Seventh Day Baptist
Annual Simultaneous Every-Member Canvass

OCTOBER 22—(SUNDAY)
The Solicitors Appointed

OCTOBER 28—(SABBATH)
Message on Program
The Solicitors Announced

OCTOBER 29—(SUNDAY)
The Membership Divided Among the Solicitors

NOVEMBER 4—(SABBATH)
Message on Stewardship
The Solicitors Set Apart by Prayer

NOVEMBER 5—(SUNDAY)
The CANVASS
Reports of Solicitors in the Evening

NOVEMBER 12—(SUNDAY)
Final Reports of Solicitors

I am eager that the Church of the Living God should play her part in the fateful hours of our own day. Let her declare the things which have been revealed to her as the unchanging will of God. She knows these things. They are the things for which her Savior died. Let her write them across the skies! Let her proclaim them, not in muffled tones of timidity, but with all the authority which has been given to her of God. She has the light. She has the right. Let her use them. On some appointed day let the believers in Jesus Christ go to their churches, as they went in the early days of the war, and in some simultaneous act of dedication and audible declaration let them proclaim their desire and purpose for a sacred peace, and their belief in the common brotherhood of mankind. Let them incorporate this sacramentum in the usual ordinances of worship. Let it be an act, not merely of priests and ministers, but of the whole congregation. Let them rise in their sanctuaries, standing before God and man, and in some simple form of words let them assert their witness to the ethical ideals of their faith, and their determination to have peace on earth and good-will among men. Let this be done in every Christian Church throughout the world, whether it be Protestant, Roman, or Greek.—Dr. J. H. Jowett.
THE SABBATH RECORDER

"Live and Let Live"—We recently saw a picture of our fellow-men that was drawn from the very best of the human heart and soul. We were not surprised to find that it was a picture of a man who was living for himself and his family. He was seen in his work, attending church, and doing good to others. He was not a stranger to sorrow, but he knew how to make the best of it. He was a man who had been through many trials and had come out the better for them.

In all lives there are joys and sorrows, but my own experience has led me to believe that usually the joys outnumber and outweigh the sorrows. And the life of this man is an exception. True, he has trial, but he has also a compensation.

In the face of these trials, he says: "I am not only equal to them, but I am also strengthened by them." He has learned to live so as to meet them, and to meet them with cheerfulness.

"To a higher plane, to higher thoughts, to higher aspirations."

The Congregationalists report 45,000 conversions and a net gain of 19,046. The Disciples had 75,000 converts, and report a net gain of about 35,000. The Methodist denomination in 1921 gained 92,301. The Northern Baptists report 90,000 baptisms last year. The Presbyterians had 93,259 additions by profession of faith, and 11,195 were restored to membership. The Presbyterian church had a net gain last year of 20,541 members.

The Seventh Day Baptists, according to this report, received 274 members last year.

There is a growing interest in pastoral and personal evangelism throughout the land. That is, the age of the world is reaching the height of the Christian life of America.

A Week of Prayer For Young Men's Christian Association of North America, feeling the need of divine aid in carrying out its high and unselfish purposes in behalf of young men throughout the world, has appealed to Christians of all countries to unite in observing November 12-18 as a week of prayer for young men.

In these verses, the theme of the meeting is spiritual life. Nothing is more needed than the revival of a dawn of the reality of a present God, without whom we can do nothing, and toward advancing his kingdom on earth. And without the spiritual life, nothing is more needed than the revival of a dawn of the reality of a present God, without whom we can do nothing, and toward advancing his kingdom on earth.

The study shows that the prayer meeting habit is not usually formed late in life. The majority of those who are known to this important service of the church today, began in childhood under the influence of their parents. Here is material for profitable observation on the part of fathers and mothers, to whom God has given children to be nurtured and led in ways of true holiness.

A Fruitful Year It does not look as though this Evangelism year will be any less fruitful than the last. The critics of churches had been rightly informed when they affirmed, as many do, that the Church is losing its hold upon the people.

There comes, through the careful investigation of the Federal Council, a report showing an unusual gain in several denominations by the work of evangelism in the last year.

The world has become the church of the future. This subject we remember only one reply, as published in the Recorder, received 274 members last year. The Seventh Day Baptists, according to this report, received 274 members last year.

There is a growing interest in pastoral and personal evangelism throughout the land. That is, the age of the world is reaching the height of the Christian life of America.
The church was received into membership in the Seventh Day Baptist General Conference at Nortonville, Kan., in 1918. Dedication services were held July 29-31, 1919, in the beautiful and convenient church building erected by the White Cloud Church. Below we give an account of the association held with this church.

W. D. B.

THE NORTHWESTERN ASSOCIATION
REV. WILLARD D. BURDICK

THE WHITE CLOUD SEVENTH DAY BAPTIST CHURCH

The White Cloud, Michigan, Seventh Day Baptist Church was organized in 1917, but in reality it is many years older than this would indicate. More than sixty years ago a company of Sabbathkeepers organized the Church of God in Michigan, and during a large part of the intervening time a group of these Christians was known as the Church of God at White Cloud.

The fifty-seventh annual Conference of the Church of God in Michigan was held at White Cloud September 27-30, 1917. At that meeting the following resolution was passed, "Resolved, That the Michigan Church of God empower their president, Dr. J. C. Branch, to act for them in any legal procedure necessary for the transfer of church property, and that when such legal transfer of church property shall have been made, we henceforth be known as Seventh Day Baptists." On November 16, 1917, the church property at White Cloud was properly transferred, and on the seventeenth "the church adopted the Covenant and Exposé of Faith of the Seventh Day Baptists, and became Seventh Day Baptist by name."

The church was received into membership in the Seventh Day Baptist General Conference at Nortonville, Kan., in 1918. Dedication services were held July 29-31, 1919, in the beautiful and convenient church building erected by the White Cloud Church. Below we give an account of the association held with this church.

W. D. B.

THE NORTHWESTERN ASSOCIATION

REV. WILLARD D. BURDICK

The seventy-first annual session of the Seventh Day Baptist-Northwestern Association was held with the church at White Cloud, Mich., September 14-17, 1922.

White Cloud is the county-seat of Newaygo County, Mich., and is on the Pere Marquette Railroad, forty-seven miles north of Grand Rapids.

The White Cloud Church had been eagerly looking forward to and preparing for the coming of the association—their first experience in entertaining such a meeting—and the delegates were equally expectant that good meetings would be held.

The cordial welcome of the White Cloud people was voiced by Pastor J. C. Branch in his happy way in an address of welcome at the opening session. Here, and at other times during the meetings, he told of their pleasure and profit in being united with the Seventh Day Baptists and in having the associational meeting with their church.

The climax of his address was reached when he presented the moderator of the association, Prof. D. N. Inglis, with a mammoth key that would unlock hearts, and homes, and everything in the town except the jail.

The moderator, in accepting the key, told of the pleasant memories that he had of the evangelistic work at White Cloud in 1917, when as a member of the male-quartet with Jesse Lippincott, Willard D. Burdick and Charles Sedgwick, and Rev. D. Burdett Coon, as evangelist, they held tent meetings. The entire evangelistic party had returned to enjoy the associational meetings. Mr. Inglis in his remarks favorably introduced the theme chosen for the meeting: "A Forward Look."

The music was an enjoyable and helpful part of the meetings. The people at White Cloud appreciate good music, and each night their orchestra played selections before the opening of the meeting and accompanied the congregational singing at these and other services.

The male quartet that assisted in the evangelistic meetings in 1917 sang several selections, and a male chorus of twenty or more voices, under direction of Clarke Shafter, sang at different times. These musical numbers with solos, duets, trios, and quartets, gave a pleasing and inspiring variety to the musical parts of the program.

The six sermons given held the close attention of the people. The preacher of the Introductory sermon, Rev. H. N. Jordan, was unable to be present at the opening service because of a funeral, but Rev. H. C. Van Horn fittingly chose to speak from the text, "Thy kingdom come," using the theme, "May Jesus Reign.""
DELEGATES AND VISITORS.

I believe that twelve of the churches of the association reported over sixty delegates in attendance, and the delegates from sister associations, representatives from boards and societies and visitors increased the number to seventy-five or more.

We were pleased to have with us the following Sabbath-keepers who are not of our denomination, Bishop J. W. Grove and Evangelist L. A. Miller of the Church of God and Saints of Christ, and Dr. J. H. Miller and Miss Teresa Fetzer of the International Missionary Society of the Reform Movement of Seventh Day Adventists.

Such an interchange of representatives of different Sabbath-keepers at their annual meetings is commendable, and looks toward a closer affiliation of Sabbath-keepers. Our second picture shows the ministers who were present.

BUSINESS.

Although the General Conference is to be held next year in the Northwestern Association it was decided to hold a session of the association. As but one church asked for the meeting next year it was voted to accept the invitation of the Battle Creek Church, and to hold the meeting September 20-23, 1923.

The following officers and delegates were chosen: Moderator, Elvin H. Clarke; recording secretary, Mrs. Julia Branch; corresponding secretary, Mrs. B. F. Johansen; treasurer, J. Dwight Clarke; engraving clerk, E. M. Holston; delegate to Eastern, Central, Western associations, 1923, C. L. Hill, alternate, Rev. G. E. Fildes; delegate to Southeastern and Western associations, 1923, Rev. G. D. Hargis, alternate, Rev. J. E. Hutchins; preacher of Introductory Sermon, Rev. H. N. Jordan; Missionary Committee, Rev. E. D. Van Horn, Dr. L. M. Babcock, Rev. M. A. Branch, Rev. L. D. Seager; Rev. C. B. Loofbourrow.

ENTERTAINMENT AND MEALS.

We doubt very much that a wooden key is ever needed to unlock the hearts and homes of people in White Cloud,—we have never found them closed. We had many pleasant walks in and about the town, and judging from the well-beaten path to Pastor Branch's vineyard, many went out to see the two hundred or more bushels of grapes that hung in tempting splendor from the vines.

I doubt not but that we left the good doctor a poorer and a wiser man.

Provision was made in—building the church for serving meals in the basement. Dinners and suppers were served at the church during the meetings, and about seventy-five could be seated at a table at the tables where an abundance of excellent food was served.

We all agree that the social and spiritual privileges of this meeting were very pleasant and helpful, and we return thanks to God for permitting us to enjoy them.

Dunellen, N. J.

"Once let the Christian men and women upon earth, West and East, North and South, kneel to God side by side, stand shoulder to shoulder before men, to say what they mean shall happen, or rather what shall not happen in the round world again, and they are irresistible." The great London Nonconformist says, "I accept these words, and would add but one sentence: let us begin and do it!"—Archbishop of Canterbury.
held revival meetings each evening for three weeks.

