The New Forward Movement
and
Sabbath Study and Promotion

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Our Reasonable Service

The one word being emphasized in these days, in almost every conference of Christians is the word, "Service." The Bible too has much to say about serving the Lord. Most people think of specific religious exercises in prayer meeting and in church work; or of comforting words and prayers with the sick; or of personal efforts to persuade a friend to accept Christ, whenever they speak of acceptable service to the Lord. Beautiful and excellent are all these good works when put forth by a soul truly consecrated to Christ.

But this kind of work is not all that God requires of a practical Christian in this needy, sin-cursed world. He needs much more from us than human singing, praying and love raptures. There must be a living sacrifice that consecrates to his service all we possess that can avail for the upbuilding of his kingdom. Our natural endowments; our acquired powers; our gains in wealth: our gifts and blessings should be laid in consecration at the Master's feet. And when he has touched them with the hand of blessing and given them back to us for use in his work of uplifting humanity, we should regard such use as acceptable service unto him.

Take money. God has blessed you with it. It is a part of your equipment for service. You are just as responsible to God for its proper use as you are for your gift of grace or speech or your personal influence. God has honored you by making you his agent to use your money-income for him as certainly as you use any personal power.

The rich fool in Christ's parable was condemned because he hoarded his wealth rather than to make it a blessing to others and a power for good in his Master's work.

It is worth our while to study God's word more than we do in regard to his requirements concerning our money. Acceptable service in this respect is well pleasing to him who rejoiced upon his people the grace of liberality, and urged them to abound in this grace also. It is significant that the very first gift of devout men to the Christ of Bethelhem was a gift of gold.

The Grace of Liberality

Paul counted liberal giving as a Christian grace, one of the fruits of the Spirit. In writing of the liberal giving of a certain church he assured those to whom he appealed for money, that the Lord loves a cheerful giver. A consecrated people, willing of themselves to share in ministering unto the saints—supporting the cause of Christ—found as a result of their giving, the grace of God abundantly bestowed upon their churches.

The apostle found many of the fruits of the Spirit abounding in the churches to whom he wrote. They had faith, utterance, knowledge, diligence and love, but it would seem that in the grace of liberality they were wanting, and he pleaded with them: "See that ye abound in this grace also."

We wonder if the church of today has lost one of the essential Christian graces that belonged to the early church? We wonder if rich blessings are being withheld from us today, as in olden times, because our earthly treasures and offerings are withheld until the cause of God shall suffer. We wonder if grubbing God today is not just as ruinous as in the days of the prophets?

What, think you, would be the result; what blessings would come to us as a people and as individuals, if we should cheerfully give away our wealth? Our Bible on liberal giving so that, instead of having to be entreated to give God his dues, we should entreat our leaders to accept our gifts as evidence of our consecration to the Master's service?

If we are real stewards of Christ, filled with the spirit of service, we will not wish to escape from the calls that include our pocketbooks as belonging to our God-given ability to serve. When stewardship and system shall take the place of selfishness and spams in the use of our income, we may look for a wonderful and progressively liberal and forward movement that will not have to be discouraged.
True liberality brings out the higher personality of the giver and helps to develop a higher spiritual life. Every gift that costs something promotes the spirit of self-denial. We belong to one of the greatest and noblest guilds, the guild of the Sincere giver; it brings a purification of spirit which spreads to others, making them generous toward their Master's work. The subtle power of generosity is far-reaching, passing from man to man, making a brighter and better world.

The Worst Reaction After extended visits of the World War to war-cursed Europe, Dr. Macfarland, writing of America's responsibility says:

Contrast for a moment the spirit of America in 1918 with the spirit of America as it is manifested commercially and politically today. The selfishness into which we have fallen is the worst of all the reactions of the war. Our tourists go to Europe for pleasure, to see what all the wealthy others, the wealthy of our European brethren, boast in one breath that they have saved enough by exchange in one single country to make it expensive for mankind to travel, and then the tour, and then put long interviews in the newspapers complaining that they were overcharged by dishonest Europeans. Special com-

merical men, who profited without conscience in America during the war, are now disappointed in their efforts to exploit poor old Europe through the fluctuation of exchange and the consequent instability of European trade and commerce and they come back to us spreading their hateful propaganda.

