pride in his effort; and were it not that he wants the pictures, would not inflict himself upon RECORDER readers. If his request is an ad., charge ad. rates and send the bill.—ROOD.

FOUKE, ARKANSAS

ANGELINE ABBY ALLEN

The "New Year's church dinner" was a very enjoyable affair. A large number assembled at the commodious home of Doctor and Mrs. W. J. S. Smith, though the day was quite cold. A very enjoyable day was spent in social intercourse, and a bountiful dinner was enjoyed by all. Traditional "Southern liberality and hospitality" were surely manifest on this occasion. The Ladies' Aid society was in charge.

The evening after the Sabbath, December 29, the church people invaded the home of the pastor and gave her a surprise and a "pounding," and more too. Many jars (one and two quart) of home canned fruit, several quarts of syrup, many packages of choice groceries, a large amount of vegetables—many more pounds of gifts than there were people who came—again showing the liberality of these fine people, were left upon the table and around it.

It is a pleasure to work with these people who are so loyal to the denomination, so devoted to the work here and so willing to co-operate with the pastor and with one another in the service of our Lord Jesus Christ.

Attendance at church, Sabbath school, young people's meetings and the Sabbath evening prayer meeting is very good. A number of people outside of our society attend the last quite regularly, and frequently there are visitors at the Sabbath morning service.

This is a mission church and school. There are almost unlimited opportunities for work in the village and surrounding country. I am anxious to have the time to do more personal work.

The school is crowded this year, and a number were turned away because there was no more room.

The church has sent \$100 to the budget fund of the Forward Movement, and we are hoping to send at least as much more before the end of the Conference year, but the church officers are more anxious to finish paying the debt upon the school building than anything else, and think we shall be able to do so this year.

There is a nice crowd of children, enthusiastic, and earnest, whom we confi-

dently expect to do much for our Lord in years to come.

We are very grateful for the interest and the love which has prompted so many to help by sending gifts of money and many other useful things. But most of all, we need your prayers.

*Fouke, Ark.,
January 27, 1924.*

Gleanings from examination papers that provoke a smile:

"There were no Christians among the early Gauls; they were mostly lawyers."

"In 1620 the Pilgrims crossed the ocean, and this is known as Pilgrim's Progress."

"Henry VIII was very fat, besides being a non-conformist."

"The Pyramids are a range of mountains between France and Spain."

"Algebraical symbols are used when you don't know what you are taking about."

"Geometry teaches us how to bisex angels."

"A vacuum is a large empty space where the Pope lives."

"The climate is caused by hot and cold weather."

"A brute is an imperfect beast; man is a perfect beast."—*Continent.*

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

MARRIAGES

TAYLOR-BABCOCK.—At the Seventh Day Baptist parsonage, Jackson Center, Ohio, January 21, 1924, by Rev. W. D. Tickner, Lester B. Taylor and Mildred Babcock both of Lake View, Ohio.

DEATHS

DYE.—Melenna R. Dye, only son of Rouse Simmons Dye and Melinda Munsey Dye, was born April 15th, 1863 in the town of DeRuyter, N. Y., and died at the Cortland Hospital, Cortland, N. Y., January 24, 1924.

His mother died in his infancy and he never married, so he never had the home influences which go so far in directing one's life. His nearest survivors are cousins.

Funeral services in charge of Rev. John F. Randolph were conducted at the undertaking rooms at DeRuyter, N. Y. Interment was made at Lincklaen Center.

J. F. R.

JORDAN.—Amanda M. Burdick Jordan was born August 29, 1847 in the town of Wirt, Allegany County, N. Y., and died at the home of her daughter, Mrs. R. L. Woodard, near Richburg, N. Y., January 31, 1924, aged 76 years, 5 months, and 2 days.

She was the sixth of eight children born to William and Avis Thurston Burdick, all of whom have passed to the great beyond.

In the fall of 1869 she was married to James W. Jordan, of Nile, N. Y., who died in May, 1900. To this union were born three children: Rev. Henry N. Jordan, of Milton, Wis., Alford R. Jordan, of Winfield, Kan., and Avis E. Woodard, of Richburg, N. Y. She is survived by her three children, also a stepson, Deacon Milton J. Jordan, of Nile, N. Y., and fourteen grandchildren and thirteen great-grandchildren.

On March 7, 1868, she was baptized by Rev. L. A. Platts, and united with the Friendship Seventh Day Baptist Church, at Nile, where she remained a member till the time of her death. For several years she was a member of the church choir. She has been a teacher in the Sabbath school and was a faithful worker in the Ladies' Aid society. She was always a faithful member of the W. C. T. U., and at the time of her death was president of the local union.

