

The Sabbath Recorder

PLEDGE CARDS

Churches that make an annual financial canvass (and that includes the majority of our churches) can get their pledge cards from the American Sabbath Tract Society. A duplex card has been designed and a quantity printed and may be had at a nominal cost.

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| FOR OURSELVES | | | FOR OTHERS | | |
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American Sabbath Tract Society

Plainfield, New Jersey

THE MORNING HOUR

So fit and useful is morning devotion, it ought not to be omitted without necessity. If God finds no place in our minds at that early and peaceful hour, he will hardly recur to us in the tumults of life.
--W. E. Channing.

A morning look into the face of Jesus gives radiancy to the countenance, firmness to the step and calmness to the voice throughout the day.—A. Z. Conrad.

"Bless and preserve me this day both in my soul and body, in my going out and coming in, and in all that I shall set my hands unto; keep me from all evil, but especially from sin, and quicken me by thy grace unto every good work, so that I may serve thee with a free and cheerful mind, and make it my meat and drink to do thy blessed will and improve more and more in all those habits of virtue which are requisite to fit and prepare me for the happiness of heaven. These mercies and whatever else thou knowest to be most convenient for me I do humbly beg in the name and for the sake of Jesus Christ, our Mediator and Advocate, who maketh intercession for us and hath given us confidence to come unto thee in his name."—Selected by A. E. M.

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SEVENTH DAY BAPTIST DIRECTORY

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Next Session will be held with the Seventh Day Baptist Church at Salem, W. Va., August 18-23, 1925.

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Terms Expire in 1927—S. Orestes Bond, Salem, W. Va.; J. Nelson Norwood, Alfred, N. Y.; Rev. Gerald D. Hargis, Little Genesee, N. Y.

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

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

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

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(INCORPORATED, 1916)

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THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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

The Sabbath Recorder

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PLAINFIELD, N. J., OCTOBER 6, 1924

WHOLE No. 4,153

The Only Hope For Civilization He who studies the methods of modern reformers

to overcome the disastrous results of the world's warring elements, must see that some very different plans and principles for human betterment must prevail if our political, economic, and moral outlook is ever to be bettered. More and more is it becoming apparent that the only hope of civilization lies in the religion of Jesus Christ. In this is the way of life for the world.

The World War has shattered the hopes of humanitarians and philanthropists, who labored in all sincerity to find a cure for poverty, ignorance, and crime in the various human devices for making a better world. Men dreamed that by legislation, by education, by the sciences, by human rules of socialism all the wrongs of earth could be righted without regard to religion. Everything about us today shows how sadly those dreams have come to naught.

Men are finding that nations can not be truly reformed by civil law. Some evil things can never be reformed, they must be abolished. When the spirit of capitalism stubbornly confronts the efforts to relieve the great army of disgruntled people suffering from vital wants; when the bitter antagonism between capital and labor deepens in intensity in spite of all human efforts to relieve the tension; unless some other remedy is available, the next step must be revolution.

Efforts at mere reform have proved insufficient, and revolution must be disastrous. There must be some better way than for the common people to be forced to comply with the dictates of arrogant money lords. There must be a better way to save civilization than by corrupt machine politics, or by force of armies and preparation for war in time of peace! There must be a more effective method for making the world safe from murderers, bandits, robbers, libertines, and unprincipled demagogues, than that of the mere educational methods applied to the dissatisfied classes that are distressing the world today. Education does not seem to better matters much

as to morals. The things that are blocking all reforms can not be entirely corrected by education or by civil laws. This fact is becoming more apparent every year. There must be something to give men a new nature—something to change their purposes, to purify and uplift their hearts—before the world's wrongs can be righted.

Our plans for human betterment, must recognize the need of *conversion*, and our education must include religion and make a place in our courses of study for careful instruction in the golden rule of Jesus. Christ must reign in the heart of every teacher of our youth; churches must unite in uplifting the Christian standard in social and business life. They must stand together against all outlawry, and see that no criminal can receive encouragement from their apathy or from their influence and teaching.

What think you would be the result if the Christian people of all the churches in America should unite in a nation-wide campaign of evangelism for a thorough-going revival of pure and undefiled religion? Suppose all the ministers of the gospel should begin again to preach against sin in the sight of God, and to make strong appeals for recognition of God's holy law! Let all the pulpits and halls in the land ring true on the subject of "righteousness, temperance, and a judgment to come," until rulers tremble and common people cry, "What must we do to be saved?" and we would see greater progress toward saving our civilization than the world has known for a thousand years.

To Set the Ball Rolling A friend in the Northwest who read the editorials in the SABBATH RECORDER of August 11, on pages 161 and 162, about our new print shop and the denominational building, and who heard the editor's talk on the new building at General Conference, writes us as follows:

DEAR SABBATH RECORDER:
I read the SABBATH RECORDER of August 11, 1924, regarding the new building, and enjoyed every session of Conference at Milton—not mere-

ly because Milton was my birth-place, but because the Spirit of Christ was manifested in the meetings.

I usually read the RECORDER on Sabbath day, but this one reached me the day before, and every word has been read.

I see the many needs for help, so I will forward my check for fifteen dollars—five for each year—to set the ball rolling for funds toward completing the denominational building. This is all I can give at present, but I hope to do more. Not knowing just where to send the check, I will forward it to the RECORDER trusting that it will be cared for. I do not care to have my name appear.

As ever,

Our readers will recognize this letter as a response to my appeal in which it was shown that an average of \$5 a year for three years from six or seven thousand of our people, would give us our new building complete on the fine lot in front of the shop, which is already bought and waiting for it.

At Conference I said that if six thousand of our eight thousand Seventh Day Baptists would average a gift of \$5 each for three years, we could have the memorial building without interfering with the Onward Movement. We believe that the money will come as freewill offerings from loyal Seventh Day Baptists, and that, too, without reducing their gifts to the Onward Movement budget.

After these remarks at Conference, one friend, a daughter of one of our ministers, came forward and handed me the first five dollars for this fund. Several now have responded with freewill offerings for this purpose, and the fund begins to grow.

Let it be understood that Treasurer Frank J. Hubbard, Plainfield, N. J., has started a new account for this work. Every dollar sent in for the New Building Fund will be kept for that purpose only. It will be invested and cared for until enough is secured to complete the good work. I shall be quite disappointed if there are not enough who have faith in our future and who revere the memory of our fathers to see this building completed within three or four years *without any debt*.

It Is An Interesting List We have several **Familiar Family Names** times referred to a list of one hundred and fifty-eight persons who subscribed money for a denominational building in October, 1853, seventy-

one years ago this very month. Little did the fathers, whose pledges were there made for a publishing house, realize that their denominational paper was destined to remain homeless for nearly two generations. We have seen no explanation as to why the movement was dropped and practically forgotten. It can not be because no one was interested; for just as soon as the matter was brought before the people in a concrete form—as it was in the Conference at Salem eight years ago—our people all over the land responded with offerings, until five or six years later enough money had come in to enable us to begin the print shop—and that, too, without any one being sent out to solicit for funds. People do not respond in this way unless they are truly interested in the cause in question.

I have seen enough of the spirit of inquiry in recent months to convince me that our people do not mean to stop now with the good work only half done. And I feel so confident that they will furnish funds to complete the building within three or four years—and that, too, without interfering with the Onward Movement budget—that I am hoping to see it before I die.

There must be many families today bearing the dear old names of those loyal fathers found in that list, who would be glad to help along the cause their fathers loved, and for which they pledged their money. These families are scattered all the way from the Atlantic to the Pacific—grandchildren and great-grandchildren of Seventh Day Baptists who have finished their work and gone to their reward. And I can not help the feeling that hundreds of them would gladly make generous gifts toward completing the denominational building.

Think of it, friends, what a grand chance this is to show your love for the dear ones who toiled for the faith that makes us a people, and at the same time to show that we do have faith in our future.

Let me recall some of the names in that old list and give the number of persons under each name without stating the amount anyone pledged. There were five Burdicks, twelve Babcocks, two Browns, six Coons, four Crandalls, three Clarkes, two Chesters, three Dennisons, six Greenes, five Greenmans, two Hulls, three Lanphears,

seven Langworthys, fifteen Maxsons, seven Potters, six Rogerses, two Randolphs, nine Stillmans, six Saunders, two Satterlees, three Titsworths, two Utters, two Wellses, and three Whitfords. And what shall I say more? Among the subscribers whose surname appears but once there was a Barber, a Baker, a Berry and a Bailey. There was a Champlin, a Dunn, a Dunham, a Fenner, a Haynes, a Hazzard, a Kenyon, a Lewis, a Palmiter, a Spicer, a Summerbell, a Truman, a Wescott, a Wilcox, and a Witter.

Did you ever see a finer list of Seventh Day Baptist names? The highest subscription was \$250. Four were for \$100 each, ten were for \$50, thirty-four were for \$25, nine were for \$20, five were for \$15, twenty were for \$10, forty-four were for \$5, and sixteen were for something less than \$5.

Would it not be fine if the descendants of those faithful fathers would respond liberally with gifts for this same cause their fathers loved, and boom the fund-raising for the new building? Remember that whatever is given for this purpose can never be used for anything else. The money will be invested and held for this purpose until enough is in hand to go on with the work.

"The Vanishing Art Of Worship" A recent number of the *Literary Digest* gives the substance of an article in the *Century Magazine*, by Dr. William J. Dawson, pastor of the First Presbyterian Church of Newark, N. J., on the subject of "The Vanishing Art of Worship." The article is attracting a good deal of attention to a subject of vital importance to our Christianity, much of which should be pondered well by all who desire the highest welfare of the Church today.

Mr. Dawson thinks that "religion belongs to the mysteries. Its essential privilege is a belief in and reverence for things unseen, and the modern church is in grave danger of vulgarizing religion when it tries to rationalize its mysteries."

In speaking of the difference between those who think only of things seen, and those for whom things unseen have a sublime reality, he holds that religion can not be reduced to severe logical terms without destroying its finer essences. The secret and compelling charm of true religion is

attached to its mystery, and when this is lost the result is what Dr. Dawson calls, "the vulgarizing of religion."

The loss of the spirit of reverence before God is regarded with much concern by many, and Dr. Dawson to illustrate his meaning, gives two examples confirming his belief in the element of mystery as an essential part of true worship. He says:

In this respect the Roman Catholic Church is perfectly right when it presents to the people the mystery of the mass, with no attempt whatever to explain it. It says, "Here is something that lies beyond reason; take it or leave it; accept it as something inexplicable, dimly seen through sacred symbols, but don't ask any logical explanations." And the power of this appeal is witnessed by the fact that to multitudes of Christians the mass, which they do not understand or presume to understand, is the living core of their religion. They submit themselves to the charm of mystery, which draws them out of the world of fact into a world of faith. During Advent I often attended mass at St. Patrick's in New York, and always with a sense of astonishment. Here were hundreds of persons of all ranks of society bowed in impressive silence. There was no music, no exhortation; nothing in fact but a lighted altar at the end of the long nave, before which the celebrating priest bowed, murmuring ancient Latin words, which the distance alone made unintelligible. Yet it was evident that the worshippers were profoundly moved. What moved them? A sense of profound awe in the presence of what to them was a divine mystery.

I may take another instance of the same thing under conditions totally dissimilar. A great many years ago I attended an annual gathering of the Quakers held in the old meeting-house in the woods of Buckinghamshire where William Penn worshiped, and under whose shadow he is buried. They came from far and near, entered the meeting-house, and took their places on the ancient benches. The windows were wide open, for it was summer weather, and through them came the song of birds, the whispering of leaves, and the long sigh of the wind in the woods; there was no other sound, save perhaps the occasional faint rustle of a woman's dress. The service itself was mainly silent. A man rose with a brief word of exhortation, a sweet-voiced woman quoted a passage of Scripture, and then the silence settled down again like a pool that has been disturbed for a moment by a flung pebble. Presently they arose; there was the soft thud of carriage wheels on the green grass; the quiet, gray-robed women melted like shadows into the silence of the woods, and the meeting-house was closed and locked for another year. I have never known a service more impressive, and again, it owed nothing to anything external. It was the sense of actual communion with the invisible that made it so impressive, and laid a spell upon the spirit.

Now, I am not contending that either in the service of the mass or of a Quakers' meeting is to be found the sole expression of the spirit of

religion, but I am pointing out that both are the expression of man's awe in the presence of the Invisible. And I further think that the chief end of any service which calls itself religious is to produce this emotion. If worship does not create the sense of the presence of God, if it does not withdraw the spirit from a materialistic world into contact with a spiritual world, and, for a time at least, make that spiritual world more real than the visible world, it fails altogether of its true object.

Mr. Dawson's main plea is for a restoration of "profound reverence for religious ideals," rather than the organization of churches "for popular success by business methods."

In regard to the common ideals and modes of worship the real question is: Do they promote reverence? Does the pulpit rostrum with its popular theses and endless arguments and controversies bring men near to God in worshipful communion? Is it not true that a man, longing for communion with the infinite Spirit, soon tires of the modern church atmosphere of controversy? There is no doubt that, in the eyes of a needy and hopeless world, theological controversies do vulgarize religion, and drive sinners adrift—to say nothing of alienating Christian brethren.

What a blessing the churches could bestow upon this needy old world by a careful and devout return to the art of real spiritual, reverential worship.

How They Do Mix Things The vicar of Huttoft offered one hundred pounds, English, to any one who would produce a single text prohibiting games on Sunday. A Baptist pastor of England replied with Isaiah 58:13, 14, claiming that the words "thy pleasure" in that text covered any games in which Israel might indulge, and that it was legitimate to apply it to present day games.

The vicar replied: "Excepting during church hours on Sunday."

To this the pastor said: "Christ did not play games when he came out of the synagogue, and we should follow his example."

A suggestion or two show how mixed both these men were on Bible teaching. The vicar evidently thought that the Bible meant Sunday in its teachings about things proper to be done on the Sabbath. He did not seem to know that the Bible does not even suggest that Sunday is a sacred day. Then,

neither he nor the pastor seemed to realize that the passage given had no reference whatever to Sunday, but did refer to the seventh day of the week.

Then, see the incongruity of assuming that Christ came out of the synagogue on *Sunday*, rather than on the Sabbath which he kept all his life. Synagogues were Sabbath-keeping institutions and Christ was a Sabbath keeper who went into the synagogues "as his custom was on the Sabbath day."

I wonder how the vicar would have replied if that pastor had offered him one hundred pounds for a single Bible text to prove the first day of the week, commonly called Sunday, is the Sabbath?

One thing always bothers me. It seems unexplainable that men who claim to be Bible scholars, and who insist that the Book of books from Genesis to Revelation is the word of God and the only rule of faith and practice, should persistently set aside its plainest teaching, and talk of Constantine's "venerable day of the sun"—the Roman substitute for God's Sabbath—as though it were the Sabbath of Jehovah and of Christ.