Following this, arrangements were made to have preaching once a month by the various pastors of the association.

Last April, the interest had risen so that a visit of the chairman was accompanied by Robert Wing, of De Ruyter, the church voted to have Mr. Wing come to them each week for preaching service.

Mr. Wing is a layman, a brother of Rev. L. A. Wing, the beloved former pastor of De Ruyter, and his heart is warm with the desire to lead men into the kingdom.

Thirty-niners and Eighties, over the hills of too much of a task for one who really wants central New York, to "go to church," is not to serve the Master. So Mr. Wing and his devoted wife have been faithfully leading this people up into the higher ground.

Last June at Adams Center, the plates were laid for an evangelistic campaign by four of the pastors of this association who can not only preach but sing the gospel. Recently the date for beginning was set for September 26, and on that evening, Peterson, Hurley and Wing were on hand to open the work. A few days later, Van Horn joined them, having been detained unavoidably.

To entertain such a party would have taxed the resources of the homes of Scott. But Calvin Cobb, the oldest living member of the church, owns a pleasant house on the hillside which was standing empty. The Scott friends furnished the rooms with every comfort, and here the party lived, Mrs. Wing and Mrs. Van Horn acting as housekeepers. Such goodies as the neighbors brought in, to supply the long table in the dining room. Such pleasant callers as found their way to the Cobb house, bringing their burdened hearts to seek comfort and ease and kind advice from the workers. What jolly stories were told at that table; what tender songs were sung at the organ; what earnest prayers were up at morning, noon and evening.busy ones of Scott; what heartfelt talks from these seasoned laborers in the Lord's vineyard.

Peterson and Hurley shared the preaching during the first week, and such heart-searching, earnest, Biblical sermons as they gave us. And it would have done your heart good to hear those four men sing the songs of Zion.

At the close of the first week, we most reluctantly bade good-by to Peterson, who felt that home problems claimed him. From that time till the close on Sunday night, October 8, Hurley preached, except for one night when Wing gave the people a good sermon.

The letters are from two of the churches, which is not fifty years old. The following came too late for meeting in regard to the every-member canvass in the churches.

The following came too late to appear with the others, but they are so good that we are asking space for them here. These letters are from two of our largest churches. One was written by the pastor of the church, the other by the secretary of the Finance Committee.

We are planning for our annual canvass to take place the first Sunday in November. We expect to talk it and push it to the full extent.

"We are going to follow your outline very closely in making our canvass this year. The plans are well under way and are progressing nicely."

THE PASTOR'S LETTER

The first item in our program for an every-member canvass is a letter by the pastor to the members of the church. The Forward Movement director was fortunate last year in getting hold of one of these letters, which he sent to the SABBATH RECORDER.

Below is another such letter which came into my hands recently, and which I am sharing with SABBATH RECORDER readers.

It breathes the spirit of the shepherd who is anxious for his own flock, and it indicates a concern for the larger interests of the kingdom which the churches unitedly try to serve.

The letter follows:

MY DEAR CO-WORKER WITH CHRIST:

As your pastor, this is my letter of Christian greeting to you, and, oh, I wish it could make you know and feel all the earnest, longing desire I have in my heart to be used of God as a source of comfort, strength, joy, peace, and spiritual victory to you during my pastorate here.

I wish you not only my personal friends, one and all, and to be able to call you "My Friend" and "My Co-worker in the Master's cause"...
THE SABBATH RECORDER

that that service is as much for him as for the one who can and does give the most.

It may be sometimes necessary for me to state our financial needs, and to seek to awaken people to a sense of their responsibility in the matter. If so, I assure you I shall do it in love, and without judging, leaving each person to decide for himself before the Lord.

Right now our annual church budget combined with our annual apportionment for the Forward Movement totals about eighty dollars for each Sabbath during the year, and our collections of late have averaged about twenty dollars a Sabbath. Will you not earnestly, and prayerfully consider your responsibility in this matter.

Some time during the first week in November, the representatives of our finance committee will call on you in regard to it. Will you not have the matter thought out, and prayed over ere then, and so be ready to meet them with rejoicing, giving them real encouragement?

Now may "the blessing of the Lord, which maketh rich, and addeth no sorrow" be truly yours,

In Christian love,

Your pastor,

THE REVISED BUDGET OF THE NEW FORWARD MOVEMENT

<table>
<thead>
<tr>
<th>Participating Interest</th>
<th>Amount Per cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Woman's Board</td>
<td>$4,500.00</td>
</tr>
<tr>
<td>Sabbath School Board</td>
<td>2,000.00</td>
</tr>
<tr>
<td>Young People's Board</td>
<td>2,000.00</td>
</tr>
<tr>
<td>Georgetown Chapel</td>
<td>600.00</td>
</tr>
<tr>
<td>Boys' School Building in China</td>
<td>2,115.00</td>
</tr>
<tr>
<td>Girls' School Building in China</td>
<td>2,115.00</td>
</tr>
<tr>
<td>Missionary Society</td>
<td>17,750.00</td>
</tr>
<tr>
<td>Denominational Building</td>
<td>13,200.00</td>
</tr>
<tr>
<td>Tent Society</td>
<td>4,000.00</td>
</tr>
<tr>
<td>Historical Society</td>
<td>1,080.00</td>
</tr>
<tr>
<td>College Fund</td>
<td>10,500.00</td>
</tr>
<tr>
<td>Scholarships and Fellowships Fund</td>
<td>1,000.00</td>
</tr>
<tr>
<td>Supplemeting Pastors' Salaries</td>
<td>2,500.00</td>
</tr>
<tr>
<td>General Conference</td>
<td>7,500.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$81,500.00</strong></td>
</tr>
</tbody>
</table>

SEVENTH DAY BAPTIST ANNUAL SIMULTANEOUS EVERY-MEMBER CANVASS

**October 22 (SUNDAY)**

The Solicitors Appointed

The Solicitors Announced

**October 29 (SUNDAY)**

Message on Program

The Solicitors Announced

AMERICAN SABBATH TRACT SOCIETY—PRESIDENT'S ADDRESS BEFORE THE GENERAL CONFERENCE, AUGUST 23, 1922

CORLISS F. RANDOLPH

The various activities of the Tract Society conducted through its Board of Trustees—those accomplished, those in course of accomplishment, and those contemplated are all discussed in the several reports of other officers; viz., the corresponding secretary, the treasurer, and the business manager of our publishing house, which presently will be presented to you; but it is deemed proper—and possibly rightly so—that, as such, the president of the society should introduce this program with an address which should set forth, and discuss, certain salient features of our work from a standpoint somewhat different from those of the more formal reports.

The outstanding feature of the work accomplished during the year has been the erection of the last part of our Denominational Building devoted to manufacturing printed products. A year ago we could only promise this building as one of our definite plans for the, then, coming year. Since that time, plans and specifications were drawn, contractors chosen with the care befitting such an undertaking, the building completed, the printing plant materially augmented and installed, goods in storage taken out and put into new quarters, the offices of the editor of the Sabbath Recorder and of the corresponding secretary removed from the one nearly where they were, remote from the printing shop; and all placed, not merely under one roof, but in close, convenient communication, each with all the others, where accumulated files of periodical publications, and stores of books, tracts, etc., have been reduced from a state of chaotic confusion and impassibility to one of organized accessibility and convenience.

If we are to continue in any sense or in the least possible manner discounting the service of any member of the Board of Trustees, and especially of the Building Committee, for all rendered valuable aid, it is but fair to say that the success which we have thus far derived from its inception, and particularly since it was presented to the General Conference at its annual session in Plainfield, five years ago, down to the present hour, has been due, primarily, to the faith of the treasurer of the society in its practicability and ultimate accomplishment, and his untiring perseverance in its promotion during all these five long, weary years. And for the past year his service has been more marked than ever, if that were possible. The building itself, from the selection of the architect to draw the plans, down to its completion and occupancy, has had his constant attention and supervision. And his business acumen, his engineering skill, and his loyalty to the cause of this society represents, together with unlimited drafts upon his time and physical resources to the great sacrifice of his own, to say nothing of his personal devotion to give you—the General Conference, Seventh Day Baptists collectively and individually—what you could not otherwise have had under existing conditions.

But in the accomplishment of this task, we have done something more than merely erect a building. We have set up a visible, tangible, lasting token of our existence and purpose. Religious and church life and growth are coexistent with human life and the advancement of the human race, with civilization. In his earlier history, man led a purely material wandering about from place to place, lodging in caves, wigwams, and tents; and worshiping at crude temporary shrines. These were followed by less temporary, but rudimentary, homes, built of loose stones, sticks and rough logs, which, in their turn, were superseded by still more permanent homes of increasing comfort, convenience, and beauty; as well as by correspondingly more beautiful and permanent places of worship. Indeed, the history of civilization is recorded in the character of its places of habitation; and, as such, in the places of worship. Upon this subject, a whole volume might be written. But I merely want to call your attention to the fact that the firm hold of the Papal See upon Christendom today is due, in no small measure, to its lofty cathedrals throughout Continental Europe, and to the magnificent and luxuriant temples with which it has bespangled our own and other countries outside of Europe. That these temples do taint beyond question the visible fiber of our being is attested by the way in which the whole civilized world stood aghast when the ruthless invasion of France by the Germans only a few short years ago reduced the incomparable Cathedral of Rheims to smoldering ruins. Nothing in all that war, marked beyond all other the precedence for its cruelty, brutality, and utter disregard for things sacred to God or man, stood out in more shuddering and startling relief than the wanton destruction of this historic temple of the Roman Catholic Church.

The Church of England, in the same way, owes much of her stability and prosperity to her own cathedrals. No one who has visited St. Paul's or Westminster Abbey in London can ever forget his mingled feeling of awe, but also of respect, with which he stood in these lofty temples dedicated to the worship of Almighty God, our heavenly Father. Nor can he escape the conviction that they constitute an outstanding feature of English national life. And as St. Paul's and Westminster belong not merely to the Church of England, but to Great Britain, so do Trinity and St. Paul's Chapel in New York City, already, belong not only to the Protestant Episcopal Church of this country, but to America in a no less degree; and in a comparatively short time, the same will be true of the Cathedral of St. John the Divine, which, for a quarter of a century, has been slowly rearing its head skyward on Morningside Heights in New York City.