Many things Dr. Macfarland's report regarding the longings of Europeans for America's help in these terrible times are truly pathetic. On every hand in his report were seen signs of deep disappointment because America stood aloof from the League of Nations. There is a strong feeling across the Atlantic that America is the home of the world, and as the years go by the hope that she will yet come to the rescue persists in a marvelous way.

Such faith in our ability to save the nations from war is enough to stir the soul of any high-minded American who investigates the conditions in Europe. There is a persistent feeling that Europe could be made new almost over night if word could be given that America has come to the rescue. Had our country stood squarely with the Allies in a society of nations, it is probable that the present Turkish trouble would have been avoided.

Great statesmen in France express the opinion that Europe's problems can never be settled without the help of the United States. The great question seems to be: "Will the United States act before the awful crash comes?"

We are passing to Europe for pleasure, capitalizing on Dr. Macfarland's clear messages closed with these words:

"Can we rise above our partisan politics? Can America face something more than what our government calls her 'interest,' and visualize her duties and opportunities? Are nations responsible for the things they do, or is it chiefly Men everywhere are talking and writing and prophesying about "the next war." If there should be a next war, could the United States make use of Pilate's basin, as to her participation in it or measure of responsibility for it? Is the assertion of the Master just a few foolish words, or is it an eternal truth, that "he that saveth his life shall lose it; he that loseth his life for my sake shall find it." "I shall never forget the words of a great European leader as we closed our interview. He had been urging that our country rise up now and tell the nations of Europe the moral terms on which America would consent to sit down with them for conferenced with the prospect of a successful "The Network" pregnant sentences: "If not, and Europe goes down with a mighty crash, a large measure of responsibility is at our own door.

On the other hand, a proposal expressing the best conscience of America would command the agent of Europe and would determine her destiny."

An Overwhelming Response The Methodist Episcopal church has practically met its forward movement deficit of some $2,000,000, which deficit seemed unavoidable a little while ago. Churches did not? They simply united heart and hand to put across the "I Will Maintain" movement, inaugurated a few weeks ago, which came to a successful close on the last day of October. The Christian Advocate announces an overwhelming avalanche of checks and cash and dollars, resulting in the payment to the Centenary Fund of about $2,000,000.

It is wonderful what a great work can be done when churches and people go forward as one man in the Master's work. Such a movement well carried out among our own people would make a great difference.

If we fail it will be from lack of interest and enthusiasm in the work—sheer indifference. For we are well able to carry the Forward Movement to a glorious success if we will. Nobody can make us really believe that Seventh Day Baptists are not able to give an average of ten dollars per member required by our budget.

We are waiting, watching, and hoping for the grand rally that proves our loyalty to the causes we profess to love.

This is a Good Testimony One of the younger Japanese who attended the great Washington Conference on Armaments told Dr. Gulick that he went home to Japan a Christian because of what he saw and heard in America.

The opening statement of Secretary Hughes, and especially the opening prayer of that great Conference, convinced some of the Japanese of the value of Christianity, and they went home impressed with its power over Christian America.

Dr. Gulick, now on a mission of Christian friendship in Japan, sends back to America some echoes of the stirring events in Washington one year ago, which have made their imprint on spiritual life in the Island Kingdom beyond the Pacific. Welcome Responses In response to our plea in the Recorder of November 6, three good letters from lone Sabbath-keepers have come to hand. One from Wisconsin brings a gift of ten dollars, one from New York State with a gift of five, and a third from Tennessee bringing twenty dollars. Two editorials: "Are We Satisfied with the Re-enforcement?" in the Recorder of October 30, and "How Easy We Could, if Only We Would", in the issue of November 6, have touched some hearts and some are responding. We can but think that others will answer the call, and we wish there might be enough to cancel the deficit.