The outside world knows very well, when church teachers insist upon Sunday as the Sabbath, that they are not true to the very rule they claim to obey; and we do not wonder that, with all the efforts to enforce Sunday keeping, the world continues to grow more and more Sabbathless every year. It is not strange, for the same reason that the drift in the tides of life is away from the Bible and from the churches.

A MACEDONIAN CALL TO SEVENTH DAY BAPTISTS FROM AUSTRALIA

ELDER R. B. ST. CLAIR

By this morning's mail came the following letter from Brother A. G. Sampson, 20 Philpott Street, Marrickville, Sydney, New South Wales, Australia:

DEAR BROTHER ST. CLAIR:

I received your very welcome letter and the six little papers, which I gave out, and could have given as many more. One of the young men I gave *The Voice* to, is an ex-Seventh Day Adventist minister, who was "put on" because of his belief on the "sanctuary" question. He is going to subscribe to the paper, and I will have you a few more names shortly.

I am not able to preach the gospel, as I never had an opportunity of attending college. Now I am too old to go, as I am twenty-eight, but I am only too willing to do what I can in the Lord's work.

I am writing this letter to you, Brother St. Clair, at the request of a few brethren here, to ask you to send us a Seventh Day Baptist minister. A brother in whose home we have our little Sabbath meetings, told me that his home is open for the Seventh Day Baptists, and is praying that God will send us a Seventh Day Baptist worker.

Australia is waiting for the Seventh Day Baptists with open arms to receive you, do not disappoint us. Send us a worker and we will keep him. If you can not send us a man, then send us a good young sister as a Bible worker, and we will take the burden of keeping her financially that no expense may fall on the Seventh Day Baptists in America. Do not disappoint us for there are big prospects for the Seventh Day Baptists here.

There are quite a few in the Seventh Day Adventist Church who have told me that if the Seventh Day Baptists were here, they would join them. I have also spoken to many people of the world who admit that the Sabbath is right. These people said that they would join the Adventists, only they do not believe in Mrs. White.

I once asked a Seventh Day Adventist minister from America, "Are the Seventh Day Baptists good people?" He laughed and said, "Why, they smoke and chew tobacco!"

I am inclosing two dollars for the Seventh Day Baptist paper. I do not know how much it is, but you can send it until the time the money will pay for.

I liked the little tract you sent me in your letter. Have you any good books for a canvasser to handle. I may take it up later on.

Send us a worker, we will support him or her with our prayers and with our means. We are anxiously waiting, for God will not disappoint us.

With Christian greetings, I remain,

Yours in the Lord Jesus.

The writer believes that if ever a call came from God this is that call.

Australia is now the political designation of a great Commonwealth, embracing the islands of Australia and Tasmania. On January 1, 1901, the Commonwealth was inaugurated, comprising the states of New South Wales, Victoria, Queensland, South Australia, Western Australia and Tasmania, and embracing a total area of about 2,973,000 square miles, or about the size of continental United States. In the government the Crown is represented by a governor-general, his powers being exercised with the advice of a cabinet or executive council of seven ministers of state headed by the leader of the dominant political party and directly responsible to the Aus-

tralian Parliament. Parliament consists of two chambers, a senate, elected for six years, in which each of the states has an equal representation that they may be increased with the expansion of the population, and a house of representatives, elected for three years by popular franchise.

The climate is somewhat milder than our American climate and the seasons are the reverse of those of our zone, December being midsummer and June midwinter. Australia is the greatest wool-producing country in the world. As to gold and other natural resources, any good descriptive geography will give details.

Sydney's population can not be far from a million at this time. Its municipal building is one of the largest in the world, easily accommodating five thousand persons.

About forty years ago, another group of Sabbath keepers made their entry into Australia. They now have upwards of eight thousand members, many outstanding institutions and churches, and a well developed publishing work. This people sends, possibly, eight or ten foreign missionaries from Australia to other lands each year.

The population of the Commonwealth is chiefly white, and of old British descent. Immigration is not greatly restricted, especially as pertains to other than members of the Caucasian races.

The field is inviting and we are well able to possess the land, by God's grace assisting. Let us go "Onward." Let India and Australia be our first two stops in the "Onward" campaign of 1924-25!

The support of a worker is guaranteed; the people wait with outstretched arms and appealing heart and voice; let us answer their Macedonian call with a hearty affirmative.

3446 Mack Avenue,
Detroit, Mich.,
September 22, 1924.

"Seven-year-old Peggy was drawing the picture of a house and finally announced it completed. 'But where are the chimneys?' she was asked. Peggy's face fell for a moment as she noticed this important omission, but she quickly recovered her presence of mind. 'Oh, this kind of a house doesn't need chimneys,' she answered calmly. 'It is heated by radiators.'"

SEVENTH DAY BAPTIST ONWARD MOVEMENT

WILLARD D. BURDICK, General Secretary
510 Watchung Avenue, Plainfield, N. J.

THE "ONWARD MOVEMENT"

People are asking what the Seventh Day Baptist Onward Movement is, and what the duties of the general secretary are to be. The following quotations from the report of the commission to the last General Conference answer the questions:

"In presenting a denominational program to our people the commission wishes to express its firm belief that the results of the past five years fully justify and warrant a continuance in general of the methods and policies which have characterized the New Forward Movement, and to this end it recommends:

"1. That our united work as a people be known as the 'Seventh Day Baptist Onward Movement,' with the motto: 'Onward and Upward,' and with the slogan, 'Lead On, O King Eternal!'

"2. That the aim and purpose of our united effort, namely, *better people, more and more like Jesus*, shall never be obscured by the details of our methods.

"3. The adoption and promotion of plans which shall continue and further develop co-operation among our churches and boards, and better correlation of all our forces.

"4. The employment of a general secretary whose duties shall be those specified in Section 8 of the recommendations of this report."

Section 8 reads: "The commission recommends that the duties of the general secretary be as follows:

"In general his field of labor shall be that in which the Forward Movement director has been laboring; no additional major tasks are to be added. While the spiritual interests of the denomination shall always receive special emphasis, he is to be responsible for raising the denominational budget; he is expected to visit the associations and churches, and to assist pastors as there may

be need, and do such other work as the commission may direct; he is to labor with freedom and initiative, under the direction of the commission, and his relation to the various denominational boards is to be that of counsellor and co-ordinator."

The agreement that I have entered into with the commission of the American Sabbath Tract Society is that I shall continue as corresponding secretary of the Sabbath Tract Society while serving as general secretary.

My contributions to this department of the SABBATH RECORDER will relate to these two lines of work.

FROM MY CONFERENCE SERMON NOTES IN 1922

"The visible church is not an unnatural organization. Down through the centuries the followers of Jesus Christ have naturally, and in harmony with the New Testament teachings, come together in church relationship.

"Long and honorable has been Seventh Day Baptist Church history. Marvelous it is that for centuries this handful of Sabbath-keeping Christians, with democratic ideas of church government, and unpopular beliefs and practices, has survived. . . .

"But we are so democratic in our beliefs, and organization, and activities, that I fear, we do not always realize our greatest possible service in our various activities.

"While some religious organizations may suffer from a too centralized and dictatorial organization, I think that we have suffered from too loose an organization. In a report of the Northern Baptist Convention which appeared in the *Outlook* a few years ago, this was said: 'The penalty of loose organization is inefficiency and waste.' This is true of us. Our work is not yet organized so that we can realize our greatest usefulness and efficiency. No, I am not advocating the increasing of boards and machinery, but I am calling your attention to that which some of you have realized, that our efforts are not always directed so that our fields are covered and our work properly co-ordinated.

"I regard our denominational organization, with the president of the General Conference and the commission at its head, is in

harmony with our congregational form of government, and possible of greatly building up our work. To plan our work, and properly co-ordinate it we must have representative men and women who shall counsel together, and bring their conclusions to our people gathered in General Conference for their consideration and adoption or rejection.

"When M. Briand attended the Disarmament Conference in Washington he said to a reporter of the *New York Herald*: 'I have attended many international conferences. Before some of them met it was said that the difficulties were so great as to make a rupture certain. Well, the rupture never occurred, and it is an established fact that when you sit around a table and discuss questions frankly, looking one another in the eye, difficulties have a way of diminishing!'

"But our president and the commission have not always had our prayers and sympathy and co-operation to such an extent as to enable them to realize their greatest usefulness to the cause.

"The usefulness of leaders in church, board, and societies, and the denomination, is sometimes greatly lessened because of criticisms and from withholding helpful support. Constructive criticisms are desirable, but destructive criticisms are not.

"We need good leaders! And we need good followers!

"Can one be a good leader and not a good follower? I doubt it."

Today I am glad that I said these things in General Conference more than two years ago, when I had no thought of being a member of the commission, or the general secretary under the commission. And during the intervening time my confidence in the commission form of work has increased—and so has yours, and we are more interested than ever before in the proper co-ordination of our work.

The New Forward Movement, extending over the five year period closing June 30, 1924, was a great success, due in large part to the splendid services rendered by our Conference presidents, the commission, and our Forward Movement director.

Grateful for the help that the New Forward Movement has been to us, both in deepening the spiritual life and in building

up and extending our work, let us unite in making the Onward Movement all that we hope it to be this year, and through succeeding years.

AUTO TRIP FROM FOUKE TO HAMMOND

ELVA SCOUTEN

Tuesday morning, September 9, at eight o'clock found Miss Fucia F. Randolph, Pastor Allen and her husband, and myself packed in my "Ford" with the suitcases on the running-board, water in the radiator, gas in the tank, and oil in the motor, ready to start for Hammond, La., to attend the Southwestern Association which was to convene September 11-14.

The first twenty-three miles of our road were through the "Sulphur River Bottoms," which are not traveled very much; but with careful driving through deep sand and over a new road that had just been cleared of small pine trees, leaving the stumps in the road, we reached the gravel road, and in a short time were speeding on toward Shreveport. At Shreveport we were directed to the Jefferson Highway. Following this we drove through Mansfield, Robeline, and on to Natchitoches where we spent the night at a hotel.

We were called at 5 o'clock Wednesday morning and by 5.30 we were traveling toward Colfax, where breakfast was served. The early morning ride increased our appetites, so we were delayed sometime at the restaurant. From Colfax we continued our course to Alexandria, where we were compelled to purchase a new casing for the "Ford." Leaving Alexandria we drove through Meeker, Bunkie and on down to Melville. Here we were asked to pay fifty cents for the "Ford" and its load to cross the ferry. The river was about forty rods wide and one hundred twenty feet deep. Leaving Melville we went through Rose-dale and from there east to Baton Rouge. The highway between Melville and Baton Rouge was so winding that we couldn't make very much time for we didn't know what was just around the bend. At Baton Rouge we ferried the Mississippi River, the fare being twenty-five cents for the "Ford" and five cents each for its passengers. It is just forty-eight miles east of Baton Rouge to Hammond; and as we were all

feeling fine and it wasn't bedtime the company decided to continue the journey.

Ten-thirty Wednesday night found us in Hammond preparing to spend the night at the hotel, as we could not locate the Seventh Day Baptist people in the dark.

Thursday morning we found the Hammond people and discovered we had passed Brother Colwell's house the evening before. They had their lamp trimmed and burning, but we failed to recognize the brightness of the Seventh Day Baptist light and passed on.

The Southwestern Association was well attended and will always be remembered by us as a good meeting.

We were entertained in the various homes and in each one we felt as though we had known these dear people for years, as Brother V. A. Wilson, of Attalla, Ala., said, he had never met a Seventh Day Baptist who was a stranger to him. There is something about them that makes them feel like brothers and sisters of one large family.

I will leave the various sessions of the association for others to report.

Monday morning, September 15, with sad hearts we said "good-by" to the dear friends at Hammond, who had treated us with such kindness while we were with them, and started on our homeward journey. Rev. John F. Randolph, of DeRuyter, N. Y., and delegate from the three associations, was persuaded to make the return trip to Fouke with us. His boyhood home for several years was at Fouke, and it had been eight years since he had visited us, so he accepted the invitation. I was the chauffeur going down and he and I were to take turns coming back, so I was more than anxious for him to make the fifth party in our crowd.

As the day wore away another of the casings also wore away and we had the unpleasantness of hearing a "blow out" which brought us to a stop. We purchased a new casing and Monday night at 11.00 we were in Mansfield, two hundred seventy miles from Hammond and one hundred twenty-five from Fouke.

Five o'clock Tuesday morning the call was given and the chauffeur announced that breakfast would be served at Shreveport. Breakfast was served at 7.45. Leaving

Shreveport at 8.45 we determined to take dinner at Fouke, and knowing we had twenty-three miles of rough road on the "home run," we covered as many miles of good road as possible in two hours. At 11.30 we drove up to Mr. E. G. Scouten's farmyard and asked if we might be given something to eat. We were taken in and all at Fouke were surprised and delighted to see our fifth passenger, Brother Randolph. He preached Tuesday night, then left for DeRuyter Wednesday afternoon.

God has been so good to us during the past few weeks that it is our determination to serve him better as the days go by. Pray for us here at Fouke.

Fouke, Ark.,

September 19, 1924.

PROGRAM OF THE QUARTERLY MEETING OF THE CHICAGO AND SOUTHERN WISCONSIN CHURCHES

Milton Church, October 17, 18, 19

FRIDAY EVENING

7.30—Young people's program, led by Merton Sayre

SABBATH MORNING

11.00—Sermon Rev. L. D. Seager

SABBATH AFTERNOON

Program arranged by Pastor Erlo E. Sutton
Topic—The Church and the Bible

Devotions

Opportunities of the Bible School Leland Shaw
The Teaching Pulpit John N. Daland
Special Music Albion Quartet
The Vacation School J. Fred Whitford
The Religious Day School

Miss Ethel M. Butterfield
Children's Exercises, arranged by Miss Hattie Stewart and Mrs. E. E. Sutton

SABBATH EVENING

7.45—Business meeting, followed by sermon by Rev. E. A. Witter, closing with devotional exercises, led by Pastor Witter

SUNDAY

10.00—Meeting of the ministers and all others interested in the Onward Movement.

SECRETARY.

WHEN NIGHT IS DARKEST

Give us more light, we pray thee, Father,
Reveal thy presence in a world all rife with sin.

Will naught but thistles flourish where the rose has been?

E'en as we raise our eyes, the answer;
"In light of day, ye can not tell where stars may lie,

When night is darkest ye behold them; God is nigh."
—*Evelyn Hood.*

MISSIONS

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

A LETTER TO PASTORS AND CHURCH LEADERS

Below is a letter to the pastors, a copy of which has been mailed to each pastor. It contains sentiments found in last week's SABBATH RECORDER and is given here to help the pastors put this matter before the people.