Mrs. Jordan had been in failing health for the past year. She became so much worse that on August 11, 1923, she was taken to her daughter's home near Richburg where she has been faithfully cared for.

Memorial services were held at the church at Nile Sabbath afternoon, February 2. As the pastor, Mr. Lester G. Osborn, was not well enough to be present, a former pastor, Mr. Wil-

liam M. Simpson, of Alfred Station was called to conduct the service. A large company of friends gathered to pay respect. Burial was made at Mount Hope Cemetery near Friendship.

W. M. S.

PIERCE.—Ernest W. Pierce, the youngest grown child of John and Mary Brown Pierce, was born on the Pierce home farm near Alfred Station, August 6, 1895.

In April, 1910, during the pastorate of Rev. Ira Lee Cottrell, Ernest was baptized and united with the Second Alfred Seventh Day Baptist Church, where he retained his membership the rest of his life.

After the death of Ernest's parents he remained at home on the Pierce farm. A part of the time his sister Edna kept house for him, and a part of the time Mr. and Mrs. Fred Pierce made their home with him on the farm.

January 10, 1920, Ernest married Miss Norma Adalyn Crandall, of Walworth, Wis. They have one little daughter, Thelma Ada.

On the afternoon of January 28, he was instantly killed by the explosion of an acetylene tank, which he was thawing out. The news of this accident came as a great shock to his many friends. Funeral services were held at the church at Alfred Station by the pastor, Rev. Gerald Hargis, of Little Genesee, a very near friend of the family, preached the funeral sermon from the text in 2 Samuel 3: 38. A male quartet arranged by Mr. Curtis Randolph, of Alfred, furnished appropriate music. Burial was made in Alfred Rural Cemetery.

Mrs. Pierce and daughter, the five brothers and six sisters with their families have the sincere sympathy of us all.

W. M. S.

GURLEY.—Mrs. Matilda Greene Gurley was born July 23, 1836 and died at Adams Center, N. Y., January 22, 1924, aged 87 years.

Mrs. Gurley was born on a farm near here, being the daughter of Wells and Margy Ann Drake Greene. Her mother died when she was a child and she was taken into the home of Rev. William Quibell, a retired Seventh Day Baptist minister. She made her home with Mr. and Mrs. Quibell until her marriage.

For several years she taught in the public schools of Watertown, N. Y. Later she was a tailoress in Watertown, and still later at Adams Center.

She was first married to Jay Whitford, of Adams Center. A son born to them died in infancy, and a daughter, Rachel, died in 1890. She was married again August 27, 1895 to Harrison D. Gurley, of Adams Center. Mr. Gurley died in 1919. Mrs. Gurley is survived by three half sisters: Mrs. Cordelia Ritchie, Shiloh, N. J., Mrs. Elsie Crosby and Mrs. Mahala Greene, of Colorado, and a stepson, David S. Gurley, of Adams Center.

She had been in failing health for a year and had been seriously ill for several weeks of a complication of diseases. She was conscious for several weeks that the end was near and looked forward to it with gladness. To her pastor she calmly talked of the funeral, requesting that it be held in the Seventh Day Baptist church, where she had worshiped and held her membership. She ex-

pressed her wishes in regard to the music and the ones who were to carry her casket to its resting place, saying several times that she had no fear of death.

The funeral was held at the Seventh Day Baptist church on January 24, conducted by the pastor, Rev. Loyal F. Hurley, just as she had requested. Interment was made in Union Cemetery. "Yea, though I walk through the valley of the shadow of death, I will fear no evil."

L. F. H.

Sabbath School. Lesson VIII.—Feb. 23, 1924

THE PERIOD OF THE JUDGES. Judges, chaps. 2-16.

Golden Text.—"I will heal their backslidings, I will love them freely." Hosea 14: 4.

DAILY READINGS

Feb. 17—The Period of the Judges. Judges 2: 16-18; 7: 2-8.

Feb. 18—Barak and Deborah. Judges 4: 1-10.

Feb. 19—Gideon Visited by the Angel. Judges 6: 11-22.

Feb. 20—Gideon and his Three Hundred. Judges 7: 1-14.

Feb. 21—Samson and the Philistines. Judges 15: 9-20.

Feb. 22—Samson Dies with his Enemies. Judges 16: 20-31.