It is not given the denominations which have revolted from the Established Church in New York City, where, in addition to their general administrative offices, they maintain a publishing house; where, in addition to their general administrative offices, they publish a daily newspaper and a weekly periodical, as well as a number of periodicals, and a number of periodicals, and a number of periodicals, just as the United States Postal Service, is able to demonstrate a net profit of work, was able to demonstrate a net profit of $4,700.00, a net profit of the year.
that, too, without interfering in the slightest degree with its church publications.

The Presbyterians, along with numerous other denominations, are similarly situated, with a corresponding degree of stability and recognition at the hands of the world at large. But this is the first time in a history of two hundred and fifty years in this country that Baptists have 'provided themselves with anything like a denominational home of enduring permanency; and it is to be hoped that, in the not far distant future, the other part of the building, as projected, will be erected, and devoted to the purposes hereunto set forth.

Now do not let me be misunderstood. I have not said, nor do I mean to say, that denominational homes and lofty temples make a church or denomination; for they do not; any more than a beautiful, lofty dwelling makes a family home. Both are, or should be, visible, tangible evidences of certain normal, wholesome types of church and family life, made possible by such homes. And such church or denominational homes are rightly regarded as pledges made openly to all the world of our faith in Christ, and the way of salvation by which we believe and practice will endure through all coming generations.

But the Tract Society, whose work may not be the most important work of our people, but which, after all, represents the one thing which justifies our existence as a separate people; the Tract Society, I say, stands face to face with a far more fundamental problem than a denominational building, which, we concede unhesitatingly, is but one of the means to the all important and vital question of denominational existence. Perpetuity of our denominational existence itself is the real problem before us, and a very real problem it is, too.

From the beginning of our denominational life in this country, we grew steadily in numbers—not rapidly, but surely—to about four million, and now we are pleased to have reached the crest of the spring tide of our current of denominational growth. Since then it seems to have turned and set against us. Walter Baghot, a celebrated English economist, said that statistics are the opposite of the good news of falsehoods. However may be it, it is true that even Seventh Day Baptist statistics may sometimes be incorrect. At the same time, "used judiciously; they may well serve certain purposes; as, for example, ours at the present moment.

If I read our Year Books correctly, our total church membership in the year 1900 is reported at 9,304, including a net gain of 958 over the preceding year. The Parthenon, however, shows a large gain, but, after all, the equivalent of a fair-sized church. In 1901, a total membership of 8,276 was reported, a loss of 1,028, or about 11.4 per cent in 14 years; but this represented a gain of 684 over the preceding year. In 1920 the total membership, as reported, was 8,290, or 74 more than in 1914; but a loss of 114 under the preceding year. The report for last year, 1921, shows a total membership of 8,044, a further loss of 246 in a single year. The decrease in the number of our ministers is equally significant.

This condition demands our most serious and prayerful consideration. It is no more the problem of the Tract Society than that of the Missionary Society and of the General Conference itself. But because it has to do, primarily, with the one thing above all others for which we live, because it involves our own and the future of a Church which is already in existence, we must, I think, begin to see that it is a question vital to the American Eighth Church Society; and because churches can not be fostered and made to grow without pastors, we naturally turn our inquiries in that direction.

Whether the fostering and recruiting of our ministry is the most important factor in meeting the issue presented by existing conditions, I do not undertake to say; certainly not at the present time. That it is one of the most important, I will not deny. And, in the face of the dearness of students for the ministry, and with the risk of the underlying motives of my action in the premises being misconstrued, nearly six weeks ago I addressed a circular letter to all our ministers in this country, making hospitality as to the status of ministerial recruiting in their respective churches, including the possible number of already avowed candidates for the ministry; what recent effort had been made to enlist recruits; the reasons why the ministry is not growing; and the reason why it is not growing. I am in favor of anything that may be done to make them, if possible, to meet the essential needs of the상담.

At the regular quarterly meeting in January, 1921, of the Missionary Board, and in response to a request from the Commission, saying, "This Commission urges the Missionary Board to publish a definite conservative list of candidates for the next several years of teachers, evangelists, medical missionaries for the foreign and home fields, and of pastors and Evangelists for the church. The Commission believes that a very specific suggestion of denominational needs will further the work of representation at the consecration of Seventh Day Baptists. Furthermore, it is the urgent conviction of the Commission that the denomination, through the Missionary Board, should undertake a broad, forward-looking campaign of education to reach the minds and hearts of boys and girls and young men, who are making their decisions as to their life work."

In a partial report made in response to this request, I say, the Missionary Board submitted a list of six definite needs, calling, in all, for at least thirty-three men to be put into training, without delay, to meet certain needs; and twenty of the thirty were to be put in training for pastoral service. So far as the present speaker is informed, not one of these has been actually taken up, because of certain difficulties, which are not insurmountable. But the present speaker is informed that a party of young men who are anxious to enter the ministry have been accepted, with the understanding that they will be sent to the same place to continue their training.

For the future, the responsibility felt by our people that it would seem there should have been, other things being equal, this call would have met with immediate response. But you, say, other things are not equal. Well, why not?

A year ago, the General Conference, upon the recommendation of the Committee on Reference and Counsel, adopted the following resolution:

"Resolved, That, in view of existing conditions affecting vitally the Sabbath truth and Sabbath-keeping, we urge upon our brethren, especially our pastors, to begin at once to secure a well-qualified person with a permanent and central office, who shall give much if not all of his time, and especially to:

1. To lead us in self-information, Biblical and historical, and,
2. To devise ways and means for emphasizing and spreading Sabbath truth and increasing Sabbath-keepers as matters of universal concern.

The preparation and circulation of catechisms, tracts, text-books, charts, etc., the publication of papers; the giving of sermons and addresses; and the keeping in closest possible touch with Sunday legislation movements are among the ways and means we have in mind."
General Conference favorable, affirmative action upon this resolution, naming a man to undertake the work.

In this connection, I should be false to the duties of my office as president of the Tract Board, were I to record something of the history of a similar move made twenty-five years ago.

The annual report of the Board of Directors at the General Conference held in Plainfield, in 1895, included a recommendation to the board made by Mr. William L. Clarke, for some years president of the Missionary Society, which ran as follows:

“My interest in denomination matters prompts me to make the following suggestion concerning affairs that belong to your department; I urge you, Dr. Lewis, D. D., to devote his entire time to the cause of Sabbath Reform. Since the death of Dr. Potter, of sacred memory, Bro. Lewis is pre-eminently our apostle in this work. The church of God needs the service that he is especially prepared to give; and it is due him from us as a people, that we unite to stay his hands until the going down of the sun, as he stand on the top of the hill with the ‘rod of God’ in his hand.”

As a result of this recommendation, at that session of the General Conference, Rev. O. U. Whitford presented the following preamble and resolution:

WHEREAS, The work of Sabbath Reform in our country has become so great, opportuni- ties for a righteous effort so broad and imperative; therefore, be it

Resolved, That the American Sabbath Tract Society recommends to its Executive Board, that it call Dr. A. H. Lewis to devote his entire time to Sabbath Reform work.

Under a special order for its discussion, the resolution was warmly supported by its mover, and by Dr. U. Whitford, and by the Revs. Theodore L. Gardiner, Samuel R. Wheeler, Clayton A. Burdick, Mazzini G. Stillman, and Booth C. Davis, as well as by Jonathan Maxson, and others. Caution was urged on financial grounds, especially by Mr. Chauncey B. James, who was then president of the General Conference. The resolution was adopted.

Following the close of this session of the General Conference, the Tract Board attempted to carry out the instructions of the General Conference; but funds were not forthcoming, and the attempt had to be abandoned. However, the board compromised finally by asking the Plainfield Church, of which Dr. Lewis was then pastor, to give him a funeral for six months to do some work for the board. With the understanding that the board would supply his pulpit in the meantime; but all of the expense except $230 was paid through the generosity of one of the members of the board, Mr. Charles Potter, as I now recall, who was then president of the board.

The following year, in 1896, a resolution was offered by the Committee on Resolutions, consisting of Arthur E. Main; Clayton A. Burdick; Mordecai B. Kelly, Jr.; J. B. B. B. A. Adelbert; and Theodore L. Gardiner, as follows:

"Resolved, That we instruct our Executive Board to employ Rev. A. H. Lewis, D. D., if his services can be obtained, to devote his entire time to the work of Sabbath Reform, under its direction."

This resolution, as the record reads, "in which was centered the chief interest of the entire Conference, was advocated in burning words and convincing argument by W. H. Ingham, E. B. Prentice, T. L. Gardiner, and A. E. Adelbert. And amid the most impressive scene the present speaker has ever witnessed in any service of the General Conference, the motion was carried by a rising vote."

The board acted promptly on the instruction of the General Conference and Dr. Lewis entered upon his work with zeal and confidence. The results were disappointing; criticism and fault-finding grew, money was not forthcoming, the original purpose of the call was practically abandoned, and shortly Dr. Lewis became editor of the SABBAT RECORDER, because of lack of support, both moral and financial, in the work to which he was called.

Subsequently he relinquished the SABBAT RECORDER into the hands of its present editor, and attempted again to take up the work he had been obliged to lay down; but his magnificent physique could not longer endure the strain to which it was subjected; and Dr. Gardiner, who is to present to you today something of the life and work of Dr. Lewis, and to whom I owe an inexpressible debt, has undertaken upon his theme; Dr. Gardiner, I say, will bear me witness that Dr. Lewis went to his grave broken-hearted because he had apparently failed so signally in the work to which the General Conference had called him.

This is one notable experience of the Tract Board in attempting to carry out the mandates of the General Conference.

None of what is related to you in this address is criticism of any one; nor is it so intended. It is a bald presentation of facts of record, with the least possible individual coloring of which I am capable. It embodies nothing personal, and certainly no thought of anything personal beyond that contained in the written record. But neither the General Conference nor the Tract Board should founder upon the same rock, and in the same manner, twice. Consequently, your decision should be expressed, not with enthusiasm, but with a calm, cold, dispassionate reckoning of the cost, and with an inflexible, unanimous decision to give this undertaking your financial and moral support to the utmost; else not to enter upon it. For it must be remembered, these are not votes coin of the realm, nor are antagonistic divisions of opinion, discouragement and apathy, to say nothing of hostile criticism, moral support of leadership.