A letter, slightly different from this, has been sent to the leaders of the pastorless churches. The putting on of an evangelistic program concerns the pastorless churches more than others, if possible, and it is within their reach. It is devoutly hoped that every pastorless church will have a series of meetings this year.

DEAR FELLOW WORKERS:

This letter is in the interest of evangelism. At the North Loup Conference, one year past, the Missionary Board was instructed to make special efforts to advance evangelistic work among us. At its next meeting the board approved the action of Conference. Many of us were present at the meeting of ministers in Milton Junction, last August, when evangelism was discussed and it was agreed that we plan for some kind of an evangelistic program in all our churches.

By evangelism we mean any effort that makes for the arousing and strengthening of the followers of Christ, the reclaiming of the backslider and the bringing of the ungodly into fellowship with God the Father.

This can not be done without an effort, without paying the price. As another has said: "There is no such thing as an easy revival. You may have a revival, but neither God nor man ever saw an easy revival." If we are to have revivals in our churches, we must plan carefully, work diligently and pray earnestly; we must both organize and agonize. We will all agree that there is not a church among us that can not have a genuine revival in the next twelve months if these things are done.

There are different methods of working for a revival, the most common of which is a series of meetings. Another way is to work through the teachers and officers of the Bible school for an ingathering on Decision day. Still another method that has been used to good advantage is by organizing the workers and through them carrying on a campaign of personal work without any extra meetings; and there are many other methods and combinations of them all. It is planned to use the Missionary Department of the RECORDER to outline different methods and in other ways to help promote an evangelistic program in every church.

The Missionary Board offers to help pay the traveling expenses, where necessary, of ministers going to help other churches in special efforts, and several pastors have already agreed to give some time helping other churches if their services are wanted.

There is nothing new to you in this, but I am writing to ask if you can plan to give some time in helping other churches in special efforts; if you will not adopt some definite evangelistic program for your own church during the next twelve months; and if you are going to want some one to assist you in a campaign.

Kindly fill out and return the enclosed card, and write me how you react to this whole proposition, making any suggestions you may have in mind.

Faithfully yours,

WILLIAM L. BURDICK,
Corresponding Secretary.

Ashaway, R. I.,

September 24, 1924.

A LETTER FROM OUR MISSIONARY IN JAMAICA

Rev. W. L. Burdick,
Ashaway, R. I.

MY DEAR BROTHER BURDICK:

Your good letters have been received and read. And I must thank you ever so much for the interest that you have taken in the work here, and in me. Only our loyalty to God, and to our denomination can express our appreciation of all that you have done for us.

I have just got the invoice from the H. Davidson Motor Company respecting the

shipment of the motorcycle. I do believe that it is on the pier by now. Oh, it will be a great boon to the work here! I was fettered, and could not follow up the calls from the different points. But with better traveling facilities, we shall by God's grace be able to advance the work. Seventh Day Baptists are being noticed in this country today. We shall do everything on our part, God helping us, to carry forward this work.

I am now writing on the threefold message of Revelation 14. I have written on the 2,300 days, etc., which you will find in the August-September issue of the *Baptist-Reformer*, a copy of which I sent to you. That is the vital issue that must be explained to the Adventist people. They claim to have a patent message, which no one else has, nor can preach. Well, they have misapplied the message of Revelation 14, and all that we have been setting before the people, along with the History of the Seventh Day Baptists from the days of John the Baptist till the present. They can not stand before these truths.

Yes, we are anxiously awaiting the good news from your session of the General Conference. We hope that not long from now our people in Kingston will have a house of worship.

The president of the Jamaica Conference went to Ballimoney and spoke against Seventh Day Baptists to the people. I went there recently and found our people of good courage. I then visited the homes of his people and studied with them about Seventh Day Baptists. He told them that I would soon go to keeping Sunday, because I gave up Mrs. White and was off the track.

He also told them that I would be afraid to discuss the sanctuary and the third angel's message with him. So they asked me to write to him and invite him to Ballimoney where we can study together before his and our people. I told them that I would do so. On returning to Kingston I wrote him, the request of both people. My letter was read in the Kingston church of Seventh Day Adventists and caused a great commotion. Some of the people turned it down while others stood in its defense. But I learned that they will not accept the proposition of a discussion. The people of Ballimoney declare, whether or not he dis-

usses the question, they are determined to do one thing—that is to lay hold on the light that God has sent them.

I am greatly encouraged. Manns is expected here to fight us. He is now in Cuba, and is bringing down a big tent. I only wish we could get a small tent and then we would not be afraid of a fight, as we would be better able to give the truth to the masses.

Accept kindest regards. In haste,

Yours in hope,

H. LOUIE MIGNOTT.

12 Hitchen Street,
Allman Town,
Kingston P. O., Jamaica,
September 7, 1924.

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, September 14, 1924, at 2.30 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, Willard D. Burdick, Frank J. Hubbard, Theodore L. Gardiner, Orra S. Rogers, Esle F. Randolph, Iseus F. Randolph, Jesse G. Burdick, Irving A. Hunting, Edward E. Whitford, Harold R. Crandall, Frank A. Langworthy, La Verne C. Bassett, Arthur L. Titsworth, and Business Manager L. Harrison North.

Visitors: Mrs. Willard D. Burdick, Mrs. David E. Titsworth.

Minutes of last meeting were read.

Voted that Edward E. Whitford, Frank A. Langworthy, and Alexander W. Vars be a Committee on Nominations for the standing committees for the year.

The following report was presented by Corresponding Secretary Willard D. Burdick:

Since I last reported I have attended and taken part in three of our denominational meetings, as one of your representatives.

A meeting of ministers was held at Milton Junction, Wis., August 15-17, attended by about forty-five ministers, young men preparing for the ministry, and missionary workers.

This meeting was under the direction of Rev. A. J. C. Bond, Secretary William L. Burdick, and Secretary Willard D. Burdick, with no for-

mal program arranged. On Friday forenoon Secretary William L. Burdick conducted a *Re-treat*, and in the afternoon he led in a general discussion of Evangelism and Missions. On the evening after the Sabbath I conducted a general discussion on Religious Education in the Local Church, and on Sunday morning, on Sabbath Promotion. On Sunday afternoon and evening Brother A. J. C. Bond led in the discussion of the work of the Sabbath School Board, the Woman's Board and the Young People's Board, and our denominational Forward Movement Work. These meetings proved to be very helpful and inspiring.

The program for Tract Society day at the General Conference was changed because of the absence of President Corliss F. Randolph. Because of the absence of the president and vice-presidents of the society, I was asked by President Randolph to preside during the day. Dr. T. L. Gardiner gave an address in place of the annual address of the president. The program, both in the forenoon and the afternoon, was listened to with close attention, and many persons afterwards commended the different addresses and reports, and the general work of the Sabbath Tract Society.

I attended the session of the Southeastern Association, September 4-7, as the delegate from the Eastern Association. As I was the only representative of the board in attendance at the meeting, I also arranged the program for Tract Society hour. Rev. George B. Shaw spoke about the Board of Directors of the American Sabbath Tract Society and their work, Mrs. Willard D. Burdick told how tracts are sent out in response to special requests for information and literature, and I told of some of the open doors to Seventh Day Baptists and our responses to the calls. On Sabbath morning I gave by request a Sabbath sermon, taking as the subject, "Finding Ourselves by the Process of Elimination."

I have received a letter from E. H. Anderson, director of the New York Public Library, in which he states that the SABBATH RECORDER that is sent to the library "has been found of much interest," and he asks that if possible we send him Volumes 1 to 62, and certain numbers of Volume 63, so that they may be able to complete their file.

I have received a communication from Rev. Edwin Shaw, corresponding secretary of the General Conference, relating to the employment of Rev. Willard D. Burdick by the commission as general secretary.

I have received many interesting letters since I last reported, particularly from Charles R. Cust of Trinidad. The work on the island is developing rapidly.

September 14, 1924.

Report adopted.

Treasurer Frank J. Hubbard presented his report for the month of August which was adopted.

Voted, that 25 per cent of the receipts for this society from the Conference treasurer from the "Onward Movement" re-

ceipts, be applied toward liquidating the indebtedness on the present publishing house property. The Advisory Committee presented the following recommendations:

We recommend—That Corliss F. Randolph and William L. Burdick be a committee to revise and provide copy for and supervise printing of five hundred copies of the *Seventh Day Baptist Manual*; and that as many copies be bound as will make the publishing expense come within the appropriation of \$500.

We recommend—That Secretary Willard D. Burdick be requested to confer at an early date with William L. Burdick in regard to the work in Trinidad.

Recommendations adopted.

The following communication was received:

To the Board of Trustees, and to the Board of Directors, of the American Sabbath Tract Society:

The Commission of the Seventh Day Baptist General Conference has the approval of the General Conference to employ as the denominational general secretary, should your body concur and be willing to continue your present relations with him, Rev. Willard D. Burdick, (D. D.), the General Conference to pay him an annual salary of \$1,100.00 a year, his services to begin October 1, 1924. His work and duties for the commission are designated as follows:

"In general his field of labor shall be that in which the Forward Movement director has been laboring; no additional major tasks are to be added. While the spiritual interests of the denomination shall always receive special emphasis, he is to be responsible for raising the denominational budget; he is expected to visit the associations and churches, and to assist pastors as there may be need, and do such other work as the commission may direct; he is to labor with freedom and initiative, under the direction of the commission, and his relation to the various denominational boards is to be that of counselor and co-ordinator."

It is hoped that this arrangement by which Mr. Burdick can be your corresponding secretary and the general secretary of the denomination at the same time may be happily consummated by your approval. You may note that the position of general secretary is not an office of the General Conference, but is the name given to an employee of the commission. It was felt that the division of time and expenses could be safely trusted to the judgment of Mr. Burdick, and it was expected that you would continue to pay something as a salary towards his support.

The matters which your body presented to the commission through Rev. Ahva J. C. Bond and Rev. Theodore L. Gardiner were given careful consideration. A single budget, rather than the two fold tentative budget, was made out and recommended, and received the adoption of the General Conference. An additional item of \$500 was placed in your budget for the purpose of publishing another edition of the *Seventh Day*

Baptist Manual, and the General Conference approved, the recommendation of the commission to give your body the opportunity to make a separate campaign to raise the funds needed to complete the denominational building.

The commission also renews its request that the various boards and societies furnish to the commission for its pre-Conference meeting copies of the reports of their year's work. This is for the information of the commission to guide in its deliberations and plans for the future.

Sincerely yours, on behalf of the commission,
EDWIN SHAW,

Corresponding Secretary of the General Conference, and ex-officio Secretary of the Commission.

NOTE.—A copy of the budget for the Tract Society as approved by the General Conference is appended herewith.

TRACT SOCIETY

| | |
|--|-------------|
| Sabbath Reform— | |
| Holland— <i>De Boodschapper</i> | \$ 600 00 |
| Mill Yard Church—London, England | 100 00 |
| British Guiana— <i>Gospel Herald</i> | 100 00 |
| Pacific Coast Association traveling expenses | 50 00 |
| Committee on Revision of Literature | 300 00 |
| Special Reform Work | 600 00 |
| Advertising | 200 00 |
| | <hr/> |
| | \$ 1,950 00 |
| Appropriations for Publications— | |
| SABBATH RECORDER | \$ 6,500 00 |
| <i>Helping Hand</i> | 275 00 |
| <i>Intermediate Graded Lessons</i> | 450 00 |
| Tracts and general printing | 1,000 00 |
| <i>Sabbath Lessons</i> | 450 00 |
| New edition of the <i>Seventh Day Baptist Manual</i> | 500 00 |
| | <hr/> |
| | \$ 9,175 00 |
| Interest on Equipment Notes | \$ 690 00 |
| Miscellaneous— | |
| Payment on indebtedness | \$ 3,000 00 |
| Traveling expenses | 400 00 |
| President's expenses | 200 00 |
| Legal expenses of treasurer, etc. | 200 00 |
| Secretary—salary and expenses | 700 00 |
| Denominational Files Committee | 250 00 |
| Life Annuity payments | 1,000 00 |
| Interest on loan | 180 00 |
| | <hr/> |
| | \$ 5,930 00 |
| Total | <hr/> |
| | \$17,745 00 |
| Sources of Income— | |
| Income from Permanent Funds—Memorial Board | |
| | \$ 4,000 00 |
| Income from Permanent Funds—treasurer | |
| | 3,700 00 |
| Collections | 150 00 |
| Woman's Board | 400 00 |
| Publishing house earnings | 1,300 00 |
| Onward Movement denominational budget | 8,195 00 |
| | <hr/> |
| | \$17,745 00 |

Voted, that the communication be received; approved; the request granted; and budget adopted.

Voted that a committee on securing funds for the completion of the denominational building be appointed.

By vote, Treasurer F. J. Hubbard, President Corliss F. Randolph, Editor Theodore L. Gardiner, La Verne C. Bassett and Orra S. Rogers were appointed such committee.

The report of the Committee on Standing Committees was received and adopted as follows:

Advisory Committee—Esle F. Randolph, Chairman, Edward E. Whitford, Jesse G. Burdick, William M. Stillman, Clayton A. Burdick, William C. Whitford, A. J. C. Bond, Clarence W. Spicer, Marcus L. Clawson.

Supervisory Committee—Orra S. Rogers, Chairman, Alexander W. Vars, Otis B. Whitford.

Committee on Distribution of Literature—Willard D. Burdick, Chairman, Henry M. Maxson, Ahva J. C. Bond, Iseus F. Randolph, LaVerne Bassett, George R. Crandall, Harold R. Crandall.

Committee on Sabbath School Publications—Willard D. Burdick, Chairman, Theodore L. Gardiner, William C. Whitford.

Committee on Files of Denominational Literature—Corliss F. Randolph, Chairman, Arthur L. Titsworth.

Investment Committee—Frank J. Hubbard, Chairman, Henry M. Maxson, William M. Stillman.

Auditing Committee—Otis B. Whitford, Chairman, Asa F. Randolph, Frank A. Langworthy.

Budget Committee—Frank J. Hubbard, Chairman, Esle F. Randolph, Orra S. Rogers, Willard D. Burdick, Otis B. Whitford.

EDWARD E. WHITFORD,
FRANK A. LANGWORTHY,
ALEXANDER W. VARS,
Committee.

Voted, by a rising vote, that the recording secretary express to William M. Stillman, our fellow member of the board, our sympathy for him in his present critical illness, and heartfelt wishes for his speedy and complete recovery.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

Jesus repeatedly enjoins watchfulness, vigilance. This is not only to guard us against dangers that threaten, but to put us in attitude to see visions of God and the heights to which he calls us. He who is vigilant to realize the vision will gain the victory.—A. S. D.