When we realize how easily this could be done without making a burden to any one, how can we help hoping that it will come to pass. If all our readers would take this matter to heart, Christmas Day might be a day of great rejoicing in all our churches.

Can we be so shortsighted in our re-enforcements as to think that it lies within our power to so easily prevent them? Please read once more the editorials referred to above.

Dr. Wallisch Several years ago there was in Germany a German convert to the Sabbath in one of our western churches, who became familiar to our people through the columns of the SABBATH RECORDER. Many of our older readers will remember the name. He was a friend of Dr. William C. Daland and received his diploma in music at Milton College.

For years we have heard nothing of Dr. Wallisch until a few months ago. It happened that a copy of the memorial to Dr. Daland fell in Dr. Wallisch's hands in his German home, by which he learned of Daland's death. He then wrote the tribute found on another page, which has been kindly furnished us by Prof. A. E. Whitford, who prepared it and accompanied the tribute, Professor Whitford furnished the picture for the cut.

We understand that Dr. Wallisch would be glad to be set to work in Germany in the interest of the Seventh Day Baptist cause and under the auspices of one of our boards.

THE BOOK OF BOOKS

ARTHUR E. MAIN, D.D.

XIII

HISTORY OF ISRAEL

A brief survey or outline is enough here.

Our study will be more in detail when we come to the great historical books.

Saul the first king, Jonathan his noble son, Samuel the judge and prophet, and the great King, are the chief men at this time.

During the reign of the judges, there was a greatly-disturbed country by their invasions. The king was supported by his brave son; but both were slain at Mt. Gilboa. 2 Samuel, Chapter 1.

In his later life the king suffered from some kind of mental disorder. Young David, skillful on the harp, quieted him at times; won Saul's esteem; and was made armor-bearer. But the success and popularity of the youthful warrior aroused the king's envy, suspicion, and hatred, and David had to leave the king's service.

Of course men of kindred spirit would follow him; and he became the leader of a predatory band. Nearby districts were raided; and of the spoils David diplomati-
Judah, even to his friends, saying, Behold, a present for you of the spoil of the enemies of Jehovah." This made it all the easier for them, upon the death of Saul and Jonathan, to make him king. Jerusalem became his capital for several years. After a short civil war between Abner, Saul's great captain, and Joab, David's captain, the way was open for David to become king over all Israel.

One of his first and most important steps was to drive the Jebusites from the strong- hold of Jerusalem and make that city his new capital.

David " waxed greater and greater." Successful campaigns against the Philistines made them no longer a dreaded peril to Israel. He also conquered the neighboring countries of Moab, Zobah, Syria, Ammon, and Amalek.

But the brave and brilliant son of Jesse became a selfish, cruel, and immoral Oriental monarch. The following are some of the outstanding aspects of his reign: his crime in the case of Bathsheba and Uriah; polygamy with its evil consequences in his own family; murder, and a hellenizing son Absalom; a revolt of the northern section of the kingdom under Sheba a "base fellow" of the tribe of Saul; distressing famine and pestilence, due, the historian thought, to Jehovah's anger against abounding iniquity; his unsatisfied desire to build a temple of Jehovah; and the intrigue of Adonijah, a son of one of his concubines, who, "exalted himself, saying, I will be king." This would have defeated David's promise to Bathsheba that her son Solomon should succeed him on the throne.

After his death, David's son Solomon was "charged Solomon with his son saying, I am going the way of all the earth; be thou strong therefore, and show thyself a man; and keep the charge of Jehovah thy God to walk in his ways."

Fortunate would it have been had the gifted son heeded the wise words of his dying father.

The reign of Solomon was one of tyrannical outward splendor. He married foreign wives, including the daughter of a Pharaoh, partly, no doubt, for political ends; fortified towns at important points; traded with ships along the Arabian coast; levied heavy taxes; and erected buildings by forced labor. But great wealth, luxury, corruption, and oppression, were individually, socially, and nationally ruinous. Widespread and deep discontent prepared the way for a divided kingdom; class hatred between the powerful rich and the suffering poor was a foe to the nation's unity and strength. But the temple that Solomon built was a gift to the future of great value when used as a symbol of Jehovah's presence among his people and of a spiritual religion.