In the recent World War, the President of the United States, the acknowledged leader of one of the two great opposing political parties in this country, made a commanding general, of the other great political party, the commander-in-chief of the American Expeditionary Forces abroad; and since the war, a prominent European statesman, Viscount Bryce, possibly, said that of all the allied forces General Pershing was the only national commander-in-chief who went through the war with the confidence consciousness that he was to be supported to the end by his government at all hazards and whatever might be the cost. That confidence gave General Pershing a standing in the war—which no other commander had—since all the others were heavily handicapped with an abiding uneasy consciousness that their support was likely to vary at any moment because of adverse criticism and lack of necessary moral support; and this fear was cruelly realized in several noteworthy instances with results all but disastrous in that most terrible struggle in the history of the world. And if the Tract Board, upon the initiative and ultimate approval of the General Conference, places a Sabbath Reform leader in the field, he must have your cold, hard cash; your prayers; and your sympathetic co-operation and approval, if he is to succeed. Continued shrinkage of the budget, and the insufferable criticism of those pastors, not to say of the chosen leader, will mean disaster for all, for the leader, for the Tract Board, and for you. For these reasons, therefore, the board, in taking the course that it has, in referring this question back to the General Conference with no thought of avoiding responsibility, feels that, under existing conditions, the ultimate moral and financial responsibility rests here with you. Hence its action.

Whoever supplies the information concerning us published in the current Year Book of the Churches, published under the auspices of the Federal Council of the Churches of Christ in America, well says that, "In polity the Seventh Day Baptists have always been strictly independent congregationalists.

"Indeed this is a very conservative statement, for our so-called independent denominationalism has become so individually individualistic that, to repeat what I have already said in this presence, on one or more previous occasions, we are church and religious anarchists; and sometimes I wonder if we are not much more independent than one generally supposes.

"In the recent World War, the President of the United States, the acknowledged leader of one of the two great opposing political parties in this country, made a commanding general of the other great political party, the commander-in-chief of the American Expeditionary Forces abroad; and since the war, a prominent European statesman, Viscount Bryce, possibly, said that of all the allied forces General Pershing was the only national commander-in-chief who went through the war with the confidence consciousness that he was to be supported to the end by his government at all hazards and whatever might be the cost. That confidence gave General Pershing a standing in the war—which no other commander had—since all the others were heavily handicapped with an abiding uneasy consciousness that their support was likely to vary at any moment because of adverse criticism and lack of necessary moral support; and this fear was cruelly realized in several noteworthy instances with results all but disastrous in that most terrible struggle in the history of the world. And if the Tract Board, upon the initiative and ultimate approval of the General Conference, places a Sabbath Reform leader in the field, he must have your cold, hard cash; your prayers; and your sympathetic co-operation and approval, if he is to succeed. Continued shrinkage of the budget, and the insufferable criticism of those pastors, not to say of the chosen leader, will mean disaster for all, for the leader, for the Tract Board, and for you. For these reasons, therefore, the board, in taking the course that it has, in referring this question back to the General Conference with no thought of avoiding responsibility, feels that, under existing conditions, the ultimate moral and financial responsibility rests here with you. Hence its action.

Whoever supplies the information concerning us published in the current Year Book of the Churches, published under the auspices of the Federal Council of the Churches of Christ in America, well says that, "In polity the Seventh Day Baptists have always been strictly independent congregationalists. Indeed this is a very conservative statement, for our so-called independent denominationalism has become so individually individualistic that, to repeat what I have already said in this presence, on one or more previous occasions, we are church and religious anarchists; and sometimes I wonder if we are not much more independent than one generally supposes.

"In the recent World War, the President of the United States, the acknowledged leader of one of the two great opposing political parties in this country, made a commanding general of the other great political party, the commander-in-chief of the American Expeditionary Forces abroad; and since the war, a prominent European statesman, Viscount Bryce, possibly, said that of all the allied forces General Pershing was the only national commander-in-chief who went through the war with the confidence consciousness that he was to be supported to the end by his government at all hazards and whatever might be the cost. That confidence gave General Pershing a standing in the war—which no other commander had—since all the others were heavily handicapped with an abiding uneasy consciousness that their support was likely to vary at any moment because of adverse criticism and lack of necessary moral support; and this fear was cruelly realized in several noteworthy instances with results all but disastrous in that most terrible struggle in the history of the world. And if the Tract Board, upon the initiative and ultimate approval of the General Conference, places a Sabbath Reform leader in the field, he must have your cold, hard cash; your prayers; and your sympathetic co-operation and approval, if he is to succeed. Continued shrinkage of the budget, and the insufferable criticism of those pastors, not to say of the chosen leader, will mean disaster for all, for the leader, for the Tract Board, and for you. For these reasons, therefore, the board, in taking the course that it has, in referring this question back to the General Conference with no thought of avoiding responsibility, feels that, under existing conditions, the ultimate moral and financial responsibility rests here with you. Hence its action.

Whoever supplies the information concerning us published in the current Year Book of the Churches, published under the auspices of the Federal Council of the Churches of Christ in America, well says that, "In polity the Seventh Day Baptists have always been strictly independent congregationalists. Indeed this is a very conservative statement, for our so-called independent denominationalism has become so individually individualistic that, to repeat what I have already said in this presence, on one or more previous occasions, we are church and religious anarchists; and sometimes I wonder if we are not much more independent than one generally supposes.
There is no evidence of even cohesion, to say nothing of active and enthusiastic following of leadership among us. Our numbers are dwindling. A pretty discouraging situation. Can we change it? Will we change it? Change it we must, if we are to prosper.

The Sabbath is not in danger of extinction. God will take care of that. But whether Seventh Day Baptists have anything to do with its restoration to the Christian world depends upon Seventh Day Baptists themselves—upon us. That this general condition of apathy, discouragement, and other ills, is not confined to us alone is true; that the reaction which follows any great war is demoralizing is true; and that the reaction which the recent great World War has left in its wake is demoralizing beyond any possible comparison with that of any previous war is equally true. That the Christian Church has lost the greatest opportunity in its history is most sadly true. But depressing and discouraging as all this is, we will not, we can not afford to sacrifice united love, and united faith. I only care to know that our denominational manhood and womanhood are our denominational manhood and womanhood. Jesus went to his death knowing that he had not been able to make his mission clear to his disciples. But his Church has lived; and despite its failings, which are many and sad, it will endure to the end of time. Whether Seventh Day Baptists will perform that part of the mission of the church which it has assumed, remains for Seventh Day Baptists to determine.

That under the direction of the General Conference, the Board of Trustees of the American Sabbath Tract Society will strive to do as unto the mission committed in the purpose of its existence, I have no shadow of doubt. But the Children of Israel, under the Oppression, "could not make bricks without straw;" and no more can we as your servants do your bidding without your money, and much less do without your active, cordial, sympathetic moral support.

If, in this address, I have said anything I should not have said, or left unsaid anything I should have said, I can only say that it was not so intended, and beg to be forgiven.

I have to live with myself, and so I want to be fit for myself to know.—B. C. Clause.

FREEDOM THAT LOOKS ABROAD

There is no such thing as a lasting freedom that shuts itself into a narrow circle of its own. I can not be long free if I do not plan for the interests—the freedom—of other people. The United States cannot be long free if it has no regard for the interests of other nations. We must befriend the freedom of other nations. The foreign missions to individuals in nations and to individual nations also are a mark both of allegiance to God and of the highest wisdom.

—The Continent.


Ninety years old, and the word of the Lord has grown more clear rather than more vague. It is a comfort to study some old Christians. I am sitting in the home of one now who at ninety used to read us the Psalms and melt our hearts with the beauty of his prayers. I have recently seen three couples pass the sixtieth anniversary of their united love and united faith. I have just read Chauncey Depew's "Story of Eighty Years," and his mother's faith has lost noth­ing; we will not, we can not afford to sacrifice our denominational manhood and womanhood.

A PRAYER FOR BUSINESS MEN

Lord, give me vision that shall see Beyond the profits of today Into the years which are to be, That I may take the larger way Of labor and achievement; so Help me to fashion, staunch and sure, A work I may fellow men may know As wrought to serve—and to endure.

I seek for fortune, Lord, nor claim To scorn the recompense I earn; But help me, as I play the game, To give the world its just return. Thou mad'rt the earth for all of us; Teach me, through struggle, strain, and stress, To win and do my share, for thus Can profit lead to honor.

Guard me from thoughts of little men Which blind the soul to greater things; Save me from smug content and then From greed and selfishness it brings; Aid me to join that spiritual band Of Business Men who seek to trace A calm-considered working plan To make the world a better place.

—Berton Braley in The Methodist Protestant.

WORK AND NEEDS OF THE MISSIONARY BOARD

According to the last report of the Missionary Board it is employing about forty workers, twenty-five of whom are on the home field and fifteen on foreign fields. Those on the home field are located all the way from New York to California, from Minnesota to Louisiana, while the foreign field includes South America, Holland, Java and China.

A part of the workers on the home field receive full time pay from the Missionary Board, but in other cases the appropriation covers only a part of the salary, the churches which they serve or the workers themselves or both making up the balance. The salaries paid by the board on both the home and foreign fields are modest; they are small compared with those paid by the industrial world, and less than those paid by some of our denominational agencies. In some cases the income of the workers is distressingly small, but they have tolled faithfully and bravely.

Some of the missionaries on the home field have ministered regularly to two, three or four churches, and at the same time have had watchcare over other fields. To attempt to estimate the work done and good accomplished by the forty or more workers employed by the board is to attempt the impossible. To say that the report of the work on the home field shows forty-four converts to the Sabbath during the last year, as it does, tells only a pittance of what they have wrought in the Master's name, while to try to picture by the use of statistics the work done in South America, Holland, Java and China is a more hopeless task still.

Our work may seem small, nevertheless the good accomplished for the Master's cause is beyond comprehension.

But a black cloud has appeared in the sky. It threatens all. There is a nine thousand dollar deficit and the demand comes that the board cut its appropriations for the coming year down from twenty-eight thousand to twenty thousand.

This situation presents two questions, namely, Where are we to get funds to pay the debt, and Where are we to cut? The latter question is by far the more perplexing, for the board can let the debt run for the present and pay interest, but where can we retrace? The board has been struggling with this question for months, but just as soon as any one proposes retraction at all point some one objects, and with good reason.

One of two things must happen soon, the board must be assured of several thousand dollars in excess of last year's income or retraction must be commenced with January 1, 1923.

WILLIAM L. BURDICK, Corresponding Secretary, Ashaway, R. I., October 15, 1922.

"Adding on your part all diligence, in your faith supply virtue; and in your virtue knowledge; and in your knowledge temperance; and in your temperance patience; and in your patience meekness; and in your meekness longsuffering; and in your longsuffering charity; and these things put on love. Wherefore the servant of the Lord must not be inordinately fond of much meat, neither must he be covetous; but he must labor, that when he hath need he may present himself unblushing before the Lord. Now he that travaileth, travaileth the body; but he that prophecy, the spirit. Let every man abide in the same thing in which he was called."