EDUCATION SOCIETY'S PAGE

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

All education should be religious; all religion should be educational; a religious spirit must enter into education; an educational spirit must enter into religion. That which begins as primary education should end in religion. That which ends as religion should begin in primary education. Take them apart, think of them as separate, and both will suffer damage. Religion will be a thing for which there has been no preparation; education will be a process that leads on to no definite goal.—L. P. Jacks.

RECORD REGISTRATION FOR MILTON COLLEGE

Registration reached a new high mark at Milton this week, when one hundred fifty-six students had registered by Wednesday noon with several more registrations expected within a few days. The total registration last year was one hundred fifty-six, and the total this year is expected to reach at least one hundred sixty, and possibly a few more. At this time a year ago the registration was only one hundred forty-seven as compared with one hundred fifty-six this year.

The prospects are good for the largest graduating class in the history of the college, with twenty-eight registrations in the senior class already. At least one more senior is expected to register within a short time. The largest class ever graduated from Milton was the class of 1921 when there were twenty-one graduates.

Sixty freshmen have registered to date, which is the largest number of first year students ever registered in the college, beating last year's number of fifty-six by four.—*Milton College Review*.

SALEM COLLEGE ENROLLMENT NOW PAST THREE HUNDRED MARK

With registration still incomplete, and with students coming in on every train, the

enrollment at Salem College has well passed the three hundred mark. There is every indication that the total enrollment for this year will surpass that of last year. One very encouraging sign toward the progress of the school is the enrollment in the upper classes. A report coming from the office of Dean Van Horn states that never before in the history of the school has the enrollment in the upper classes been so large.

The enrollment in the college freshman class will probably surpass that of last year, although complete figures are not available. However the number of students registered in courses generally considered as freshman courses exceeds by far that of last year or of any previous year.

The fact that students are lining up for work in courses which will be useful to them instead of following the tendency of taking what are sometimes considered as "snap subjects," is evidence that most of those who are here this year have a real purpose in view. There could be no more promising sign than this that Salem College is to have a great year.—*Green and White*.

EDUCATION AND COMMUNITY CITIZENSHIP

HARLEY BOND

(Conference paper at Education Society Hour)

It is a truth that a community can be no better than its best citizen; neither can it be worse than its worst. It sometimes seems strange to us that we may have the same rights with others in our home communities. Some we *may* consider our superiors; others we *surely* consider our inferiors, but according to law we are of equal rights with them. Yet it is a good thing we are not all alike. Individuality is built upon heredity and environment, and a universal unlikeness rids us of a monotony that would become disgusting.

For the sake of classification let us divide the members of a community into three groups: first, those who are helping the community; second, those who are living within the community without giving anything to it; and third, those who are lowering the standards of the community. Education, to help a community, should make the bad citizens reasonably good, and the good citizens better.

In studies of heredity and eugenics we often take as an example the so-called Jukes family. This family, traced from generation to generation gives us a line of criminals, drunkards and feeble-minded folk. Some question whether the tendencies to these qualities were inherited or whether the little Jukes simply lived with the big Jukes for too long a period. Be that as it may, they are an example of one kind of citizen having equal rights with our best people.

Let us consider our own communities. Do you not have in your mind some individual, some old lady or old man who was always kind, always on hand whenever there was need, in sickness or death? Did they not make an impression upon you, really living an ideal life to your mind? They are examples of the better class of citizens. They also represent one kind of education.

There is bound up in every one of us two separate individuals, the spiritual and the intellectual. The intellectual is the one that performs the feats of engineering, it is the inventive genius, the one which creates instruments of war. The spiritual is the dreamer, the poet, the idealist, and the one who sees into the future and considers the welfare of his soul. Now an education that considers one of these factors to the neglect of the other turns out a product similar to the giant in strength but the child in mind. It is a dangerous product. What an education should do is to train both of these individuals within us and give to us the well rounded life. An education should help us to help others. How much more these old people we think of could have done had they been better equipped.

Now let us consider for a little our debt to our community. When some of us are fortunate enough to get a little better education than others of us, should we turn our backs on our home communities? We should not. There are many communities containing Jukes. There are many communities containing a foreign element. All of our communities need better citizens. When by education we have succeeded in inspiring students with ideals of better government, then they become better citizens themselves and are capable of leading the

other factors in the community to better citizenship. Then we may consider education a success. This goal can be arrived at by only one road—Christian education.

In conclusion let us quote from Bryant, words that are just as applicable today as when they were written:

So live, that when thy summons comes to join
The innumerable caravan that moves
To the pale realms of shade, where each shall
take

His chamber in the silent halls of death,
Thou go not, like the quarry-slave at night,
Scourged to his dungeon, but, sustained and
soothed

By an unfaltering trust, approach thy grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.

AMERICAN SABBATH TRACT SOCIETY OF NEW YORK—ANNUAL MEETING

The eighty-first annual meeting of the American Sabbath Tract Society of New York was held on Sunday, September 14, 1924, at 2 o'clock p. m., in the Seventh Day Baptist church, Plainfield, N. J., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, Willard D. Burdick, Frank J. Hubbard, Theodore L. Gardiner, Orra S. Rogers, Esle F. Randolph, Iseus F. Randolph, Jesse G. Burdick, Irving A. Hunting, Edward E. Whitford, Harold R. Crandall, Frank A. Langworthy, La Verne C. Bassett, L. Harrison North, Mrs. Willard D. Burdick, Mrs. David E. Titsworth, Arthur L. Titsworth.

Prayer was offered by Rev. Harold R. Crandall.

The recording secretary stated that notices of the annual meeting had been published in the two issues of the SABBATH RECORDER immediately preceding the day fixed for the meeting, as required by the constitution.

The annual report of the Board of Directors prepared by the corresponding secretary, the treasurer, the business manager, and the Sabbath reform leader was presented and adopted.

The special annual report of the treasurer of the corporation, as required by Section 3 of Article IV of the constitution was presented and adopted as follows:

To the American Sabbath Tract Society, (N. Y.)
Plainfield, N. J.

GENTLEMEN:

In accordance with the requirements of Section 3, Article 4, of the Constitution and By-Laws, I herewith submit the following report of the financial condition of the society as of June 30, 1924:

The whole amount of real and personal property owned by the American Sabbath Tract Society, N. Y., is as follows:

| | |
|---|-------------|
| In the Permanent Fund in the hands of the treasurer | \$52,848 36 |
| In Life Annuity Gifts | 11,350 00 |
| | <hr/> |
| | \$64,198 36 |

The trustees of the Seventh Day Baptist Memorial Fund hold Tract Society funds as follows:

| | |
|---|--------------|
| Tract Society Fund | \$ 1,140 22 |
| In account George H. Babcock Bequest | 43,885 58 |
| Sarah P. Potter Bequest . | 1,000 00 |
| Eugenia L. Babcock Bequest. | 10,000 00 |
| Mary E. Rich Fund (one-half) .. | 1,125 00 |
| Edward W. Burdick Bequest (Approximately 7 per cent) .. | 580 00 |
| Eugene K. and Francelia Burdick Fund | 6,000 00 |
| | <hr/> |
| | 63,730 80 |
| | <hr/> |
| | \$127,929 16 |

The amount and nature of the property acquired during the year, and the manner of its acquisition, are as follows:

The Permanent Fund has been increased by the following payments of bequests and gifts:

| | |
|---|----------|
| Bequest of John G. Spicer, Plainfield, N. J., (increase) .. | \$100 00 |
| Life Memberships | 75 00 |
| Bequest of Olive Hall Pierce, Milton, Wis. | 175 00 |
| Bequest of Clark F. Langworthy, Ashaway, R. I. | 66 74 |
| | <hr/> |
| | \$416 74 |

Life Annuity Gifts:

| | |
|---|----------|
| Mrs. P. T. Woodward, Adams Center, N. Y. | \$ 76 00 |
| H. W. and Clara E. Wiard, Springboro, Pa. | 200 00 |
| | <hr/> |
| | \$276 00 |
| J. W. Geisinger, Roadstown, N. J. (Transferred to Denominational Building Fund) | 100 00 |
| | <hr/> |
| | \$592 74 |

Following is a summary showing investment of funds in the hands of the treasurer:

| | |
|--------------------------|-------------|
| Mortgages .. | \$47,000 00 |
| Liberty Loan Bonds | 3,539 89 |

| | |
|--------------------------------------|-------------|
| Loan to Denominational Building Fund | 5,000 00 |
| Stock—Ashaway National Bank | 50 00 |
| Deposited in banks | 8,608 47 |
| | <hr/> |
| | \$64,198 36 |

Plainfield, N. J.,
September 1, 1924.

F. J. HUBBARD,
Treasurer.

E. & O. E.

Attest:

CORLISS F. RANDOLPH,
President.
ARTHUR L. TITSWORTH,
Recording Secretary.

Plainfield, N. J.,
September 10, 1924.

The report of the Committee on Nominations was received and adopted, and the following were elected as named:

President—Corliss F. Randolph, 76 South Tenth Street, Newark, N. J.
Vice-Presidents—William C. Hubbard, Plainfield, N. J.; Clarence W. Spicer, Plainfield, N. J.; Alexander W. Vars, Plainfield, N. J.
Corresponding Secretary—Willard D. Burdick, Dunellen, N. J.

Recording Secretary—Arthur L. Titsworth, 231 East Sixth Street, Plainfield, N. J.
Assistant Recording Secretary—Asa F' Randolph, Plainfield, N. J.

Treasurer—Frank J. Hubbard, Plainfield, N. J.
Directors—Corliss F. Randolph, Newark, N. J.; William C. Hubbard, Plainfield, N. J.; Clarence W. Spicer, Plainfield, N. J.; Alexander W. Vars, Plainfield, N. J.; Rev. Willard D. Burdick, Dunellen, N. J.; Arthur L. Titsworth, Plainfield, N. J.; Asa F' Randolph, Plainfield, N. J.; Frank J. Hubbard, Plainfield, N. J.; William M. Stillman, Plainfield, N. J.; Henry M. Maxson, Plainfield, N. J.; Rev. Theodore L. Gardiner, Plainfield, N. J.; Orra S. Rogers, Plainfield, N. J.; Esle F. Randolph, Great Kills, Staten Island, N. Y.; Marcus L. Clawson, Plainfield, N. J.; John B. Cottrell, Plainfield, N. J.; Rev. Edwin Shaw, Milton, Wis.; Iseus F. Randolph, Dunellen, N. J.; Jesse G. Burdick, Dunellen, N. J.; Irving A. Hunting, Plainfield, N. J.; Edward E. Whitford, New York City, N. Y.; Otis B. Whitford, Plainfield, N. J.; Rev. Clayton A. Burdick, Westerly, R. I.; Rev. William C. Whitford, Alfred, N. Y.; Henry D. Babcock, Plainfield, N. J.; Rev. Harold R. Crandall, New York City, N. Y.; Frank A. Langworthy, Plainfield, N. J.; LaVerne Bassett, Dunellen, N. J.; Rev. Ahva J. C. Bond, Plainfield, N. J.; Holly W. Maxson, West New York, N. J.; George R. Crandall, Plainfield, N. J.; Ex-Officio—Rev. William L. Burdick, Ashaway, R. I.

Vice-Presidents of the Corporation Only—Ira Lee Cottrell, Alfred Station, N. Y.; Arthur E. Main, Alfred, N. Y.; George W. Post, Jr., Chicago, Ill.; Henry N. Jordan, Battle Creek, Mich.; E. Adelbert Witter, Walworth, Wis.; Eli F. Loofboro, Shiloh, N. J.; Frank L. Greene, Alfred, N. Y.; N. Wardner Williams, Pueblo, Colo.; M. Wardner Davis, Salem, W. Va.; Alfred

A. Titsworth, New Brunswick, N. J.; Boothe C. Davis, Alfred, N. Y.; J. Alfred Wilson, Dunellen, N. J.; Gerard Velthuysen, Amsterdam, Holland; D. Sherman Burdick, Alfred, N. Y.; Nathan H. F' Randolph, Plainfield, N. J.; Herbert L. Polan, North Loup, Neb.

Respectfully submitted,
ORRA S. ROGERS,
WILLIAM C. HUBBARD,
ASA F' RANDOLPH,
IRVING A. HUNTING,
Committee.

By vote, Orra S. Rogers, William C. Hubbard, Asa F. Randolph, Irving A. Hunting were elected the Committee on Nominations for the year 1925.

Minutes read and approved.

Adjourned.

CORLISS F. RANDOLPH,
President.
ARTHUR L. TITSWORTH,
Recording Secretary.

AMERICAN SABBATH TRACT SOCIETY OF NEW JERSEY—ANNUAL MEETING

The third annual meeting of the American Sabbath Tract Society of New Jersey was held on Sunday, September 14, 1924, at 2.30 o'clock p. m., in the Seventh Day Baptist church, Plainfield, N. J., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, Willard D. Burdick, Frank J. Hubbard, Theodore L. Gardiner, Orra S. Rogers, Esle F. Randolph, Iseus F. Randolph, Jesse G. Burdick, Irving A. Hunting, Edward E. Whitford, Harold R. Crandall, Frank A. Langworthy, La Verne C. Bassett, L. Harrison North, Mrs. Willard D. Burdick, Mrs. David E. Titsworth, Arthur L. Titsworth.

The recording secretary stated that notices of the annual meeting had been published in the two issues of the SABBATH RECORDER immediately preceding the day fixed for the meeting, as required by the constitution.

The annual report of the Board of Trustees prepared by the corresponding secretary, the treasurer, the business manager, and the Sabbath reform leader was presented and adopted.

The special annual report of the treasurer of the corporation, as required by

Section 3 of Article IV of the constitution was presented and adopted as follows:

To the American Sabbath Tract Society (N. J.)
Plainfield, N. J.

GENTLEMEN:

In accordance with the requirements of Section 3, Article 4, of the Constitution and By-Laws, I herewith submit the following report of the financial condition of the society as of June 30, 1924.