Upon the death of Solomon, 937 B.C., Rehoboam his son began to reign.

Israel said to him, If you will make our heavy yokes of taxation and forced labor lighter and easier we will serve you.

Disregarding the advice of the old men and following that of his young companions he replied that it was his purpose to make their burdens even heavier.

No wonder that the Northern tribes, under the leadership of one Jeroboam a former officer of government in Solomon's reign, flung back their protest in words to which modern social, economic, and political oppressors of every kind would do well to give heed:—"And when all Israel saw the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel; now see to thine own house, David. So Israel departed unto their tents." (1 Kings 12:16)

We are told that there was continual war between Rehoboam and Jeroboam (1 Kings 14:30).

But Jeroboam was a wise ruler and politician from his point of view. He said essentially this: If Israel should go up to Jerusalem regularly to worship it is likely that their hearts and the hearts of Judah would be knit together under the influence of companionship in feasts and in worship; therefore I will establish religious and social centers within my own kingdom; otherwise I might lose my throne.

From better motives and with higher ends it may be said, I am sure, that the social, educational, moral, and religious value of our Conference, association, and other group gatherings, is not easy of estimation. The following table of Hebrew kings, with a few slight changes, is from Peake's Commentary. It will be helpful to our understanding of the history of each kingdom to divide it into four parts as follows:

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<th>Israel</th>
<th>Judah</th>
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<tr>
<td>1. Kings of different families, 937-887 B.C.</td>
<td>1. Struggle for prosperity, 937-851</td>
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<td>Jeroboam I</td>
<td>Rehoboam</td>
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<td>Nadab</td>
<td>Abijah</td>
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<td>Elah</td>
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<td>2. House of Omri, 887-842</td>
<td>2. Idolatry and national weakness, 851-836</td>
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<td>Omri</td>
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<td>Zekariah</td>
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<td>4. Kings of different families, 745-722</td>
<td>4. Decline and fall, 735-586 Ahaz</td>
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<td>Tachan</td>
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<td>5. Kings of different families, 722-686 B.C.</td>
<td>Biblical sources for the period of the Two Kingdoms, Israel and Judah, from the death of Solomon to the Assyrian Conquest of Israel, the Northern kingdom, 937-722 B.C.:</td>
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<td>2. Kings 1-17</td>
<td>2. Kings 1-17</td>
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Sources for the period of One Kingdom, Judah, from 722 to the Babylonian Captivity, 586 B.C.:

1. Kings 18-23
2. Chronicles 29-35

(To be continued)

OBSERVATIONS OF JAPAN AFTER SEVEN YEARS' ABSENCE

A letter from Miyazaki, Japan, under date of October 8, from Dr. Sidney L. Gulick, Secretary of the Federal Council's Commission on International Justice and Goodwill, records his warm reception on arriving in his old home. In company with Mr. Frederick Moore, Foreign Counselor to the Japanese Ministry of Affairs, he has had conferences with many of the most prominent figures in Japan, including Prince Tokugawa, the Premier, the Minister of Foreign Affairs, Viscount Shibusawa, and Dr. Soyeda, discussing with them present tendencies in Japanese life and in American-Japanese relations. With the leading Japanese Christians Dr. Gulick has also had many conferences.

Of especial interest is his account, reported to him by the most responsible observers, "of the bewildering effects on the Japanese delegates to the Washington Conference of Secretary Hughes' 'bolt from the blue', and especially of the opening prayer—which two episodes convinced them that they were in the presence of Christian America." This last was told in a private meeting by one of the younger men who said he came home a Christian because of what he saw in America.

Japan, according to Dr. Gulick, is carrying out both the letter and the spirit of the Washington agreements.

When Dr. Gulick spoke of the fact that he was to spend several months in China he was asked to give frankly, on his return, his impressions of Chinese-Japanese relations.