CARE AND CARELESSNESS

I care not that the storm sways all the trees, And floods the plain and blinds my trusting sight; Only care that o'er the land and sea Comes sometime Love's perpetual peace and light.

I care not that sharp thorns grow thick below, And wound my hands and scar my anxious feet; I only care to know God's roses grow, And I may somewhere find their odor sweet.

I care not if they be not white, but red, As the blood-drops from a wounded heart, I only care to ease my aching head, With faith that somewhere God hath done His part.

I care not if, in years of such despair, I reach in vain and seize no purpose vast; I only care that I sometime, somewhere, May find a meaning, shining at the last. —F. W. Gurney.
EDUCATION SOCIETY'S PAGE

Dean Paul E. Titsworth, Alfred, N. Y.,
Contributing Editor

SEVENTH DAY BAPTIST EDUCATION SOCIETY

The Executive Board of the Seventh Day Baptist Education Society met at Alfred, N. Y., October 8, 1922.

Members present: William C. Whitford, Frank L. Greene, A. Clyde Ehret, Samuel B. Bond, Curtis F. Randolph, Waldo A. Titsworth, Clifford M. Potter and Earl P. Saunders.

Prayer was offered by Pastor A. Clyde Ehret.

The Treasurer presented his quarterly report, an abstract of which follows:

I. REVENUE

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alfred University</td>
<td>$459.21</td>
</tr>
<tr>
<td>Milton College</td>
<td>175.40</td>
</tr>
<tr>
<td>Salem College</td>
<td>177.92</td>
</tr>
<tr>
<td>Theological Seminary</td>
<td>593.98</td>
</tr>
<tr>
<td>Treasurer's salary</td>
<td>25.00</td>
</tr>
<tr>
<td>Interest accrued on bonds bought</td>
<td>21.42</td>
</tr>
<tr>
<td>Delegates' expenses to the associations</td>
<td>34.00</td>
</tr>
<tr>
<td>Total</td>
<td>89.39</td>
</tr>
<tr>
<td>Total Revenue</td>
<td>$1,584.24</td>
</tr>
</tbody>
</table>

II. PRINCIPAL

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alfred University</td>
<td>$1,564.29</td>
</tr>
<tr>
<td>Insurance Premium repaid</td>
<td>9.05</td>
</tr>
<tr>
<td>Transfer from Revenue</td>
<td>7.56</td>
</tr>
<tr>
<td>Total</td>
<td>$1,581.17</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bonds bought</td>
<td>$1,505.00</td>
</tr>
<tr>
<td>Balance September 30</td>
<td>76.17</td>
</tr>
<tr>
<td>Total</td>
<td>$1,581.17</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present Endowment</td>
<td>$2,908.41</td>
</tr>
</tbody>
</table>

A committee of two was appointed to present at the next meeting of the Board a list of such Theological Endowment Notes held by the society as they consider worthless.

The President stated that Miss Susie M. Burdick had proposed to the Executive Board to buy a farm on which she held a $1,500 mortgage, with the understanding that if the farm is sold for more than our claim, the excess shall be paid to her.

Miss Burdick's proposition was accepted. Sundry bills amounting to $250 were ordered paid.

E. P. Saunders, Secretary.

NATIVE NIGERIAN ADDRESSES, DETROIT CHURCH

ELDER R. B. ST. CLAIR

David De Vit Lewis, M. D., the President of the Health Sanatorium, Peet Street, Montreal, Canada, a native of Nigeria, West Coast Africa, and a personal friend of Prince-Bishop W. S. J. Challdighcizicze, of Ethiopia, whose guest he was in Abyssinia in 1912, was the principal speaker at a representative gathering, held under Seventh Day Baptist auspices, in Detroit Y. M. C. A., Sabbath, October 14, 1922.

We learned that Dr. Lewis was supplied with several, en route, as it were, from Chattanooga, Tenn., to Montreal, and, after a consultation with him, secured his promise to address our October fourteenth service. We were pleased also to examine his photographs of the ascertain and its equipment and other items which tended to establish his bona fides. His intimate knowledge of Prince Challdighcizicze and of Ethiopia make him of especial interest to thousands of Seventh Day Baptists who were privileged to hear the Prince during his recent tour.

CHILDREN THROWN TO CROCODILES

The doctor told in graphic language his life's story and the customs of the people, the Lagony tribe of interior Nigeria. He estimates that there are over four millions of souls in that tribe alone, and practically none of these have ever seen the face of a white man. This tribe has a vague conception of a Supreme Being, but unfortunately he is not viewed as a God of Love. The people, fearing his wrath, attempt to propitiate him by offering every third child to him. This is done by sacrificing these children, at four months of age, to the croco-

diles. There are no exceptions to this rule. The people, from the king down lament this seeming necessity, but know of no escape.

YOUNG DAVID ESCAPES AND IS RESCUED

Clothing is of the most primitive type and the material from which it is made being scarce was not supplied. It was this inventory of clothing which caused him, panic-stricken, to flee from his home and tribe.

Making his escape into the tropical wilderness, he pursued his way, more or less aimlessly, many a long, weary day. Here, finally, he was discovered by a Mr. Thomas, of Halifax, Canada, the first white man young David, who was then thirteen, had ever seen. He was clothed by him and taken to the booth of the hunting party, of which Mr. Thomas was a member, and finally was brought by them to the sea-coast town of Lagos, where his friends and relatives had ever visited. Here he met Mr. Thomas, who proved more than a mother to him, and he was taken, first to London, where he had experiences which to others were amusing, but to David, terrifying in the extreme. The party then crossing the Atlantic, landed in New York, and David was placed in the hands of a private tutor, after which he entered Nobleman's High School, Halifax, and, following this, became a freshman at the noted McGill University of Montreal.

After graduating as a physician, Dr. Lewis began to practice in Canada, but, desiring more experience and instruction along certain lines, he went, after two years, to Munich, Germany, and, upon returning, established his Health Sanatorium, which has proved successful from all viewpoints.

MEETS PRINCE CHALLOUGHCLUCHIZE

Ten years more of medical work followed, during which time he made several trips abroad. On these occasions he visited Ethiopia, where he was introduced by Mr. J. O. Mark, journalist, of Freetown, Sierra Leone, Organizer of the International Congress of the Darker Races, to Prince Challdighcizicze. He spent a fortnight on medical service and instruction along certain lines, he went, after two years, to Munich, Germany, and, upon returning, established his Health Sanatorium, which has proved successful from all viewpoints.

MEETS PRINCE CHALLOUGHCLUCHIZE

Ten years more of medical work followed, during which time he made several trips abroad. On these occasions he visited Ethiopia, where he was introduced by Mr. J. O. Mark, journalist, of Freetown, Sierra Leone, Organizer of the International Congress of the Darker Races, to Prince Challdighcizicze. He spent a fortnight on medical service and instruction along certain lines, he went, after two years, to Munich, Germany, and, upon returning, established his Health Sanatorium, which has proved successful from all viewpoints.

The doctor told in graphic language his life's story and the customs of the people, the Lagony tribe of interior Nigeria. He estimates that there are over four millions of souls in that tribe alone, and practically none of these have ever seen the face of a white man. This tribe has a vague conception of a Supreme Being, but unfortunately he is not viewed as a God of Love. The people, fearing his wrath, attempt to propitiate him by offering every third child to him. This is done by sacrificing these children, at four months of age, to the croc-

THE SABBATH RECORDER
God of Heaven in behalf of the efforts to be put forth by Dr. Lewis for the salvation of the Lagonly tribe. Possibly, too, it may be desirable for Dr. Lewis to visit some of our Seventh Day Baptist centers and get into touch with the real spirit of our ancient faith. Here and there he might stir up others to fight the battle with the beautiful Gospel and Sabbath of Jesus.

The people sang with uplifted hands, as never before:

"Faith of our fathers! Holy faith!
We will be true to thee till death!"

This pledge was the more appropriate because the lesson of the Sabbath school had been "Seventh Day Baptists in England," detailing the martyrdoms and persecutions of our ecclesiastical forebears, and the minds of all had also been drawn to the splendid Sabbath-keeping history of Ethiopia.

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, September 5, 1922, at 3:00 o'clock p.m., President Corliss F. Randolph in the chair.


Visitors: Mrs. David E. Tiptsworth, Elmer Hunting.

Minutes of last meeting were read.

By vote the following were elected a committee to nominate the standing committees of the Board for the year: James L. Skaggs, Theodore L. Gardiner, Irving A. Hunting.

The Supervisory Committee reported that the Tract Society's House had not yet been made for good reasons, but would be made soon. The committee also reported that another linotype machine would be installed the coming month at an expense of about $2,500.00.

The following communication was received and referred to the Committee on Sabbath School Publications:

To the Board of Trustees of the American Sabbath Tract Society,

DEAR FRIENDS:

The Seventh Day Baptist General Conference made the following recommendations which the General Conference adopted, and are now published by the Sabbath School Board and, printed by the Tract Society.

The General Conference recommends:

1. The discontinuance of the Tract Visitor, as now published by the Sabbath School Board and, printed by the Tract Society.

2. That the Committee on the Tract Board, the Sabbath School Board and the Young People's Board to make a study of the feasibility of publishing a suitable itinerary, both for our boys and girls of junior and intermediate age.

3. Since this recommendation contemplates the sale of the Tract Society of approximately $1,000.00 a year, we advise that one-half of this saving, namely $500.00, be added to the budget of the Tract Society and the expenses of the Vacation Religious Day Schools.

On behalf of the Committee,

EDWIN SHAW, Secretary.

Plainfield, N. J., September 6, 1922.

The following communication was received:

Rev. Edwin Shaw,
Secretary of the American Sabbath Tract Society,

Plainfield, N. J.

DEAR BROTHER SHAW:

As members of the Tract Society know, I have served our denomination as a missionary, and I am writing to you about the Board of Directors of our Society, and the way in which we can help you to carry on your work.

I believe that the way to do this is to be consistent with my duties to the missionary Board.

I want to express my gratitude to you for your work, and your willingness to help the denomination in this way.

Sincerely yours,

William L. Burbeck.

September 6, 1922.

Voted, that the Recording Secretary acknowledge receipt of the above letter and reply suitably thereto.