The whole amount of real and personal property owned by the American Sabbath Tract Society (N. J.) is as follows:

Balance, cash on hand, General Fund . \$ 2,268 34
Maintenance Fund, cash on hand 2,360 85
Denominational Building:

| | | |
|---------------------------------|------------------|------------------|
| Site | \$18,500 00 | |
| Building | 44,255 41 | |
| Cash on hand | 1,696 56 | |
| | <u>64,451 97</u> | |
| Less loan outstanding | 5,000 00 | |
| | | <u>59,451 97</u> |

| | | |
|--|----------|--------------------|
| | | \$64,081 16 |
| Less loan outstanding General Fund | 3,200 00 | |
| | | <u>\$60,881 16</u> |

Those responsible for the publishing house at Plainfield submit the following statement:

| | | |
|---|--------------------|--------------------|
| <i>Assets</i> | | |
| Current: | | |
| Cash (including petty cash and postage deposit) | \$ 3,789 92 | |
| Accounts receivable \$8,640 56 | | |
| Less doubtful accounts | 1,500 00 | |
| | <u>7,140 56</u> | |
| Materials, work in process | 3,673 00 | |
| | <u>\$14,603 48</u> | |
| Deferred: | | |
| Unexpired insurance | \$ 162 31 | |
| Prepaid taxes and miscellaneous | 55 80 | |
| | <u>218 11</u> | |
| Fixed: | | |
| Plant (appraised value) | \$25,189 19 | |
| Less depreciation | 3,755 29 | |
| | <u>21,433 90</u> | |
| | | <u>\$36,255 49</u> |

| | | |
|---|--------------------|--------------------|
| <i>Liabilities</i> | | |
| Current: | | |
| Accounts payable | \$ 2,017 75 | |
| Payroll accrued | 213 92 | |
| Accrued interest on equipment notes | 172 50 | |
| | <u>\$ 2,404 17</u> | |
| Fixed: | | |
| Capital invested as of July 1, 1923 | \$25,975 37 | |
| Net gain, July 1, 1923 to June 30, 1924 | 1,274 94 | |
| Surplus, June 30, 1924 | 6,601 01 | |
| | <u>33,851 32</u> | |
| | | <u>\$36,255 49</u> |

For summary of receipts and disbursements see the annual report of the treasurer.

F. J. HUBBARD,
Treasurer.

Plainfield, N. J.,
September 1, 1924.

E. & O. E.

Attest:

CORLISS F. RANDOLPH,
President.
ARTHUR L. TITSWORTH,
Recording Secretary.

Plainfield, N. J.,
September 10, 1924.

The report of the Committee on Nominations was received and adopted, and the following were elected as named:

President—Corliss F. Randolph, 76 South Tenth Street, Newark, N. J.
Vice-Presidents—William C. Hubbard, Plainfield, N. J.; Clarence W. Spicer, Plainfield, N. J.; Alexander W. Vars, Plainfield, N. J.
Corresponding Secretary—Willard D. Burdick, Dunellen, N. J.

Recording Secretary—Arthur L. Titsworth, 231 East Sixth Street, Plainfield, N. J.

Assistant Recording Secretary—Asa F' Randolph, Plainfield, N. J.

Treasurer—Frank J. Hubbard, Plainfield, N. J.

Directors—Corliss F. Randolph, Newark, N. J.; William C. Hubbard, Plainfield, N. J.; Clarence W. Spicer, Plainfield, N. J.; Alexander W. Vars, Plainfield, N. J.; Rev. Willard D. Burdick, Dunellen, N. J.; Arthur L. Titsworth, Plainfield, N. J.; Asa F' Randolph, Plainfield, N. J.; Frank J. Hubbard, Plainfield, N. J.; William M. Stillman, Plainfield, N. J.; Henry M. Maxson, Plainfield, N. J.; Rev. Theodore L. Gardiner, Plainfield, N. J.; Orra S. Rogers, Plainfield, N. J.; Esle F. Randolph, Great Kills, Staten Island, N. Y.; Marcus L. Clawson, Plainfield, N. J.; John B. Cottrell, Plainfield, N. J.; Rev. Edwin Shaw, Milton, Wis.; Iseus F. Randolph, Dunellen, N. J.; Jesse G. Burdick, Dunellen, N. J.; Irving A. Hunting, Plainfield, N. J.; Edward E. Whitford, New York City, N. Y.; Otis B. Whitford, Plainfield, N. J.; Rev. Clayton A. Burdick, Westerly, R. I.; Rev. William C. Whitford, Alfred, N. Y.; Henry D. Babcock, Plainfield, N. J.; Rev. Harold R. Crandall, New York City, N. Y.; Frank A. Langworthy, Plainfield, N. J.; LaVerne Bassett, Dunellen, N. J.; Rev. Ahva J. C. Bond, Plainfield, N. J.; Holly W. Maxson, West New York, N. J.; George R. Crandall, Plainfield, N. J.; *Ex-Officio*—Rev. William L. Burdick, Ashaway, R. I.

Vice-Presidents of the Corporation Only—Ira Lee Cottrell, Alfred Station, N. Y.; Arthur E. Main, Alfred, N. Y.; George W. Post, Jr., Chicago, Ill.; Henry N. Jordan, Battle Creek, Mich.; E. Adelbert Witter, Walworth, Wis.; Eli F. Loofboro, Shiloh, N. J.; Frank L. Greene, Alfred, N. Y.; N. Wardner Williams, Pueblo, Colo.; M. Wardner Davis, Salem, W. Va.; Alfred A. Titsworth, New Brunswick, N. J.; Boothe C. Davis, Alfred, N. Y.; J. Alfred Wilson, Dunellen, N. J.; Gerard Velthuysen, Amsterdam, Hol-

land; D. Sherman Burdick, Alfred, N. Y.; Nathan H. F' Randolph, Plainfield, N. J.; Herbert L. Polan, North Loup, Neb.

Respectfully submitted,
ORRA S. ROGERS,
WILLIAM C. HUBBARD,
ASA F' RANDOLPH,
IRVING A. HUNTING,
Committee.

By vote, Orra S. Rogers, William C. Hubbard, Asa F. Randolph, Irving A. Hunting were elected the Committee on Nominations for the year 1925.

Minutes read and approved.

Adjourned.

CORLISS F. RANDOLPH,
President.
ARTHUR L. TITSWORTH,
Recording Secretary.

CRIPPLED BY DEFICITS

The Board of Foreign Missions of the Methodist Episcopal Church closed the year last October with a deficit of two and a half million dollars, and it is now confronted and terrorized with the possibility if not the probability of closing this year with a deficit of three and a half or even four million dollars. That the situation is desperate is freely acknowledged, and the hope and prayer and strenuous effort are to arouse the church to such a realization of the situation that it will rise in its might and remove the burden. If this is not done it is frankly declared that its work of foreign missions must be cut even to the extent of forty per cent. New missionaries ready to sail are being held up, and the whole work of the board is waiting to see what the end may be. But the Methodists are four million strong and have mighty faith and indomitable courage and zeal, and all Christians will hope and pray that such a wave of consecration and giving will lift their board out of this debt as came to our board in its similar hour of desperation. Methodists still have in them the spirit of John Wesley, and deeper and mightier still they have the Spirit of Christ, and they will conquer.—*The Presbyterian Magazine.*

“Say, pop, what is philanthropy?”

“The feeling which we sometimes have when we see some one very badly off that prompts us to ask some one else to relieve the unfortunate one's distress.”

YOUNG PEOPLE'S WORK

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

WHY IS LAW-ENFORCEMENT VITAL TO OUR NATION?

REV. ERLO E. SUTTON

Christian Endeavor Topic for Sabbath Day,
October 25, 1924

DAILY READINGS

Sunday—Weakness of anarchy (Judg. 17: 6)
Monday—To prevent crime (Rom. 13: 1-7)
Tuesday—For social safety (Ps. 122: 1-9)
Wednesday—For social progress (Ps. 125: 1-5)
Thursday—To curb Satan (2 Thess. 2: 1-12)
Friday—To encourage righteousness (Prov. 14: 34)
Sabbath Day—Topic: Why is law-enforcement vital to our nation? (Isa. 1: 16-20)

Men are the builders of nations. Whatever for good or evil America, England, France, Turkey, Spain, Russia, or any nation is today, is just what its citizens have made it. To the citizen's honor or to his shame is the history of these lands.

Moses was the maker of Israel. A million slaves, people of his own blood, groaned beneath the lash of the taskmaster. This child of the Nile, pet of a princess, heard the groans of his people, struck the taskmaster to the ground and fled for his life; but fled to meet and commune with God. It took him forty years to prepare himself for a nation builder, but nations are not born in a day. Having talked with God in the burning bush, his soul was on fire and he went forth to make a nation. In the school of the wilderness he patiently learned with his people self-government and presented to his successor a nation with a God and tabernacle, law and machinery for its administration, and a code of law that was not bettered until Christ's day. It was a God-led man working through men that accomplished this wonder in the earth. More miraculous than plagues and dividing waters, or a pillar and cloud of fire, or daily manna, or sweetened water, was the making in a generation out of a mob of slaves a nation of conquerors, with whom their former oppressors dared not cross arms for centuries.

Thirteen American colonies "are, and of right ought to be, free and independent states"; but who shall lead them to the freedom they demand? On June 15, 1775, the Continental Congress called "the man who had saved the wreck of Braddock's army, to build a nation." He did it. Against foes abroad and foes at home he kept the torch of freedom blazing, and after eight years of war, years that tested his strength of character as few are tested, he received the sword of Cornwallis—the Old World's surrender of the New to itself. Look on the picture, "The Father of His Country," our Washington.

Lincoln preserved the nation and smote the shackles from four million slaves who had lifted their plea to heaven for the God-given right to the ownership of their own flesh. But the land of Washington and Lincoln is again in peril. The out-lawed liquor traffic is, by its disrespect for law, undermining our government.

All the fine talk of light wine and beer, of moderate drinking, is but the prating of fools and evidence that the devil is still on the job. While thousands each year are marching through moderation to drunkenness and thence to hell, in this and other lands, it is idle to talk of beer, wine, and moderation.

There is danger from the unthinking, unintelligent non-citizens who echo the cry of individual liberty, little realizing the menace of their theory. It is recognized that there has come into our great nation, during the past few years, an increased spirit of lawlessness, partly due to our alien population, people who have no real knowledge of our laws. Unfortunately, however, we are in peril not alone from ignorant non-citizens, but in far greater peril from willfully selfish citizens who have done nothing to stem the tide of lawlessness, but have by word and attitude encouraged it. There is a Bolshevism on the part of powerful interests which propose to obey only the laws that appeal to them or protect their interests.

Since the beginning of human history there has always been what Isaiah called "the saving remnant," fighting against the evils of their nation. This "saving remnant" has usually emerged victorious, but not in a day or through any political party,

but through ideas and ideals. The battle today is a battle of Ideas and Ideals against Interests. Ideas and Ideals will win, but there must be Isaiahs and Godly people, strong Christian leadership, and a praying, voting Church.

It is vital that America enforce her laws that she may live. Disregard for the Eighteenth Amendment and the laws to enforce it, breeds contempt for all law. Contempt for law leads to national decay and death. America must enforce her prohibition laws for the sake of the nations looking to her for leadership.

To have our laws enforced men must be elected to office who want them enforced; and to secure such men, citizens who believe in America must go to the polls and vote on election day. Endeavorers and Christian voters, cast your ballot for law-enforcement and clean government.

Milton Junction, Wis.,
September 12, 1924.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

We can help law-enforcement by respecting and obeying our laws. Respect for law is the first essential, for if we do not have it, then we will not obey our laws. We must prove this to be true by our example. In other words, practice what we preach. Thousands of foreigners are coming to our shores every year, and we allow them to become citizens of our country. Many of them become naturalized without any knowledge of our laws. Can we expect to prevent crime when such a condition exists? We must teach them our laws and show them by our example that these laws must be respected and obeyed. Another way in which we can help law-enforcement is by helping to place men in public offices who will enforce the laws—men who are not working for money, but who are working for the welfare of the people they represent. Christian endeavorers, what is our duty?

Battle Creek, Mich.

INTERMEDIATE CHRISTIAN ENDEAVOR TOPIC FOR SABBATH DAY, OCTOBER 25, 1924

How can we uphold law and order?
Rom. 13: 1-8.

JUNIOR WORK

ELISABETH KENYON
Junior Christian Endeavor Superintendent

Draw a picture of a spider's web on the blackboard to illustrate the topic on cigarettes. A spider's web is very wonderful and pretty to look at. But let us stop and think what it is for—to ensnare and capture other insects. A thoughtless fly comes along and is soon entangled in the web. Here it stays to die a slow, lingering death, with no way of escape. Cigarettes and tobacco may be highly advertised with glowing colors, and people may tell us how much we will enjoy them; but beware—they are just a spider's web waiting to catch us. Tobacco and cigarettes harm the body and we soon become slaves to them, but God will keep us from the "snare lying in wait to destroy" if we will but ask him. Let us "watch and pray that we enter not into temptation."

Impress on the junior's mind the physical as well as the spiritual harm of using cigarettes or tobacco in any form.

Canonchet, R. I.

YOUNG PEOPLE AT CONFERENCE

(Concluded)

Shall we omit the meeting on Sabbath day for the present? Sunday afternoon brought to the young people a program arranged in the form of an ideal Executive Committee meeting, which was in charge of Lester Osborn. The "Big Four" plan of committee work by Paul C. Brown, Pacific coast secretary of the United Society of Christian Endeavor, was discussed. The main principle of this plan is that all committee work is arranged under four departments: lookout, social, missionary, and prayermeeting; and each member is given a definite part of the work to do.

A few essentials for successful Christian Endeavor work which were brought out in the meetings are:

1. Every committee meeting should begin with prayer.
2. The secretary of a society should keep all records very neatly and accurately.
3. Reports from each society should be sent to the Young People's Board once a month.
4. A personal worker's class is an essential in Christian Endeavor work.

The young people had an exhibit room during Conference which was filled with exhibits sent from various societies. These were extremely interesting. Posters, hand-work, and pictures told at a glance what each society had been doing.

Now to return to the meetings Sabbath day. In the afternoon the Senior Christian Endeavor met in the main auditorium to discuss the topic, "My Decisions." After singing two or three hymns, George Thorn-gate led the meeting, and talked with us concerning his decision and life work. Others in the audience were given opportunity to tell of their decisions, and it was truly inspiring to hear the messages coming from the hearts of so many young people and older people as well. The most impressive part of the service followed, when Rev. Eugene Davis came to the platform and took charge of the remainder of the service. Rev. Loyal F. Hurley had expected to lead this part of the service but because of ill-health he did not feel able to do so. Mr. Davis then called to the plat-form all those who had given their lives for full time service. He then mentioned that part time service was just as impor-tant, and wanted all young people who were devoting their lives to part time service to come forward. Such fine groups of young people! Then in the stillness and quietness of the meeting, more young people came forward to join whichever group they chose. More had made their decision! "Be still and know that I am God." We knew that he was with us, and would go with us and help and guide us to the end.

The young people's service in the eve-ning drew the interest and attention of all people. During the first part of the serv-ice, banners were presented and awards made to various societies, followed by the president's address, which was a talk that inspired in us a desire for higher things. "Thy Will Be Done" was the general theme for the evening, and this theme was car-ried out in the six talks which followed.