"Several of the Japanese leaders said with much emphasis that they well knew that matters are not all right; that they are trying to correct mistakes; and that they especially desire to have suggestions that would help them."

Dr. Gulick is to spend most of his time abroad in China and Korea, studying the situation in the Orient from their standpoint.

"You haven't much space for a garden here, old man." "I have all I need. You've no idea how much backache you can get out of a few square feet of ground."—New York Sun.
And he other? Is not the call today the same as "mud or no mud, spent my life" and had been pledged. There were...
THE WEEK OF PRAYER FOR THE CHURCHES

Below is a communication from the commission of the Federal Council on Evangelism regarding the Week of Prayer for the Churches. The secretary is prompted to give this at this time because many times, when a pastor, he would have been pleased to receive the plans regarding the week of prayer.

The plan of observing the week of prayer, in which extra time is spent in prayer, public and private, and in other religious services, may be made a very helpful one. We should use every means to deepen the spiritual life and to lead others into fellowship with God; we should use the daily and weekly means of grace together with every prayer for religious education. In addition to these it is well that we set apart special seasons when we put ourselves as far as possible under the influences of our holy religion. The week of prayer offers an opportunity for this.

It is devoutly hoped that many of our churches will plan to observe the week of prayer or hold other special meetings or both.

WEEK OF PRAYER FOR THE CHURCHES
Sunday, January 7, to Sabbath Day, January 13, 1923

To the Churches of Christ in America:

It is again the privilege of the Federal Council of the Churches of Christ in America to issue this call to all Christians to begin the new year with a week of thanksgiving and prayer.

There are many things for which the Church may be grateful as we cross the threshold of another year. Last year witnessed the largest numerical ingathering of the Church in this country. Religious education and social and political anxieties, a Christian mind can not fail to notice signs which refresh our weariness and quicken our vigilance. The disillusioned world, baffled by the clouds beyond, and bewildered, is turning with a more open mind to the message of Jesus Christ. The craving for peace is widespread; but the difficulty of securing it by the methods of the past is driving the nations back on the spiritual way of trust and good will, which is the method of our Lord.

Combined with this there is a wistful longing for a recovery of personal religion. Both in the Church and in the world there is significant evidence of a deep sense of the need of God stirring at the heart. The religious work of many outside the churches betrays a yearning which can only be satisfied by the ancient and abiding forces of the Gospel of Christ.

The opportunity of the Church in face of these things has never been greater than it is today. The truth is, the world has become aware that it can do nothing without the family spirit. How can this spirit be supplied but through the medium of Christian fellowship? For fellowship is a Divine creation. It is born of the vision of Jesus Christ as together we see him. The sad persistence of suspicion and prejudice reveals the blindness in the shadow of the Cross. Fellowship becomes possible in a community only in the measure in which Christ becomes Lord. Differences can be dissolved only as self-interest gives place to the spirit of love and sympathy. The barriers between nations and classes can not be broken down save as we come to realize our oneness in Christ Jesus. The world is yearning for this spirit of fellowship which only the Church of Christ can create and foster. Men are looking to us for a Christianty united enough to dissolve their baffling differences, and for the loyalty devoted enough to mirror the glory of the Lord.

How shall we face this call for light from a despairing world? Two things it demands of us. It demands a new perseverance in exploring the way of unity and capturing the heart of every true lover of Christ. And it demands a new perseverance in prayer, both as a means of personal union with God and as a task for the Kingdom. For true prayer is both a means of grace and a task of service, and one depends on the other. Only as we go out with Christ, taking on us with him the burden of a world, marred through sin, can we find for him our own personal fellowship. Only as we revive our allegiance to him can we become his helpers to bring in his Kingdom through the mighty ministry of intercession.

Yours in Christian fellowship,
THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA.