The following reply to the communication of Rev. Robert St. Clair, which was received at our last meeting was received from President Randolph:

Rev. Robert St. Clair,
3465 Mack Avenue,
Detroit, Mich.

DEAR BROTHER ST. CLAIR:

At the regular meeting of our Board on Sunday, I read your letter of the 27th last, which gave rise to a very interesting discussion but, owing to this present embarrassment of the Board, involving a large number of our interests already existing, the Board did not see its way clear at this time, to establish such a quarterly. Consequently, no action was taken. We, however, have decided to call our workers in several directions, even to withdrawing all financial support of our Italian and Hungarian Mission, although we still respectfully, but with a stern necessity has demanded it. Nevertheless, the Board appreciates your interest in our work and we are sorry to have you feel otherwise.

Faithfully yours,

CORLISS F. RANDOLPH,
President.

August 15, 1922.

The following was received:

Arthur L. Tiptsworth,
Recording Secretary,

Board of Trustees of the American Sabbath Tract Society.

My dear Brother:

We respectfully request that you will please bear this information in an official way to the Board of Trustees.

The Seventh Day Baptist General Conference at its recent session at Ashway, R. I., on recommendation of the Commission, took the following action:

We recommend that the duties of the director of the New Forward Movement be so enlarged as to include work among the denominational societies recommended by the General Conference in 1921, and as approved by the Board of the Tract Society at its meeting in May, 1922.

The following action was also taken:

We recommend that the salary of the Forward Movement Director be divided equally between the General Conference and the Tract Society.

The Committee at a meeting held on the trip to Newport suggested that the Conference pay all expenses of the director outside the office at Plainfield, and the Tract Society pay all expenses of the office, including salary, secretory, postage and other incidental expenses.

Sincerely yours,

Milton, Wis.

EDWIN SHAW.

September 14, 1922.

Voted that the Board approve the recommendation of Conference relating to the work of Director Bond and the payment of his salary, and also approve the suggestions of the Commission as to the payment of his expenses.

Voted that the salary of Corresponding Secretary W. D. Burdick be fixed at $375.00 per year.

Director Bond spoke of his plans as Forward Movement Director, his time for the immediate future being devoted to the financial situation, and the first of the coming year being devoted more largely to general Sabbath Reform work and Sabbath promotion.

By vote the "question of the removal of Director Bond's family and effects from Salem, W. Va., to Plainfield, N. J., and the employment of Mrs. William Seward as Secretary to the committee with power to William C. Hubbard, Alex W. Vars, Marcus L. Clason.

Voted that we spread on our minutes an expression of our appreciation of the gratuitous services rendered by the Misses May Dixon, Mary Lou Ogden, Marjorie Burdick, Leta Lambrecht and Ada Ziria in Religious Day School work the past summer.

Voted that the salary of Edwin Shaw be continued to the fifteenth of September and that the salary of Willard D. Burdick as Corresponding Secretary begin the same date.

Voted that the salary of Director Alva J. C. Bond begin the first of October.

Whereas the Board feels that for the best results for the denomination and the Society, the Forward Movement Director should reside near the location of the Board, it is agreed that the Board pay the expenses of the removal of Brother Bond from Salem to Plainfield.

The following report was received and adopted:

STANDING COMMITTEES FOR THE YEAR


Superintendent—Marcus L. Clason, Clarence W. S. Rogers.


Denominational Files—Corliss F. Randolph, Arthur L. Tiptsworth.

Investments—Frank J. Hubbard, Henry M. Masson, William M. Stillman.

The Board adjourned.

Arthur L. Tiptsworth,
Recording Secretary.
It was in the early hours of a beautiful autumn morning that I boarded a northbound train to make a little journey. I can hear some one say, "Does she never stay home?" This was just a little trip, not much more than two hundred miles, and not outside of my own State. It differed in other particulars also from our Conference trip. While it was short in distance it was long in that's the way the good Lord mixes them in.

While it was short in distance it was long in its duration. I boarded a northbound train in the middle of the night, so I left the train at a junction and, after walking four hours, started out, with a new ticket and another certificate, over a different road. This road made connections, but was in no hurry about it, consequently it was late in the evening before we reached our destination, and it was late in the evening before we reached our destination, and consequently it was late in the evening before we reached our destination, and it was late in the evening before we reached our destination, and it was late in the evening before we reached our destination, and it was late in the evening before we reached our destination. Darkness came upon us long before we reached our destination, and after the manner of all women going to conventions, we began to speculate upon where we should spend the night. Some were planning to stay at hotels. Others thought that they would stay at their homes, so kindly welcomed me to their home, have been living away from their church home for several years. The family consists of the father and mother, Mr. and Mrs. Fay Coon, son Garrelt; a junior in high school, and the little daughter Genevieve. Mr. Coon combines the teaching of agriculture in the high school of Wausau with the work of the county agent, and is a very busy man, while Mrs. Coon keeps busy with the girls of the county in her canning clubs. Her demonstration team is very proud of the prizes taken at county and state fairs. Both children, while very happy and proud of their school and city, are looking forward to the day when they will enter Milton College and find a home, for a time at least, among people of their own faith.

I had expected to return home Friday afternoon, but our home was once numbered among the lone Sabbath-keeping homes and when she asked me to stay over the Sabbath with them I accepted their invitation. Then when the suggestion was made that we drive to another city to visit another family of Sabbath-keeping friends, I was very glad to avail myself of that opportunity. The weather had been ideal all week, but on Friday evening there was a thunder storm and more rain on Sabbath morning; I thought that our ride might have to be given up, but I reckoned without mine host, for he said, "I think we can go all right if you women want to." Of course we did want to go and so we started off in the face of a storm, and I assured myself that "this is a clearing up shower." We passed through several such showers on our way, but in reality I think they did prove to be clearing up showers for by five o'clock that afternoon the clouds had cleared away and the sun came out to take the air for a few minutes before night came.

There is much in that northern country that is new to me, so that the southern part of the State, and even though the weather was unpleasant I enjoyed the ride very much. This is the country of great paper mills, and we passed two of these mills that day. One of these, an immense concern, had been until recently, I was told, the distinction of being the largest paper mill in the world. As we neared the building I judged that a banquet was being served, and that the main course consisted of corn beef and cabbage, but that the bread and the beer of cooked cabbage is always hovering over that mill. What an ideal spot this would be for our friend Jiggs. We wish he knew about it.

We found some miles of cement, some of sand and a few of dirt, or as it happened, mud, but in due course, we arrived in Antiochdale at the home of our friends, Mr. and Mrs. Howard Stewart, who had
son Hugh, a young lad in the first year of high school, and little daughter Lucille were watching for us. We found that they did not think a rain or two would keep us away, and they seemed to consider four miles a good Sabbath journey. When Mrs. Stewart saw me she exclaimed, "I have just been trying to find out from the Recorder if you had reached Conference yet, and now you are out here." You may well believe that the day went fast, there were so many things to talk about and, too, there was the dear little baby to be cuddled. There were questions about Conference and the friends we met there, as well as about the home church and the college. The Stewarts are members of the Milton Church and the Coons of the Milton Junction Church. Mr. Stewart has just entered upon his second year as superintendent of the AUBurndale schools and we can well believe that he is kept busy. After dinner Mrs. Stewart suggested that we call upon another family of Seventh Day Baptists living in town, Mr. and Mrs. D. R. Coon, whose ten years have been lone Sabbath-keepers. We were very glad to call upon these people who have held up the banner of our faith through these years. We found Mrs. Coon in her flower garden among the late blooming flowers. She took us into the house and we had a pleasant visit. We found that we had mutual acquaintances, and that both Mr. and Mrs. Coon had lived in towns where members of our various families had lived. Mr. Coon as a boy had lived in New York, in the vicinity of De Ruiter, and a little later had come to Utica, Wis. Mrs. Coon, whose maiden name was Wittes, would tell us many things about western New York. In the days when there were Seventh Day Baptist churches in Berlin, Dakota, and Caloma, Wis., Mr. and Mrs. Coon were not lone Sabbath-keepers in the sense they have been during these later years. They are now in better touch with the denomination, through reading the Recorder, than are some of our members who live within a stone's throw of our churches.

As it grew late in the afternoon the people who had the forty-five mile drive ahead of them felt that they must start, and we again visited the Coons, whose ages were given permission to help us ourselves. When we finally said good-by my hands were filled with beautiful flowers such as grew in my mother's garden in my childhood home, and with the flowers I had found the fragrant leaves of the rosemary plant—"rosemary—that's for remembrance" you know.

As we left this home we also said good-by to the cousins two miles along the road to the Stewart home to remain until time to take the midnight train for home. That does not tell the whole story, because to catch that particular train my host had to drive me to a station twelve miles distant, but the roads are cement and they said it could be done.

There were many more things that we wanted to say when it came time to start for the train, but the cat was at the door and the good-bys must be hastily said. Those twelve miles of cement ribbon rolled under the wheels of a single knot, and in a few minutes I was following the porter down the aisle to my section, and, you may not believe it, but almost immediately it was morning and I was being told that in twenty minutes I would have to make my transfer. And so I came home. I still have the rosemary leaves.

**WORKER'S EXCHANGE**

At the recent meeting of the Northwestern Association at White Cloud, Mich., a meeting of the women was held on Friday afternoon at 4 o'clock.

It was called to order by the Corresponding Secretary of the Woman's Board, Mrs. Metta Babcock. Mrs. E. D. Van Horn led in prayer.

Mrs. H. C. Van Horn, of Dodge City, Minn., spoke of the talk at Conference by Miss Susie Burdick, and gave a short review of the part of the Conference program of the Woman's Board, by Mrs. D. B. Coon, and others who spoke of the work of Miss Burdick, and expressed a wish that she be returned to China as soon as possible. Mrs. Babcock talked of the need of mission study among our women.

The meeting closed with prayer. There were nineteen women present.

Mrs. E. M. Holston, Secretary.

Plainfield, N. J.

The Woman's Society for Christian Work has held seventeen meetings during the year from October 5, 1921, until June 7, 1922, five of these being all-day sewing meetings with luncheon. There was also one meeting of the Executive Committee and one special meeting. The average attendance of members at the business and sewing meetings has been twenty.

Our membership of seventy-two at the beginning of the year was depleted in February by the death of two of our loved members, Mrs. James Clawson and Mrs. Theodore G. Davis.

Special features at our meetings included a birthday surprise for Mrs. John G. Spicer, chairman of Quilting, at our January eighteenth luncheon, and the entertaining of the ladies of our New York City church at our final meeting on June seventh.