"Thy Will Be Done":

- With My Strength—Milton Davis
- With My Devotion—Lloyd Seager
- With My Loyalty—Gladys Hulett
- With My Plans—E. Wayne Vincent
- With My Pleasures—Duane Ogden
- With My Time—Bertrice Baxter

As a climax, the pageant, "The Challenge of the Cross," was presented. The Cross challenged all of us that night, and it con-tinues to challenge the world. Shall we accept or reject it? Oh, dear, young people, may we be true to the highest aims and ideals possible, and accept that challenge to live for humanity and Christ.

Verona, Wis.

(Copies of the leaflets describing the "Big Four Plan" of Christian Endeavor organi-zation have been sent to each society. If you did not receive yours, write to Mrs. Frances F. Babcock, R. 5, Box 124, Battle Creek, Mich., and she will send you one. —R. C. B.)

MEETING OF YOUNG PEOPLE'S BOARD

The Young People's Board met in reg-ular session on August 7, 1924.

The president called the meeting to order. Miss Oma Pierce offered prayer.

Members present: Doctor Johanson, Mrs. Frances Babcock, Aden Clarke, L. E. Bab-cock, E. H. Clarke, I. O. Tappan, Mrs. Frances Babcock, Mrs. Ruby Babcock.

Visitors present: Miss Oma Pierce, Miss Bertrice Baxter, Mr. Maltby.

The treasurer's report was received and discussed.

Bills were allowed as follows:

| | |
|---------------------------|----------------|
| Felt, tacks, etc. | \$ 1 50 |
| Felt and banners | 12 35 |
| Printing reports | 10 00 |
| Conference expenses | 60 00 |
| Total | \$83 85 |

The report of the corresponding secre-tary was read and ordered filed. It follows:

REPORT OF CORRESPONDING SECRETARY, AUGUST 7, 1924

Number of letters written 75

Correspondence has been received from: Miss Fucia F. Randolph, Hurley Warren, Merton Sayre, Rev. A. L. Davis, Miss Alice Baker, Miss Bertrice Baxter, Miss Julia Methrell, Miss Elrene Crandall, Mrs. Edna Sanford, Miss Harriett Belland, R. A. Walker, Miss Flora Cran-dall, Rev. J. F. Hatton, James Waite, Miss Irene Langworthy, E. P. Gates, Miss Helen Clarke, Milton Davis, Miss Elisabeth Kenyon, Lloyd Seager, Miss Margaret Babcock, Miss Hazel Langworthy, Rev. H. C. Van Horn.

Yearly reports have been received from: Ash-away, Rockville, Waterford, Westerly, Dunellen, Shiloh, Marlboro, New York City, Adams Cen-ter, Verona, Alfred, Little Genesee, Hebron, In-dependence, Riverside, Salem, Lost Creek, Mid-

dle Island, Berea, Hammond, Fouke, North Loup, Nortonville, Garwin, Welton, New Auburn, Exe-land, Albion, Milton, Milton Junction, Jackson Center, Detroit, Battle Creek.

The following is the final report of societies in the RECORDER Reading Contest.

| Society | Total points | Av. per mem. |
|----------------------|--------------|--------------|
| New York City | 16,390 | 1639 |
| Westerly | 31,372 | 1080 |
| Ashaway | 20,482 | 819 |
| Nortonville | 21,132 | 729 |
| Exeland | 7,086 | 709 |
| Adams Center | 13,879 | 645 |
| Milton | 27,011 | 600 |
| Waterford | 4,154 | 593 |
| Little Genesee | 10,573 | 423 |
| Riverside | 5,584 | 399 |
| Rockville | 5,817 | 388 |
| Welton | 8,047 | 349 |
| Detroit | 2,680 | 167 |
| New Auburn | 1,865 | 155 |
| Dunellen | 3,134 | 125 |

Little Genesee secured most subscriptions and renewals.

Thirteen other societies entered the contest but did not send in final figures.

Individuals in the contest with 3,000 points or over were:

| | |
|----------------------------|--------|
| James Waite | 11,982 |
| Elizabeth Cundall | 8,732 |
| Frances F. Babcock | 7,383 |
| Elisabeth Kenyon | 7,039 |
| Hazel Langworthy | 5,725 |
| Evelyn Ring | 5,589 |
| Ruth Stephan | 4,663 |
| Betty Whitford | 3,198 |
| Virginia F. Randolph | 3,059 |
| Harriett Belland | 4,207 |
| Emily Barber | 4,100 |
| Rosa Stephan | 3,878 |
| Ruth Stephan | 3,878 |
| Mrs. H. R. Crandall | 3,850 |
| Margaret Davis | 3,842 |
| Ruth Randolph | 3,759 |
| Elsie Jordan | 3,332 |

FRANCES FERRILL BABCOCK,
Corresponding Secretary.

Reading of the correspondence followed. Reading and discussion of the goals for the year 1924-25.

Voted that a committee be appointed to consider the goals as they are received and prepare them for presentation at Confer-ence.

Mrs. Frances Babcock and Mrs. Ruby Babcock were appointed.

The committee which was delegated to secure new banners gave their report and showed the banners.

The results of the RECORDER Reading Contest were given and the problem of con-serving the subscriptions thus gained, was discussed.

The report of the Nominating Committee was made and received.

Remarks were made by Miss Bertrice Baxter, Miss Oma Pierce and Mr. Maltby. Adjournment.

Respectfully submitted,

MRS. RUBY BABCOCK,

Secretary pro tem.

Battle Creek, Mich., August 7, 1924.

THE SOUTHEASTERN ASSOCIATION

REV. WILLARD D. BURDICK

The Southeastern Association met in an-nual session at Salem, W. Va., September 4-7, 1924, at 7.30 o'clock p. m.

The moderator, Jennings Randolph, ex-tended a cordial welcome to the delegates and visitors, and spoke of some of the prob-lems before us as a people.

The sermon of the evening was by Ellis R. Lewis, pastor of the Stonefort, Ill., Church, and delegate from the Northwest-ern Association. Speaking from the words found in John 16:33, he magnified the peace that is found in Jesus Christ, who overcame the world.

After the sermon the delegate from the Eastern Association, Rev. Willard D. Bur-dick, read the corresponding letter from the association and spoke of the religious in-terests of the churches in the association. After this, Pastor Ellis Lewis read the cor-responding letter from the Northwestern Association.

On Friday, Rev. G. D. Hargis, joint del-egate from the Western and the Central associations, presented his credentials as delegate.

The Missionary Society was represented at the association by Rev. William L. Bur-dick, corresponding secretary, and the Sab-bath Tract Society by Rev. Willard D. Bur-dick, corresponding secretary.

The Tract Society hour on Friday fore-noon was conducted by Secretary Willard D. Burdick. Pastor George B. Shaw spoke concerning the Board of Directors of the Sabbath Tract Society, and its various com-mittees; Mrs. Willard D. Burdick told how tracts are sent out in response to requests for information and literature; and the leader spoke of promising interests in the home land and in Jamaica and Trinidad.

The morning service was concluded with

an earnest and inspiring sermon by Pastor G. H. F. Randolph, of New Milton, W. Va.

Friday afternoon was given to the consideration of our missionary interests on the home field. Secretary William L. Burdick had charge of the services, and he called on several pastors to assist him. Pastor Ellis Lewis gave a stirring address on missionary work, Pastor H. C. Van Horn told of missionary work in the Southeastern Association, Pastor Willard D. Burdick of interests in the Eastern, and Pastor G. D. Hargis of the work in the Western Association. Secretary William L. Burdick fittingly closed the program of the afternoon by speaking of the Missionary Society and its work, with special reference to our missionary interests in the United States.

At the Friday night service Rev. G. D. Hargis preached from John 15: 14, taking as his subject, "Cultivating a Conscience." In the testimony meeting that followed under the leadership of Rev. H. C. Van Horn, more than fifty persons spoke.

On Sabbath morning Rev. Willard D. Burdick preached, using as text the words, "Where art thou?" in Gen. 3:9. Theme: "Finding Ourselves by the Process of Elimination."

In the afternoon Secretary William L. Burdick spoke on "World-wide Evangelization," with particular reference to our work in foreign lands. A large audience gave close attention to this stirring address.

Miss Maybelle Sutton had charge of the young people's program on Sabbath afternoon. Under the general topic, "What Our Work as Young People Shall Be," Ernest Sutton spoke on the subject, "Young People in the World's Work"; Rev. G. D. Hargis, "Our Young People and the Future of the Denomination"; and Hurley Warren on "Thy will be done"—with our strength, minds, time, money, and plans.

On the evening after the Sabbath the ladies of the Salem Church gave the pageant, "The Light Hath Shined," composed by Mrs. Theodore J. Van Horn. Mrs. M. Wardner Davis directed the pageant. Mrs. Edward Davis represented the "Spirit of Missions."

Following an interesting business meeting on Sunday morning, Secretary William L. Burdick, by request, told of the different workers on our mission fields.

Sunday afternoon was mainly given to the consideration of the educational interests of Salem College, Dean M. H. Van Horn presiding. The subject, "Our Educational Program," was spoken upon as follows:

"As the Board of Directors See It"—President Charles A. F. Randolph.

"As the Children See It"—Sanford Randolph.

"As the Mothers See It"—Mrs. Thurman Brissey.

"As the Young People See It"—Creta Randolph.

"As the Solicitors See It"—Orville D. Bond.

"What Are We Going to Do About it?"—President S. O. Bond.

At the service on Sunday night Rev. G. D. Hargis brought a present-day message from Ezekiel's commission as watchman, as recorded in Ezekiel 3: 17-21. After the sermon, Pastor Shaw led a brief "closing service" in which several delegates and visitors spoke.

At the business meetings encouraging reports were given from the churches of the association, and from the Ladies' Aid societies at Salem and Lost Creek.

Inasmuch as the constitution of the association has not been printed in the *Minutes* for many years, a committee was appointed on Friday to revise the constitution. The committee reported on Sunday, and several changes were made in the constitution.

As the General Conference is to be held with the Salem Church next August, it was left with the Executive Committee of the association to decide whether or not there shall be a session of the association in 1925.

The next session of the association is to be held with the Middle Island Church. The moderator for the next session is Roy F. Randolph, New Milton, W. Va.

On Sunday morning a score or so of young people (and a few older ones) climbed Childer's Hill for a young people's fellowship breakfast. While the bacon and eggs were frying for the sandwiches, we warmed ourselves and visited. Then came the *eats*, followed by a series of talks on "Our Responsibility"—to our homes, schools, churches, denomination, nation, and the world.

(Continued on page 440)

CHILDREN'S PAGE

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

CIGARETTE POISON

ELISABETH KENYON
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
October 25, 1924

DAILY READINGS

Sunday—A poisoned mind (Acts 8: 18-24)
Monday—Sick because of sin (John 5: 14)
Tuesday—Pure, like Jesus (1 John 3: 3)
Wednesday—The cigarette habit (Rom. 6: 12)
Thursday—Our bodies for Christ (Phil. 1: 20)
Friday—Saved from cravings (Eph. 2: 3-5)
Sabbath Day—How cigarettes poison mind and body (1 Cor. 6: 19, 20)

Away in a beautiful wood, where the wild flowers and mosses grew, was a graceful little tree. It lifted its head very proudly and nodded to the trees about it, as much as to say, "I am not quite as large as you are yet, but wait, and see what I will be!"

One day, as the leaves of the little tree were rustling and dancing in an unusually happy manner, they spied a tiny vine growing in the moss at its feet. The vine had a cluster of soft, delicate green leaves, and slender tendrils, that seemed reaching out for something to cling to. It looked so frail and lonely that the little tree was moved with compassion. The nodding leaves said one to another, "Poor little vine, it seems as though a gust of wind might break it." Then they whispered to the vine, which leaned so near to listen that its delicate leaves kissed the little tree, and a clinging tendril touched its smooth bark. Pretty soon a winning voice said, "Little tree, may I not cling to you? I will make you beautiful with my green leaves and winding stem. Besides, if I am left to grow alone, I shall be trampled under foot." Now the little tree was charmed with what the vine said, and thought it would be splendid to have such a slender, graceful vine growing about it. So it stood straight and strong for the vine to cling to, and its leaves rustled a welcome.

But alas! the vine had death in its grip. The tiny plant that seemed so helpless, soon

grew strong and crushed the life out of the little tree. In a few years the vine was growing luxuriantly over the dead stump which had once been a graceful, living tree.—*Junior Topics Outlined by Ella N. Wood.*

This, juniors, ought to teach us a lesson about cigarettes. What the vine did to the tree, cigarettes will do to our bodies. Cigarettes contain a very deadly poison, they hurt your body and brain, and waste your money.

Our scripture lesson today tells us that our bodies are temples of God and that God wants to live in all our hearts. We don't want God's house to be filled with the poisons from cigarettes, do we?

COME, LITTLE LEAVES

"Come, little leaves," said the wind one day,
"Come over the meadows with me and play;
Put on your dresses of red and gold,
For summer is gone and the days grow cold."

Soon as the leaves heard the wind's loud call,
Down they came fluttering, one and all;
Over the brown fields they danced and flew,
Singing the sweet little song they knew.

"Cricket, goodbye, we've been friends so long;
Little brook, sing us your farewell song;
Say you are sorry to see us go;
Ah, you will miss us, right well we know.

"Dear little lambs, in your fleecy fold,
Mother will keep you from harm and cold;
Fondly we watched you in vale and glade;
Say, will you dream of our loving shade?"

Dancing and whirling the little leaves went,
Winter had called them and they were content;
Soon, fast asleep in their earthly beds,
The snow laid a coverlet over their heads.

—George Cooper.

THE WISH OF THE MAPLE LEAF

"Flutter, flutter, flutter," went the Maple Leaf as he tugged restlessly at his stem.

"Patience, patience," murmured Mother Maple, holding tightly to his hand. "You must stay with me a little longer."

"But I have been here so long," muttered Maple Leaf rebelliously, "ever since the first violets bloomed under the edge of that big mossy log. I want to have a little fun before the cold, cold winter comes."

Mother Maple shook her regal head. "Life isn't to have fun with altogether," she reminded him.

"I know," Maple Leaf said, "I want to

do some good, to make some one happy too. And how can I make anyone happy when I am fast to a tree?"

"What can you do to make some one happy?" asked Mother Maple, tenderly patting his hand.

Little Maple Leaf looked down. Under the tree a little party of nutters was passing. One little girl had curly yellow hair, and her hat was very plain, while the second little maid had a hat covered with flowers. The flowers were faded and the straw was bleached so that it would not do even for school any more; but how was Maple Leaf to know that? He only felt very sorry for the yellow-haired little girl with nothing upon her hat but a narrow blue ribbon.

"I wish I could help trim that little girl's hat," Maple Leaf said. "I am so pretty and red that I am sure I would make it look quite fine. Do let me go down now."