Topics for Universal and United Prayer
Sunday, January 7, 1923

TEXTS SUGGESTED FOR SERMONS AND ADDRESSES
"If thy presence go not with us, carry us not up hence." Ex. 33: 15.
"Arise, shine, for thy light is come." Isaiah 60: 1.
"Ye have not chosen me, but I have chosen you, that ye may go and bring forth fruit, that..." John 15: 16.
"Behold I make all things new." Rev. 21: 5.

MONDAY, January 8, 1923

THANKSGIVING AND CONFESSION

Scripture readings—Psalm 40; Matt. 17: 1-21; 2 Cor. 4.

Let us give thanks—For another year of the infinite patience and mercy of God. For every victory over false ideas of our nationalism and national life of the Spirit of Christ.

For the sense of failure revealing the greatness of our breakdown of worldly policies and the emptiness of earthly success, revealing our need of Christ and his Spirit to guide us in our work.

For every adventure of faith through the overwhelming of fear and doubt; and God's response to it.

Let us confess—Our failure in past resolves; our lack of obedience; our denial of the spirit of fellowship; our feeble grasp of the range and breadth of Christ's universal Kingdom over earth; the closed mind and the hard heart and the censorious temper.

And let us pray—For the spirit of utter sincerity; the open mind of truth—from whatever quarter; the ready heart to carry burdens in fellowship with Christ; the spirit of practical and loyal friendship; the willingness to learn from those to whom by persecution or conviction we are opposed. That the God who guides in heart before the Cross, we may claim no standing but in his mercy and grace.

TUESDAY, January 9, 1923

THE CHURCH UNIVERSAL—THE "ONE BODY" OF WHICH CHRIST IS THE HEAD

Scripture readings—Isaiah 42: 1-12; Luke 22: 17-30; 1 Cor. 8; Eph. 4: 1-16.

Let us give thanks—For all increase in charity, through a new sense of what lies behind our differences.

For an awakening social conscience throughout the Church, and a braver claim to spiritual leadership.

For a clearer vision of the things in which we can work together for the dominion of Christ. For all criticism through which we have come to see and confess our failure.

Let us confess—Our frequent blindness to spiritual issues in temporal things; our resentment of rebuke; our fear and prejudice; our wishful fears for the truth; our failure to explain and employ the fruit of the Church in the world; our foolishness in new enterprises; our prophetic appearance for the truth; our failure to understand and employ the gift of the in Christ Jesus; our want of the marks of the Cross, reflecting the spirit of the Lord.

And let us pray—For a new and burning conviction of the world's need of Christ and of his glorious appearing; for a love that will not let us pass through all hindrances into the hearts of men; for a new faithfulness and hope; for a message without confusion and a heart without despair.

That the desire for unity among the branches of the one Church of Christ may be strengthened; that movements toward fuller unity may be guided by the Holy Spirit in all things; that a new confidence in the Evangel of Jesus Christ may pervade the whole fellowship of faith.

WEDNESDAY, January 10, 1923

NATIONS AND THEIR RULERS

Scripture readings—Psalm 33; Psalm 72; Zech. 2: 1-5; Eph. 2: 13-22.

Let us thank God—For the deepening desire of peace among nations; for the achievements of the Far East which have long threatened the future; for efforts toward the restoration of Europe; for a closer international unity; the willingness to forget, to forgive, and to try new paths; for the quickened sense of responsibility among rulers in the maintenance of peace.

Let us confess—The defects of our patriotism; our false ideas of national greatness; our want of sympathy with the difficulties of other nations; the lack of morality which have mingled with progress; our slow emanation from the spirit of national selfishness; our failure to guard our war.

And let us pray—For all rulers, that they may be fitted for spiritual leadership; have a clear eye for the spirit of God; a sense of duty and courage, at all costs to follow the light.

For all nations, that the strong may increasingly respect the right of the weak.

That the spirit of God may guide throughout the world may be safely guided; that a vision of God as Holy may be granted to cleanse from vice and selfishness, and a vision of God as Love to deliver from disdain or strife; that all nations may come to see their mutual dependence in the family of mankind; that the kingdoms of the world may soon become the kingdom of God and of his Son, Jesus Christ.
Thursday, January 11, 1923

FOREIGN MISSIONS

Scripture readings—Isaiah 35; Acts 4: 5-12; Rom. 10: 11-21.