On September 21 the society tendered an informal reception to our retiring president, Mrs. Edwin Shaw, who has gone to make her home in Milton, Wis. Mrs. Shaw was spending a few days with Miss Ida F. Randolph and more than sixty of the friends motored to her home, completely surprising her guest. Refreshments were served and music, appropriate, was furnished by Mrs. John B. Cottrell and Mrs. Paul A. Whitford, the words of the latter selection being written by our vice president, Mrs. Sarah L. Wardner.

Before leaving, the guests presented Mrs. Shaw with a token of their appreciation of her splendid service of the society, and a reminder of the happy friendships formed during her residence here. Mrs. Wardner made the presentation, to which Mrs. Shaw chirpily responded.

The budget method for raising the larger part of our funds proved most satisfactory again. The work of the Woman's Board was provided for by our personal contributions to the Forward Movement through the church. At our first meeting it was voted to take work for the Charity Organization Society, the King's Daughters and the McAll Auxiliary and $10 was appropriated toward the beginning of our work for each society. One hundred and forty-six garments were completed for these societies and the City Day Nursery and a postcard quilt was made for the McAll Mission in France.

At our second meeting it was voted that we pledge $25 toward the expense for church repairs. All of this has been paid and a vacuum cleaner purchased for the church at a cost of $85.

Several chains of the homes of members have been helpful in raising necessary funds.

The society was divided into sections, alphabetically, for the serving of dinners. Four dinners were served and were most efficiently supervised and very successful. Pleading entertainments and social hours following the dinners were much enjoyed. The committees were faithful in the performance of their duties.

Many sick and lonely ones have been cheered by greetings, visits, flowers and delicacies, and other needy ones helped by gifts of money, books and clothing. The Woman's Society for Christian Work for the coming year aims to more completely realize all that its name implies.

Respectfully submitted,

Anna Burdick Spicer, Corresponding Secretary.

"Enthusiasm is one of the greatest fears and smallest dangers of modern religion. Considering the importance of the Christian message, and of the issues which hang upon it, our enthusiasm seldom reaches the level of respectable earnestness."

"A great fortune is a splendid servitude," wrote Seneca, the great millionaire of the ancient world. In the twentieth century Carnegie expressed the same idea when he said of rich men, "At first they own the money they have made and saved. Later in life the money owns them."—Youth's Companion.

**THE LIFE THAT COUNTS**

The life that counts must till and light; Must hate the wrong and love the right; Must stand for truth by day and night; This is the life that counts.

The life that counts must aim to rise Above the earth to sunlit skies; Must fix its gaze on Paradise; That is the life that counts.

The life that counts must help to build The temples of mankind; To do and die, wherever the need— That is the life that counts.

The life that counts must help to raise The songs of gladness and joy; Must sing the song of the Cross; That is the life that counts.

The life that counts must win the cross Above the world's false pride; Must live for God in beauty, grace, And in the wond'rous mystery That is the life that counts.

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOOK.
R. F. D. 5, Box 78, Battle Creek, Mich.
Contributing Editor

BETTER THINKING

LYLE CRANDALL.

Christian Endeavor Topic for Sabbath Day,
November 4, 1922

DAILY READINGS
Sunday—Think clearly (Matt. 22: 15-22)
Monday—Think kindly (1 Cor. 13:5)
Tuesday—Think modestly (Rom. 12: 1-3; 1 Cor. 8: 2)
Wednesday—Think clearly (Eph. 3: 20)
Thursday—Think of God (Ps. 2: 1-8)
Friday—"Consider your ways" (Hag. 1: 11-11)

Sabbath Day Topic—Better thinking (Phil. 4: 8) (Consecration meeting).

As I sat in my room trying to think of what I should write on this subject the beautiful strains of that wonderful production, "Meditation," came to my ear from downstairs where some one was playing the piano, and I thought of how important it is to stop and meditate on holy things as the Sabbath draws on.

Let us ask ourselves the question, "Do we spend as much time as we should in real thinking of God?" How many of us spend at least fifteen minutes each day in Bible reading, prayer and meditation on God's word?

During the past summer it was my privilege to spend a few days in a country Y. M. C. A. camp for boys of high school age, near Grand Haven, Mich. I shall never forget that camp for years to come. I was on the shore of Lake Michigan on Sunday evening. My friend gave a stirring heart to heart talk to the boys and then asked how many were willing to sign a pledge saying they would pray, read the Bible and meditate on what they read every day. The response which made to this appeal made a deep impression on me, for nearly every boy signed the pledge. How important it is to form the habit of studying the Bible while we are young, and in order to study it properly, we must not only read it but think of what we read. If we estimate the benefit received from a few minutes spent in quiet meditation on God's Word at the beginning of each day. Let us, Christian Endeavorers, spend more of our time in this way.

One of the ways in which we may attain better thinking is to think kindly. In 1 Corinthians 13:5 we are told that love "thinketh no evil." It is very easy for us to think evil of our neighbor and to say evil things about him. But if we stop to analyze the situation I think we shall find that the reason why we have these evil thoughts is the fact that we do not "love our neighbors as ourselves". When we dislike a person how easy it is to think about his faults, forgetting that we possess the same faults. Let us stop thinking about our neighbor's faults and let us see the good qualities of his character instead. Let love control our lives and then we will think no evil.

Another way to attain better thinking is to "think modestly". Romans 12:3 says that every man should not think more highly of himself than he ought to think, but he should think soberly, "according to God who has dealt to every man the measure of faith". Every person should have a certain amount of self-confidence in order to succeed in life, for it is very essential to one's success. But he should not have an over-abundance of this quality which will cause him to incur the dislike of his friends. We should not only love ourselves, but we should not overestimate our abilities, or "think more highly of himself than he ought to think, but think soberly."

Finally, Christian Endeavorers, let us "think greatly". Let us fix our minds upon God and His wonderful works; let us think of what He has done for us, how He cares for us for even the hairs of our head are numbered, and how He loves us. Let us think of the Savior who was willing to leave his home with the Father and come to the earth that he might die for our sins. If we think on these things there will be no room for evil thoughts in our lives.

THE SABBATH RECORDER

JUNIOR C. E. GOAL FOR 1922-1923

(Total possible points 260)

SOCIETY ORGANIZATIONS

(possible points 30) Points
1. At least four officers and four committee members ..... 10
2. At least six business meetings a year conducted by Juniors ..... 10
3. Junior devotional meetings conducted by Juniors ..... 10

INDIVIDUAL MEMBERS

(possible points 230)
1. Every active member reaching a meeting a year ..... 5
2. Every officer or member on some committee ..... 5
3. Every officer and committee accomplishing definite duties ..... 10
(l point each suggestion given below, making total 10 points)
4. Secretary and treasurer keeping accurate records ..... 3
5. Committee chairmen regularly handing in reports at business meetings ..... 3
6. At least three-fourths active members present at last three meetings ..... 5
7. At least one-half active members keeping child's quiet hour and members of the Tenth Legion ..... 10
8. Regular monthly work done (Figured according to suggestive work below) possibility of ..... 155
9. Regular attendance and participation by at least 5 per cent of active members in every Junior meeting ..... 10
10. Pledge in active membership ..... 3
11. Definite giving for missions amounting to at least 5 cents per active member ..... 5
12. At least 25 per cent of active members study Junior text-book study class ..... 10

SUGGESTIONS FOR OFFICERS AND COMMITTEES

President
Frede at business meetings
Over sight of committee work

THE SABBATH RECORDER

DEAR ENDEAVORERS:

What about your Social Committee for this year? You say that it is an unusually good one, that it consists of wide-awake, active young people. Perhaps you are watching the magazines and papers for new ideas in the line of socials; that they are original and have lots of initiative; that they are planning to hold at least one social every
THE SABBATH RECORDER

month. That is fine! Such a committee in each society of our denomination will make an interesting Christian Endeavor meeting at Conference next year when your society receives a pennant.

Let every Endeavorer get these points. The Young People's Board is this year putting particular stress on Social Fellowship. (Not fourth item on the new Goal cards.) A pennant will be awarded to any society which will attain 160 points by their social program. The first requisite is that the social must be a Standard Social in order to gain any credits.

The question is frequently asked, "What is a Standard Social?" (1) Devotional exercises, consisting of prayer and Scripture reading or sacred songs shall be conducted some time during the evening, preferably at the close. (2) Some part of the social shall be devoted to entertainment that will be educational, and that is calculated to strengthen character or give inspiration toward a higher and better life, for example, a speech by one of the society's own members, a talk by the pastor, a debate, some essays, a good uplifting story well told, ten or fifteen minutes devoted to discussion of better social work.

Why are these requirements important features in a Christian Endeavor social? If athletics in schools and colleges were carried on for the fun side only or as a mere recreation from study, how long would they continue to hold the place that they do today in education? We have come to realize the part that athletics play in fitting one to cope with life's problems. The aim of Christian Endeavor work is to develop young people for life service. If we carry that aim into our socials, they must contain fun, (yes, and plenty of it) but there must be a constructive element about it also. Our Christian Endeavor Expert book says, "The work of the social committee should be as religious as that of the Prayer Meeting Committee. It will be social to save, seeking to get close to people in order to bring them to Christ. In this spirit every social will be planned."

The credits given are as follows:
1. Ten points on your social rating for each standard social held.
2. Ten additional points if the standard social is fully reported to the board; providing the social has been used by the Christian Endeavor society reporting and that it contains some points of originality.
3. Ten additional points if a society uses a social submitted by the board.
4. A total of 100 points will be allowed on the first item, in one year. A total of 30 points will be allowed on each of items 2 and 4 in one year, and no more than 20 points can be given on any one social.

A Thanksgiving or Pilgrim Social has been prepared and is now ready for use. The outline for same is as follows:
A suggestive potter
1. Preparation for the voyage
2. On the Mayflower
3. Landing
4. Preparation for winter
b. A Pilgrim Romance
Suggestive pantomime scenes from Longfellow's "Courtship of Miles Standish"
A Game
1. A bag of nuts
2. Turkey contest
3. A harvest scramble
The Feast
Devotionals
Please send all requests for socials and reports of same to the Social Fellowship superintendent. This will assist her in keeping records and giving credit. Send your original ideas to the superintendent, but if these ideas may be passed on to other societies, to make the work successful we need the fullest co-operation. This year in our socials, let us strive for original ideas, educational features, lots of fun and with it the thought of "service" for our Lord and Master.

Yours in Social Fellowship,
EDNA BURDICE SANFORD,
Social Fellowship Superintendent.
Little Genesee, N. Y.,
October 8, 1922.