Mother Maple sighed and shook her head. "Stay with me just a little longer little Maple Leaf," she pleaded. "See, the girls have gone. If they come back this way, you may go down."

Maple Leaf was wild with excitement all afternoon, and when his keen little ears heard the nutting party returning he tugged at his mother's hand again. "Now!" he whispered. "Now!"

Mother Maple kissed him. Then, turning her face the other way, she let go of his hand and he went floating down to alight upon the brim of the little girl's hat. How the others laughed when they saw it, and the little golden-haired girl took him tenderly into her hand.

"I am going to take you home and keep you," she said. "I believe you want to come with me."

Maple Leaf smiled. "Now I am making some one happy," he said. "It is very good to be a little red maple leaf."—*Faye N. Merriman, in "Our Little Ones."*

MY GRANDMA USED TO SAY

"Young folks think old folks do not know much; and old folks *know* that young folks do not know much."

Ask your grandma what she thinks my grandma meant.

H. C. V. H.

FOLKS FROM MAINE

The governor of Maine was at the school and was telling the pupils what the people of different states were called.

"Now," he said, "the people from Indiana are called 'Hoosiers'; the people from North Carolina 'Tar Heels'; the people from Michigan we know as 'Michiganders.' Now, what little boy or girl can tell me what the people of Maine are called?"

"I know," said a little girl.

"Well, what are we called?" asked the governor.

"Mainiacs."

(Continued from page 438)

Dinners and suppers were served at the church by the ladies of Salem. The meals were served cafeteria plan, and were free. On Sabbath day and Sunday the dining room tables were soon filled, and then the people went out and ate upon the church lawn.

WE NOTICED

That Jennings Randolph presided with ease and ability.

That the people were much interested in the accounts of our denominational work.

That the Salem Ladies' Aid society had given much thought, labor, and money to prepare the church property for the coming of the association, and that they served the meals during the meetings with skill and dispatch, and to the satisfaction of the hungry people.

That many went to see Pastor Shaw's dahlias.

That the splendid service that Salem College has been doing was evident everywhere—at the fellowship breakfast; at the business meetings, and talks and addresses of the association; and in the much enjoyed visits.

I think that we all agreed with the words of one of the speakers in the educational hour, "There have been days when Salem could have done without a college, but not so today."

All of the churches of the Southeastern Association are to have pastors this year, and they are hopeful that spiritual blessings will be realized, and that interest in the affairs of the kingdom of God shall be increased in coming days.

OUR WEEKLY SERMON

"BUSINESS"

REV. A. CLYDE EHRET

(Preached at Alfred, September 13, 1924)

Text—Romans 12: 11. Not slothful in business. (Authorized Version).

If we take the word "business" in this text in the sense of trade or occupation, we may make the text a starting-point for a consideration of the relation between business and religion. The question is often asked, and let us ask it: Is it possible to be a Christian in business? Without answering it in the affirmative as we could easily do, let us answer it by answering the following questions:

- I. What is business?
- II. What hinders one from being a Christian in business?
- III. What helps one to be a Christian in business?

I. WHAT IS BUSINESS?

The word "business" has come to mean much in our daily speech. Its meaning can not easily be expressed in one word like "home" or "neighbor," or "education"; it means a vast department of human activities in which all the movements of labor and commerce are included. It stands for a far-reaching estate. It has been organized and controlled by those nations which have been the leaders in the modern political world. And it has been said that business more than all other secular agencies has blessed the human race. It has led the van in the triumphal progress of Christian civilization. It has opened up continents, peopled deserts, and whitened solitary seas with the sails of commerce.

Thus the word "business" has come to have a definite and noble meaning. It stands for a mighty commonwealth wherein men and nations are intimately related to each other. It has its own laws enacted by the supreme Law-giver, which senates and representatives do not need to enact and can not set aside. It enforces these laws by the swift and unerring awards of success or failure. It

has its own leaders, and sets one up, and pulls another down according as each obeys or disobeys its commands. Kings and cabinets are obedient to its behests. Armies are now little more than its auxiliaries. Our men in authority, like the president, dare to interfere for the interest of an oil company in Mexico, or a rubber company in Brazil, or a fishing company in Siberia. An English expeditionary army sets out from Calcutta, marches to Mandalay, dethrones that mad and foolish king, and sees to it that the injured lumber company shall cut their logs of teak on the mountains of Burma in security and peace. The success or failure of campaigns, of diplomacy, of statesmanship is registered instantly, in all the world's markets, in the rise or fall of prices, in the establishment or impairment of business confidence. And so it has come to pass that almost all the practical concerns of the world have fallen under the influence of its potent mastery, and yield to the demands and movements of business.

When we go behind these general considerations, we find that this great commonwealth rests on God's enactments. He commanded man to replenish the earth and subdue it. So business means the appropriation and subjection of the world by man to himself. Beginning with agriculture, which is business in its simplest form, and rising through all grades of industrial and commercial activity, whatsoever subdues the external world to man's will and appropriates its power, its beauty, its usefulness, is business, and whoso worthily engages in it, is helping to carry out God's design, and is so far engaged in his service. To conquer the earth and force the wild and stony fields to bring forth bread to gladden the heart of man; to level useless hills, and say to obstructive mountains, "Be ye removed from the path of progress"; to summon the lightning to be his messenger; to bring all earth into subjection to human will and human intelligence—this is man's earthly calling; and history is but the progressive accomplishment of it. Therefore it is to be said and insisted on that the worthy business of every day life is a department of genuine Christian culture that ought to be pursued with high aims and lofty motives, not only for what

it enables man to do, but chiefly for what it enables man to be in the exercise of his kingly function and in the development of his kingly character.

There are three aspects in which business should be considered by the followers of Christ.

1. *It is a means of earning a livelihood.* In other words it is a way of making money. If we properly consider it, we shall see that money, honestly earned, represents so much good done in the world. You produce what the world wants and you get paid for it by those who want it. And, in that, you have done a positive good, and your profit has a moral value in it, as representing a want supplied and a fellow man advantaged. Thus the farmer who does his best with his fields is doing a duty not only to himself, but to his fellow men and his God; for his fellow men need his corn, and God desires his services in feeding his children. The manufacturer in his mill, the merchant on the exchange, the trader in his shop may all feel the same—that the great Master needs them, because the Master's world needs them, and that diligence in their several callings is not only necessary in order to earn their daily bread, but that honor and religion call upon them to lose no time and dissipate no faculty and squander no power.

2. Not only is it a means of earning a living, *but it is a debt to society.* It is an equivalent which we must pay to society for our share of its advantages. Every man gets his share of the privileges of society: he gets his food three times a day, he gets his clothes and he gets some kind of lodging to defend him from the winds and the weather. Many of these advantages society has to bring for him from afar. His tea is brought from China; his rubber from South America; his sugar from Cuba. Now for these advantages which society confers on the individual, she demands in return his day's work. If she is well satisfied with it, she may give him finer clothes, finer food, finer lodging, and even add delightful extras—such as a good house, wife and children, desirable friends, books, pictures, travel. But the principle is the same all through—that you must give your day's work for your share of socie-

ty's advantages. Some speculators in our day hold that man has a natural right to these things. When a child is born they maintain, it has a right to be fed, to be clothed, to be housed. Well perhaps a child has, but when he becomes an able bodied man he has not, unless he is ready to work for them; for somebody must work. For it is the law of the Bible and the law of common sense that if any man do not work neither shall he eat.

It is necessary that we should be fed and clothed. Or we may put it in another way, God wants us to be fed and clothed. He, therefore, who helps to feed and cloth us by his skill, his labor, or his enterprise, is not only a public benefactor, but a doer of God's will. And if he is successful, his profit is not only an honorable profit, well earned and richly deserved, but it is, in a sense, God's blessing on him as a faithful servant. He may never have thought of God from beginning to end; but what he has done is in full accord with the divine mind and plan. The man who spends his working days in making bread, or in laying one brick upon another, or in paving streets, is doing part of the world's needed work, and is offering daily divine service; for God wants men fed, and houses built, and streets made; and thus the humblest toiler—at forge or loom, in the shop or in the street—may lift up his head and say, "I also am a servant of the great Master—a subject of the universal Lord and King."

The business of every Christian in this world is not to serve himself only, but to serve his generation and his God. In every other calling he is bound to do that; and, in proportion as his Christian motives animate him, he actually does it. Why not in trade and commerce? Work is dignified to all workers, only when we feel that what we are doing has some worth or value to society besides the pay it brings to the worker. Is business any fair exception to that rule? Does the merchant serve no public advantage? Is his not a ministry by which the world benefits? Most assuredly it is. The banker, the trader, the farmer, the manufacturer, are useful because they facilitate production itself or else they assist those great carrying agencies by which earth's productions become available to all the

earth's scattered populations. You cannot justify the existence of any human industry except on the ground of its usefulness. Then let us ask: Is it not a nobler and more Christian spirit which keeps the utility of one's work in view and feels himself to be the minister of the needs of society than is the sordid temper which is thinking of nothing but of his pay? A trader's gain is his wage, and his moral right to it rests ultimately on the fact that he is a useful member of society, that he ministers in a way of his own to the common weal.

3. In addition to a means of earning a living, and a debt to society, *business is a discipline of character.* If right and wisely conducted, there is no better discipline for the formation of character than business. It teaches in its own way the peculiar value of the regard for others' interests, of spotless integrity, or unimpeachable righteousness; and the busy activities of life, considered in themselves, are good and not evil. They are a part of God's great work, and are as much his appointment as the services of praise and prayer. We all need to be reminded of the sacredness of a worthwhile every day life. God's kingdom includes more than the services of the Church. It is just as holy a thing to work as it is to pray; and the distribution of commerce, the helpfulness of trade, the feeding and shelter of those belonging to us, and all the ministries in which a high minded business man engages are just as truly a part of God's service, if men could see and feel them to be so, as is the function of the preacher. But, then, as Paul never failed to teach, these things are a means, not an end; their value lies not in themselves, but in the discipline, the character, the power which they give to higher things.

God intended business life to be a school of *energy.* He has started us in the world giving us a certain amount of raw material, out of which we are to hew our own characters. Every faculty needs to be reset, sharpened. And when a man for ten or fifteen, or twenty, or thirty years, has been going through business activities, his energy can scale any height, can sound any depth. Now God has not spent all his education on us for

the purpose of making us more successful worldlings: he has put us in his school to develop our energy for his cause and kingdom. There is enough unemployed and unused talent in the churches and world today to reform all empires and all kingdoms and all peoples.

God intended business life to be a school of *knowledge.* Merchants do not study many books or lexicons, yet through the force of circumstances they become intelligent on questions of politics, and finance, and geography, and ethics. Business is a hard school-mistress. If her pupils will not learn in any other way, with unmerciful hand she smites them with relentless loss. Expensive schooling; but it is worth it. Traders in grain must know about foreign harvests. Traders in fruit must know about the prospects of tropical production. Owners of ships come to know about winds and shoals and navigation. And so every bale of cotton, and every raisin cask, and every tea box, and every cluster of bananas, becomes literature to our business men. Now what is the use of all this intelligence unless they give it to Christ? Does God give us these opportunities of brightening the intellect and of increasing our knowledge merely to get larger treasures and greater business? Can it be that we have been learning about foreign lands and people that dwell under other skies, and yet have no missionary spirit?

God intended business life to be to us a school of *patience.* How many little things there are in one day's engagements to disquiet us! Men will break their engagements. Collecting agents will come back empty handed. Tricksters in business will play upon what they call the "hard times," who even in good times will never pay. Goods are placed on the wrong shelf. Cash books and money drawers are in a quarrel that is hard to settle. Goods ordered for a special emergency fail to come, or they are damaged on the way. People who intend no harm go about shopping, unrolling goods they do not intend to buy, or they try to break the dozen or the set. Men are obliged to take other people's notes. Counterfeit bills are in the drawer. There are more bad debts. There comes

another ridiculous panic. How many have gone down under the pressure, and have become choleric or sour, but other men have found in all this a school of patience. They were like rocks, more serviceable for the blasting. There was a time when they had to choke down their wrath. There was a time when they had to bite their lips. There was a time when they thought of stinging retort they would like to utter. But now they have conquered their impatience. They have kind words for sarcastic flings. They have a polite behavior for discourteous customers. They have forbearance for unfortunate debtors. How are we going to get the grace of patience? Let us pray to God that through the exasperations of everyday life we may hear a voice saying to us, "Let patience have her perfect work."

God also intended business life to be a school of *integrity*. It may be rare to find a man who from his heart can say, "I never cheated in trade. I never overestimated the value of goods when I was selling them. I never covered up a defect in a fabric. I never played upon the ignorance of a customer, and in all my estate there is not one dishonest dollar! But there are some who can say it. They never let their integrity bow or cringe to present advantage. There were times when they could have robbed a partner, when they could have hidden the funds of a bank, when they could have sprung a snap judgment, when they could have borrowed any amount, when they could have made a false assignment, when they could have ruined a neighbor for the purpose of picking up some of the fragments; but they never took one step in that pathway.

Judaism in its highest and ripest expression was still haunted by the feeling that between the services of the Lord and the practices of business there was some irreconcilable contradiction. In that beautiful book of Ecclesiasticus, where the old faith most clearly approaches the new, we read:

"A merchant shall hardly keep himself from wrong doing,
And a huckster shall not be acquitted of sin.
Many have sinned for a thing indifferent;
And he that seeketh to multiply gain will turn his eye away.

A nail will stick between the joinings of stones;
And sin will thrust itself between buying and selling."

It is a new tone that is struck in the New Testament, where business, the buying and selling, the work by which the daily bread is earned, is enjoined as the means of realizing the kingdom of heaven. No New Testament writer would think of saying that the ordinary operations of life are a hindrance to religion. The point of view is entirely changed. The Christian is to go into the world and engage in its duties for the express purpose of bringing all its activities under the dominion of Christ, or, rather, of letting the will of Christ operate freely in the shaping and conduct of the world's affairs.

A business man, not being well, came to his doctor. The doctor told him he had a bad heart. He said, "at any time you may die suddenly, or you may live for years." The man was at first greatly shocked and said, "Shall I give up business?" The doctor said, "No, you will die the sooner, probably, for that. Go on, but don't hurry and don't worry." This man went to the place of his business and called together the heads of the departments and told them what the doctor had said to him. "Now," he said, "I shall come to business, but I can't be everywhere, and I want you to understand that this business is to be conducted with the understanding and the expectation that Jesus Christ may come to the master at any minute, and when he comes I don't want him to find anything in this firm we would not like him to see."