Let us pray—For the courage and loyalty of mission staff amid tremendous difficulties. For the rallying of the church to meet the strain. For the power of Christian ideas in the outlook of nation and witness of the Spirit in countless hearts that had not known Jesus Christ.

Let us pray—For true conceptions of the Kingdom of Christ; and for his reign in the whole world.

For unity on the mission fields, and deliverance from national narrowness, from carelessness and disloyalty.

For all missionaries, that grace may be given in the application of Christianity in the practical guidance of life among their converts.

That the sway of Islam may be broken; that national movements may become a new Christian opportunity; that Christian men may find an increasing place in native governments.

For the deepening unity of all nations in the fellowship of missionary service.

Friday, January 12, 1923

FAMILIES, SCHOOLS, COLLEGES, AND THE YOUNG


Let us thank God—For the increasing demand for Christian education.

For the new awakening in many quarters in the teaching of the Bible.

For the growth of movements for child welfare in the training of the young; for all Christian movements in our schools and colleges, and all they have accomplished.

Let us pray—For the recovery of home religion and the practice of family prayer.

For the restoring of reverence by which love is purged from passion and base caprice.

For the consecration of the student heart and a new recognition of him as Leader and Friend of youth.

For the fostering of ambition in youth from the spirit of gain into a spirit of service.

For increased efficiency in Sabbath schools; that the church may lay the burden of the young upon her heart to bring them to God.

SABBATH, January 13, 1923

HOME MISSIONS


Let us pray—That the church may make a fresh discovery of Jesus Christ, and be delivered from mechanicalism, and that the burdening of the Spirit and loyalty up to the point of sacrifice.

That Christian men and masters may witness to the new business and industrial life.

That Christ may become real to his Church as in the early days and find the same response among others of that race.

That work among those of other races may not be hindered by past prejudices; that the spirit of Christ's sympathy and yearning love may prevail. For patience to wait God's leisure in results, and zeal that knows no tiring; for deliverance from material values in results; a new sense of our own resources in Christ and faith to use them; for a love which refuses to be content with an individual or national salvation.

OPEN LETTER NO. 16

DEAR FOLKS:

When on my way to Boulder for the purpose of encouraging and strengthening our interests on the Colorado field I stopped in Chicago, Welton, Marion and Garvin, preaching in each of these places. I might write a long letter about these experiences.

But I will not now. These stops caused no extra expense to the denomination.

When Brother William L. Burdick became corresponding secretary of the Missionary Society, giving his entire time to that work, there seemed to be no further need for a field secretary or to confer my resignation. But I was informed that I was expected to continue general field work till the end of the present year. Therefore, without any formal action on the part of either the board or myself, I stated to Secretary Burdick and to the board that I would perform the duties of the field secretary after September 1, when Brother Burdick assumed office. Since that time I have been doing the work of general missionary and evangelist.

I frankly confess that nothing else in the world would please me so well as to continue the soul-winning work and to minister to the many another filled with a holy passion for this line of activity, so greatly needed by our people, I am forced to change my plan without abandoning my purpose.

My present relationship with our Missionary Society ceases with the end of December next. Perhaps for my work by that date are altogether beyond my present knowledge. I trust that I shall be so submissive to God's will that he will be pleased to use me for his honor and glory.

Now let us give to Secretary William L. Burdick our hearty, sympathetic and prayerful support. He has been called to the greatest work of the denomination. But neither he nor any other can render best service without such support. This is true of all who are trying to do the work of the Lord among us. Life is too short, and opportunity for useful service too big, and responsibility and eternal destiny connected with soul-winning business too tremendously great, for us to waste ourselves with foolish and fruitless discussions of petty, personal affairs. Prejudice, envy and jealousy should have no place in the hearts of the true followers of Jesus.