A MESSAGE FROM PRESIDENT JOHANSON

DEAR ENDdEAVORERS,

Greetings from the Young People's Board to the best people on earth. During the coming at the Young People's program at Conference, Dr. Gardiner called out "Whoop 'er up." My reply is, we are doing that now. Those of us who attended the Ashaway Conference will long remember the inspiration that filled me. I know that your delegates have reported to you ere now. If you had no delegates, read the reports and papers as they are printed in the Recorder.

Some had feared that our people would feel somewhat discouraged because of hard times and seeming lack of interest. This feeling was not noticed by President M. Wardner Davis said in his address that he believed evidences of a turning tide were at hand. Let us come to Conference next year and prove at least that among the Endeavorers this is literally true. Let us begin to look hopefully toward the next Conference at North Lay, who can, should begin their plans now to attend that gathering.

At our board meeting last week we voted to continue the practice of sending bulletins to the societies. These will be sent out only enough to get the plans of the board well before the Endeavorers. May I ask you to be faithful in reading these communications to your societies. It is the surest way of securing the information that we are most anxious for you to get.

If you have any problems that you can help us with, though we will assist. If you have any suggestions for more aggressive work, send them along. We are your servants.

Sincerely yours,
B. F. JOHANSON,
President.

Battle Creek, Mich.,
September 18, 1922.

OCTOBER MEETING OF THE YOUNG PEOPLE'S BOARD

The regular meeting of the Young People's Board met in Room 8, College Building, at eight o'clock, October 5, 1922.

The President called the meeting to order. Leon Maxson offered prayer.

Members present: Dr. B. F. Johnson, Mrs. Frances F. Babcock, Mrs. Nettie Crandall, Mrs. D. R. Coon, Miss Emma Maxson, Mr. E. H. Clarke, Mr. Leon Maxson, Mr. Aden Clarke, Mr. D. K. Howard, Miss Marjorie Willis.

Visitor present: Rev. D. Burdett Coon.

The Treasurer presented a report which was approved.

Bills to the amount of $10.00 were allowed for publications and postage.

The Secretary was authorized to pay the bill for stationery, the amount to be reported later.

The Corresponding Secretary read the following report for the month:

REPORT OF THE CORRESPONDING SECRETARY

Number of letters received, 383; number of bulletins went out, 273.

Correspondence has been received from: Miss Elizabeth Kenyon, Miss Hazel Langworthy, Miss Malita Oden, Mrs. Isabel Allen, United Society of Christian Endeavor; A. L. Davis, Rev. G. D. Hargis, Mrs. Edna Sanford.

Yearly reports and Goal cards have been sent to each society.

Secretary for 1922-1923 is ready for distribution.

Notices were sent out in regard to Board meeting.

The new Junior Goal was received and passed on to the Junior and Intermediate committee. After examining it, copies were made and sent to Miss Kenyon.

FRANCES FEWELL BARCOCK.

Communications were read from: Miss Hazel Langworthy, Mrs. Edna Sanford, Mr. Lyle Crandall, Rev. A. L. Davis.

Reported that two new Superintendents have been appointed, Miss Emma Maxson as Efficiency, and Mrs. Edna Sanford as Social Fellowship Superintendent.

Reports were received from the Efficiency and Missionary Superintendents.

Voted that the chair appoint a committee to prepare a program for Christian Endeavor Work of the society as appointed stands: Leon Maxson, Aden Clarke, and Allan Van Noty.

Voted that the Corresponding Secretary be requested to secure a list of the names of all the young people in our society.

Good and Welfare discussion, which included the presentation of a plan being formulated to secure Recorder subscriptions.

Reading and corrections of the minutes, Prayer, Adjournment.

Respectfully submitted,
MRS. J. MARJORIE WILLIS,
Recording Secretary.

"Our age has no more urgent or important task than making the mind of men and nations accord to the mind of Christ. . . .

No nation can think crookedly and come out straight. No nation can think straight about itself; about its men and women, its industries, its toilers and sufferers, its place in the world in relation to other nations, unless in the heart of it, it thinks Christ's thought after him."

Bishop McDowell.
A COLLEGE PRESIDENT'S ANSWER

Several weeks ago I had a letter from a heart-broken mother complaining that her son, a college graduate of the class of 1912, had lost his faith. She charged that Haeckel's works were used as textbooks in the college which her son attended, and quoted giving page and line from one of Haeckel's works.

I wrote to the president of the college in question asking him if the books were still in use, and whether it was representative of the textbook in use. His reply was full and prompt. With his consent I am giving it publicity.

"I am glad you have written me so frankly. My heart goes out to any mother who finds her son does not share her Christian faith, for that faith is the most precious thing that life contains. I wish you might send me the name of the former student that I might talk or correspond with him.

"As regards Haeckel—his book is not and never has been used as a textbook at ——. Indeed the book could not be so used, as it does not contain the facts which all students of biology must learn, but merely a disputed and grossly materialistic interpretation of the facts. I have often spoken of Haeckel, in private and in public, as the most narrow and bigoted man of science of the last fifty years. His book is not regarded as authority today by any teacher of my acquaintance. Of course it is, and should be, in every university library, and the student in question may have been led astray by it, if he failed to read other books, equally accessible, which affirm a Christian view of evolution.

"If I could meet the mother I would ask her some questions. Did the boy bring his materialism with him when he came to college? Frequently I spend hours conversing with freshmen who bring to college a mass of doubt carelessly concealed from their parents.

"If her boy had not come to college at all, would he have kept the mother's faith? The bank, or the store, are far more perilous to faith than the college. Recently I called up a senior, about to graduate from ——, selecting a Roman Catholic because I knew the Catholics to be strongly conservative. I said to him, 'Has your college course in any way weakened your faith in Christianity?' 'Not in the least,' he replied. 'Why should it?' 'Do remember I was perplexed for a few weeks in freshman year, when I heard the professor speak of the world as evolving through millions of years, for I had been taught that it was made in six days of twenty-four hours each. But when I heard a certain archbishop in theSEEKING THE BEST OF CLASSIC CHRISTIAN LITERATURE

American Sabbath Tract Society

F. J. Hubbard, Treasurer, Plainfield, N. J.

Country Life Leadership

BY BOOKEE COWELL DAVIS

"A series of baccalaureate sermons to students preparing for service in country life by one who has spent his life in the rural church and rural movements. The author's sympathies and understandings make him unique for the rural movement. These sermons strongly emphasize the spiritual note in rural development."

Price $1.50 prepaid

Have You Ordered Your Copy?

AMERICAN SABBATH TRACT SOCIETY
(SEVENTH DAY BAPTIST)

510 Watchung Avenue
Plainfield, N. J.
THE SABBATH RECORDER

SPECIAL NOTICES

Contributions to the work of Miss Marie Jane in Java will be gladly received and sent to her quarterly by the American Sabbath School Fund Society.

THEODORE L. GARDINER, D.D., Editor
LUCAS P. BURCH, Business Manager

SABBATH SCHOOL LECTIONARY

Room 230, 3rd floor, 7th Day Baptist Church, Canton Ave., Scranton, Pa., and 317, N. E. 9th St.,哈尔滨, China.

Sabbath School, Session 2, 11th month 20, 1926

Sabbath School, Session 3, 1st month 20, 1926

THE SABBATH RECORDER

Sabbath School, Session 4, 2nd month 20, 1926

Sabbath School, Session 5, 3rd month 20, 1926

Sabbath School, Session 6, 4th month 20, 1926

Sabbath School, Session 7, 5th month 20, 1926

Sabbath School, Session 8, 6th month 20, 1926

Sabbath School, Session 9, 7th month 20, 1926

Sabbath School, Session 10, 8th month 20, 1926

Sabbath School, Session 11, 9th month 20, 1926

Sabbath School, Session 12, 10th month 20, 1926

Sabbath School, Session 13, 11th month 20, 1926

Sabbath School, Session 14, 12th month 20, 1926

Sabbath School, Session 15, 1st month 21, 1927

Sabbath School, Session 16, 2nd month 21, 1927

Sabbath School, Session 17, 3rd month 21, 1927

Sabbath School, Session 18, 4th month 21, 1927

Sabbath School, Session 19, 5th month 21, 1927

Sabbath School, Session 20, 6th month 21, 1927

Sabbath School, Session 21, 7th month 21, 1927

Sabbath School, Session 22, 8th month 21, 1927

Sabbath School, Session 23, 9th month 21, 1927

Sabbath School, Session 24, 10th month 21, 1927

Sabbath School, Session 25, 11th month 21, 1927

Sabbath School, Session 26, 12th month 21, 1927

Sabbath School, Session 27, 1st month 22, 1928

SABBATH SCHOOL LECTIONARY

Ro... body, etc., in the Sabbath School, 1st month 22, 1928

The Mill Yard Seventh Day Baptist Church, Canton Ave., Scranton, Pa., 1st month 22, 1928

HELP WANTED.—W。w。 give a home and half profits from general farm crops, to a S。mber, 1st month 22, 1928

THE SABBATH VISITOR

AMERICAN SABBATH TRACT SOCIETY

THE SABBATH RECORDER
TODAY—GOD'S AND MINE

It isn't the experience of today that drives men mad. It is the remorse of what happened yesterday, and the dread of what tomorrow may disclose. These are God's days. Leave them with him.

Therefore I think, and I do, and I journey but one day at a time. That is the easy day. That is the man's day. Nay, rather it is our day—God's and mine. And while faithfully and dutifully I run my course, and work my appointed task on that day of ours, God the Almighty and All-loving takes care of yesterday and tomorrow.—Robert J. Burdette.

CONTENTS

Editorial.—Attractions of the Ministry—Studied Concerning "The Seed of the Woman" and "The Lamb of God"—Give America a World Vision. —What Is the Worst Hereticism?—Are We Satisfied With the Reform?—The Book of Books. 


On Being a Minister's Wife. 

Mission.—Why the Missionary Board Is in Debt. 

Study on the Missing Link. 


Women's Work.—The Brightest Old Country of All" (Poetry).—Childhood Dreams Coming True in Old Age. 

Our Activities. 

American Sabbath Tract Society—Treasurer's Report. 

Relief Measures in Smyrna. 

Young People's Work—Church Membership.—A Letter From Mr. Holston.—What Would You Like on the Young People's Page?—Junior Meeting at Conference. 

C. E. Notes. 

From Sunday to Sabbath. 

Children's Page—Huckleberries. 

Millions Face Starvation. 

Deaths. 

Home News. 

Sabbath School Lesson for November 11, 1922.