Feb. 23—Forgiveness and Trust. Psalm 32: 1-7.
(For Lesson Notes, see *Helping Hand*)

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WANTED.—Farm help needed at Milton. Good farm wages will be paid first class Seventh Day Baptist help. Near Milton College. State wages, experience, and references in first letter. Henry N. Jordan, Pastor. Milton, Wis. 1-21-5w

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WANTED.—I am still in the market for all kinds of U. S. Stamps with name of city on face, at 20 cents per hundred for values of one to 20 cents, and 35 cents per hundred for all values over 20 cents. Reference, Sabbath Recorder, Plainfield Trust Co. E. L. MUNDY, Box 644, Plainfield, N. J. 2-4-tt

THE SABBATH RECORDER

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

Entered as second-class matter at Plainfield, N. J.

Terms of Subscription
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Six Months 1.25
Per Month25
Per Copy05

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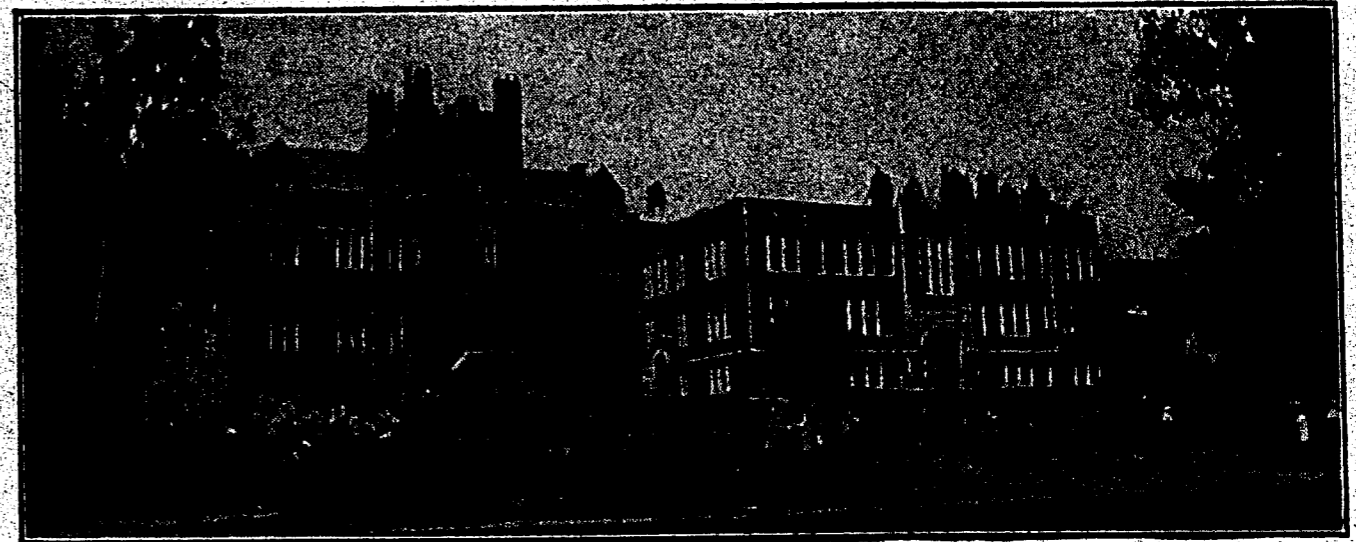
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The Sabbath Recorder

"A Sabbath Catechism"

QUESTION 84

Why should all Christians keep the Sabbath?

- Because God Blessed and sanctified it.
- Because God rested on that day.
- Because He Commanded it to be kept.
- Because Jesus kept the Sabbath.
- Because the apostles, whom Jesus taught, kept the Sabbath.
- Because God only can change His laws, and He has never commanded His followers to keep any other day as a Sabbath.
- Because His law is everlasting.
- Because if we love Him we will obey Him.
- Because we need the Sabbath.

IN MEMORIUM

George I. Sill

How soon the weird, uncanny wind of death
Doth blow our souls away,
And we are gone.

Wilson: His noble life is done;
A heart of high ideals,
That once beat strong
In aspiration for the human race,
Is stilled.

And now, America, while for a season free
From petty partisan,
The passing bell, the dirge,
Are to thy inner, better self attuned,
In sorrow's gloom.

He loved his country;
And constant, with a giant's strength,
He strove in vain for lasting peace
For her, and all the world:
This is his monument.

In strife for peace he died;
Today we mourn:
But blazoned bright on Hist'ry's scroll
His name shall live;
And Mem'ry in her casket ever keep
The jewels of his deeds.

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