Yes, business is that vast department of human activities in which all the movements of labor and commerce are included. It is for the purpose of earning a livelihood; it is a debt to society; it is a discipline of character; it is a school of energy, a school of knowledge, a school of patience, a school of integrity. If it is conducted in this high and noble way, one must use all the best methods at his command and avoid the hindrances.

II. WHAT ARE THE HINDRANCES

They are partly theoretical and partly practical. They arise partly from the laws of trade involving competition and

opening the doors to selfishness, and partly from the actual prevalence of evil ways and the difficulty of making a stand against them.

1. *Selfishness*. A business man is peculiarly liable to a special form of selfishness. It is not the selfishness of ease or self indulgence; it is the selfishness of gain, of profit, of personal advantage. Profit, of course, is the very essence of success in business. It is the measure of success, and there could not long continue to be business without it. But with the eager business man the making of profit is apt to become an absorbing passion for its own sake. His ordinary relations with men are apt to be more or less controlled by it. He is in danger of carrying it into his social life, of valuing men and politics and principles according to the advantage that may accrue to him from his connection with them. Such a man soon begins to make his association pay, and his friendships and his politics, and everything that he is, and has, and does. And if he is successful a certain selfish pride establishes itself in his heart. We all know this ignoble type of character. And then, close to the heels of this selfish pride comes avarice—that amazing and monstrous passion of the soul which loves money for its own sake, which grows on what it feeds on, which can never be appeased, which never has enough.

S. D. Gordon in his book, *The Crowded Inn*, records the following:

"One day a keen business man in one of our cities said to another, 'I can take a certain bit of business away from you.' It was a profitable series of transactions, which the man addressed had been carefully nursing and building up for years. In the cut-throat competition so familiar in business, the other man could bring powerful influences to bear that would result in this business matter being transferred with all its profits to his own concern. The threatened man realized the power of his business rival, and, desiring to make the best of the situation, proposed that they should divide the business equally between them. And so it was arranged. The second man still conducts the business matters involved, and at the regular periods of settlement hands one-half of the profits over to his

rival. The other man does nothing and receives one half of his neighbor's profits accruing from this particular bit of business. It looks amazingly like the old highway 'stand and deliver' sort of robbery, but conducted in a modern and much more gentlemanly fashion. The law that governs both are the same, the law of force. The Master's follower is to be controlled in all his life by his Master's law of love. The law of love treats the other man as you would want him to treat you."

The Diamond Match Company, of which the president was Edward Stettinius, won golden opinions throughout the country by its heroic action. What it did, as we all know, was this: It gave up its patent for making matches with a non-dangerous material, so that its competitors may use it instead of the deadly white phosphorous. "My great anxiety," said its president, "is to see American labor protected from the ravages of wholly unnecessary and loathsome disease." Quite a contrast from the illustration above.

2. *Worldliness*. Let us thankfully confess that mere selfish avarice is not so rife as it once was. Our modern life is so full of demands on the profit of business that there are not so many miserly men as in time past. But there is another danger that was never more prevalent than now. This may be called the worldliness of business. Men are simply absorbed and engrossed and satisfied with their business pursuits and business interests, and so neglect and forget their religious and eternal interests. If this world were the only world and this life the only life, then it might be wise and worthy in man to devote himself without reserve to the things that belong only to this world and this life. But man is more than an animal to eat and to drink and to be clothed. He is more than a calculating machine to puzzle over life's problems. He is more than a mercenary recruit drafted into the world's great army to fight its battles of progress. His own spirit bears witness to his immortal dignity and destiny. His heart which can not be satisfied here; his reason, which soars above the things of time and sense; his conscience, which bids him look for an eternal retribution on wrong-doing—

his whole nature pleads against the shame and indignity of mere worldliness. And yet with strange inconsistency multitudes of business men make light of the wants of their immortal souls, and go their way engrossed by utter worldliness. On the other hand it is probable that dishonesty, selfishness, worldliness in business is not so common as it is supposed to be. To live and let live, to rejoice in aiding others, to divide, as it were, the benefits of supply and demand, instead of seeking solely one's own interests, is the morality in commerce of which there is today the greatest need and of which there is a growing tendency.

III. WHAT ARE THE HELPS

1. *First, to be a Christian unmistakably.* Whatever may be the difficulties of a Christian life in the world, they need not discourage us. Whatever may be the work to which our Master calls us, he offers us a strength commensurate with our needs. No man who wishes to serve Christ will ever fail for lack of heavenly aid. And it will be no valid excuse for an ungodly life that it is difficult to keep alive the flame of piety in the world, if Christ is ready to supply the fuel.

To all, then, who really wish to lead such a life, let it be said that the first thing to be done, is to devote themselves heartily to God through Christ Jesus. Much as has been said of the infusion of religious principles and motives into our worldly work, there is a preliminary advice of greater importance still; it is that we be religious. Life comes before growth. The soldier must enlist before he can serve. In vain are the directions how to keep the fire always burning on the altar, if it is not first kindled. No religion can be genuine, no goodness can be constant and lasting, that springs not from faith in Jesus Christ as its primary source.

Being a Christian means to be a full man. Some say, I have not time to be a Christian. I have not room, my life is too full and too busy. I must spend too much time thinking of my business. But does it not come to seem to us so strange, so absurd if it were not so melancholy, that a man should say such a thing as this. It is as if the engine had said it had no room for the steam, or the auto for the gasoline, or, as if the tree

had said it had no room for the sap. It is as if man had said he had no room for his soul. It is as if life said it had no time to live, when it is life. It is not something that is added to life, it is life. A man is not living without it. Life is the thing we seek, and man finds it in the fulfillment of his life by Jesus Christ.

Religion consists not alone in doing spiritual or sacred acts, but in doing secular acts from a sacred or spiritual motive. We must have a high conception of the greatness of our occupation. It will add immeasurably to the dignity of a man's life, if he seriously believes that his work has been given him by divine appointment, that it is really his calling. Paul knew that his work came to him from God. But no Christian can live a satisfactory life without a conviction of the same kind. This would be a dreary and ignoble world if only an apostle could say he is doing his work "through the will of God," or if only a minister or missionary could say it. Mechanics, merchants, tradesmen, manufacturers, clerks, doctors, lawyers, artists, teachers, farmers, if we are to live a really Christian life, we must all be sure that whatever work we are doing, it is God's will that we should do it.

We need not believe all that the pessimists say about the condition of success in business. We must not think that the business world is organized in the interests of the devil. We must not think that honest men are sure to fail, and unscrupulous men bound to succeed. That is simply not true. At the same time if we determine to carry Christ's law with us into all the transactions of business, we must be prepared for sacrifice.

If a magistrate or policeman must carry out justice at much personal sacrifice or loss we expect him to do it. If an officer or clergyman is called to harder work and smaller pay, we expect him to undertake it. It may not be compulsory, it may not always be done, but we expect it. We recognize such conduct as right, and the refusal as wrong. Now we ought to regard all forms of business not only as a vocation, but also as a public service, and transfer to it something of the same feeling of honor and obligation that we associate with other public services.

DEATHS

ASHLEY.—Pharozine Amelia Garthwaite was the daughter of Henry and Mercy Crandall Garthwaite, and the widow of John Ashley, who died August 5, 1923. She was born in the town of Victory, N. Y., March 11, 1847, and died at her home in Milton Junction, Wis., early Wednesday morning, September 17, 1924, in the seventy-eighth year of her life.

She was the sixth of a family of nine children, and came when about four years old with her parents to Wisconsin. Two of that family now survive, a brother, Orson C. Garthwaite, of Milton Junction, Wis., and a sister, Mrs. Josephine Garthwaite Saunders, of Cozad, Neb.

Mr. and Mrs. Ashley were married on Christmas eve, December 24, 1865, by Rev. James Rogers, in the Rock River Seventh Day Baptist church building, at the first Christmas service held in that church. They lived all their married life, except two years spent in Iowa, in the near vicinity of that church. After the death of Mr. Ashley she and the son, H. Lewis Ashley, sold the farm and came to Milton Junction. There is one other child, a daughter, Mrs. Hattie Ashley Van Horn, wife of Lee Van Horn, of Milton, Wis., and four grandchildren, Nelson, Arthur, Wesley, and Thelma Van Horn.

When about sixteen or seventeen years old Mrs. Ashley was baptized by Rev. Varnum Hull and joined the Rock River Seventh Day Baptist Church of which she remained a faithful, devoted, and efficient member until the church or-

ganization was disbanded a few years ago. When the church was disbanded letters were given to the remaining members, but Mrs. Ashley's love and loyalty to the church was such that she never presented her letter elsewhere for membership.

She was a member of the J. W. Coakley Woman's Relief Corps of Milton Junction. She was especially gifted in caring for the sick, and freely and gladly gave of her time in this kind of helpful service in the homes of her neighbors. She exemplified in her last illness qualities that were characteristic of all her life—quiet patience, and courage, and a disposition to be content with her place and tasks, giving kindly expression of appreciation for whatever was done in her behalf.

The funeral service was held at the late home on Sabbath afternoon, September 20, 1924, at 2.30 o'clock, and at the Seventh Day Baptist church in Milton Junction at 3.00 o'clock, conducted by Rev. Edwin Shaw, once pastor of the Rock River Church, and by Rev. Erlo E. Sutton, pastor of the Milton Junction Seventh Day Baptist Church. Burial was made in the Milton cemetery, where the Woman's Relief Corps had charge of the service.

E. S.

"The thing that goes the farthest
Toward making life worth while,
That costs the least and does the most,
Is just a pleasant smile;
The smile that bubbles from a heart
That loves its fellow men
Will drive away the cloud of gloom
And coax the sun again;
It's full of worth and goodness, too,
With manly kindness blent—
It's worth a million dollars
And it doesn't cost a cent."

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The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoengsen, Java. Send remittances to the treasurer, S. H. Davis, Westerly, R. I.

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

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Harold R. Crandall, Pastor, 3681 Broadway, New York City.

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

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

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

Minneapolis Seventh Day Baptists meet regularly each Sabbath at 10 a. m., at the homes. Mr. Lloyd Burdick, 4615 Vincent Avenue South, Superintendent of the Sabbath school; Mrs. William A. Saunders, Robinsdale, Phone "Hyland 4220," assistant. Visitors cordially welcomed.

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

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

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

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

THE SABBATH RECORDER

Theodore L. Gardner, D. D., Editor
L. H. North, Business Manager

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Sabbath School. Lesson III.—October 18, 1924

THE PARABLE OF THE SOWER. Mark 4: 1-20.

Golden Text.—"The sower soweth the word." Mark 4: 14.

DAILY READINGS

Oct. 12—Parable of the Sower. Mark 4: 1-9.
Oct. 13—"Unto them in parables." Mark 4: 10-20.
Oct. 14—Sowing and Reaping. Gal. 6: 7-10.
Oct. 15—White unto Harvest. John 4: 31-38.
Oct. 16—The Soul's Harvest. Luke 16: 19-31.
Oct. 17—False Husbandmen. Luke 20: 9-18.
Oct. 18—Fruit and Chaff. Psalm 1.

(For Lesson Notes, see *Helbing Hand*)

Said the robin to the sparrow,

"I should really like to know

Why these anxious human beings

Rush about and worry so?"

Said the sparrow to the robin,

"Friend, I think that it must be

That they have no heavenly Father

Such as cares for you and me."

—M. T. A., in the Baptist.

Can we not trust through the darkness,

When the night seems long and drear?

The morn will break and shadows flee,

For we know that Love is near,

To bring the glad, glad message,

To heal from the sense of pain,

And peace will come to the waiting heart,

Like sunshine after rain.

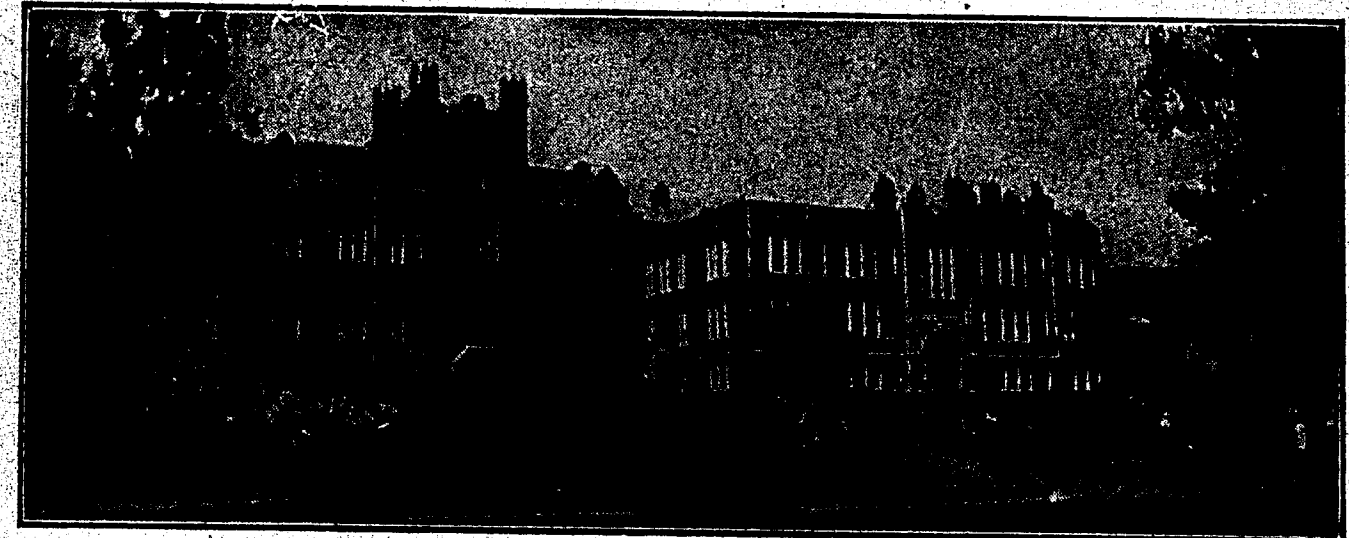
—Annie Adams.

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THOMAS CARLYLE ON EVANGELISM

Historians bear testimony that Christianity has advanced mainly through evangelism. On this point Carlyle says: "How did Christianity rise and spread among men? Was it by institutions or establishments and well-arranged systems of mechanisms? No! It arose in the mystical depths of man's soul, and was spread by the preaching of the Word, by a simple, altogether natural individual effort, and flew like hallowed fire from heart to heart until all were purified and illuminated by it." Present-day life is tied as never before to the mechanisms which man has made for his material comfort and the increase of his power and pleasure. But the Spirit of God does not advance by the aid of mechanisms. Materialism shuts him out. He deals with the heart and spirit of man, not with his machines. The need is great today of such an outpouring of the Spirit of God as shall break over the confines of a mechanical civilization and sweep men into the kingdom of God by the spread of the heart-to-heart fire of which Carlyle wrote.—Western Recorder.

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