We will rejoice and be glad because of the recent revival at Scott, N. Y. Let all of us pray that there may be a great religious awakening at Adams Center, N. Y., in the special effort there. Let the hearts of all in the denomination leap with joy because Milton seems to be yearning for a real revival. Precious souls are lost all about us. Why shall we not work devoted heart and life to seek to bring them to Christ? Is there any good reason why we shall not unitedly pray and work for a great spiritual awakening in all of our churches? Let the coming year be the best we have had because of so many real conversions, so many additions, to our numbers, so great increase of spiritual life and power.

What a year ago I read from the pen of Dr. H. C. Morrison in an editorial in his paper that is published in Louisville, Ky., the following—and some more: “By all means have a revival in your church. Hold it early in the conference year. Plan it, announce it, visit the people and pray for it. Get the people to pray for it, turn up the spiritual life of the church, get sinners converted, backsliders reclaimed, believers sanctified; it will have a gracious effect and be wonderfully helpful throughout the entire year. It will mean better congregations, a better spirit. It will mean the salvation of souls. It will warm up the preacher’s heart and bind him and his people closer-together for the entire work of the year. . . .

“It is useless to labor for the conversion of souls and then leave them out of the church for the wolves. Win them to Christ, bring them into the church and build them up in Christ. . . .”

“Let God the pastors and laity who read these few suggestions would get busy and bring a multitude of lost sinners to a gracious Savior, and Luke warn Christians into perfect love.”

Brehren, let us think about, talk about, pray for, and do this thing in the name of the Master. And wherever I may be and whatever I may be doing I want to think of you as “My Dear Folks” because you love, and serve my dear Lord.

Sincerely yours,

D. BURDETT COON

2020 Fifth Street, Boulder, Colorado.
November 8, 1922.

AN INTERESTING LETTER FROM LIEU-OO

DEAR FRIENDS AT HOME:

Having been in America so recently, I am keenly alive to the interest the friends there feel in all that concerns us, so I am going to write another letter to the Recorder.

This time it is about one event especially. You all know about the automobile road between here and Shanghai. A good many of our influential Chinese friends here are connected in one way or another with that road, and they conceived the idea of building a “Hospital Road” connecting that road with our hospital. So, quite a group of us contributed the money and built a stone road that runs about a mile from our hospital to a point on the road, and we are building it all along the front of our mission property. When they knew that Dr. Sinclair’s going home and my return came so near together, they decided to have a big meeting in honor of the two of us, to welcome me and say good-bye to her, and to “present” the road, with a fine sign reading “Hospital Road,” and a tablet to Dr. Sinclair and one to the hospital, at this meeting.

October 4 was the day decided upon. The meeting was held in the grounds of the government school across the road from us (which used to be a temple but now is mostly transformed into a fine school) because our place was not fitted for it.

They invited our foreign friends from Shanghai, and some of our school girls to sing, and gave them free transportation by auto to Lieu-oo and back. Only one foreign car was given permission; and then just once. The Chinese friends were delighted to have us there, and we became the object of great attention.

The program consisted of music by a band from Shanghai, speeches from several of the Chinese hosts in which they praised
us to the skies for what we had done for the people here, most of them also having received help at the hospital, and much to my surprise, they also extolled Christianity in a way I had never heard before.

Then there was playing on the organ by Eling Waung and singing by the girls and speeches by some of the American friends and ourselves. After that we had tea and our pictures taken. Then the audience reassembled for several performances by a theatrical company from Shanghai, lasting almost four hours! Better actors I never saw. The Chinese do certainly take acting as a general thing.

We were pleased over this event; for it is always pleasant to be appreciated, and it gave us more happiness because it came so spontaneously from people not connected with us or the church in any way. The way Christ and Christianity was spoken of showed how the leaven is working; though we, as a church, may not receive many of them, still many are evidently turning for goodness.

The next day there was a meeting to welcome the governor of the province who had come to this town, and we here, including Mr. Eugene Davis, who is making a driller well for us, were invited to that important function. My daughter Eling had remained with us over the night, and as I was going in to Shanghai to see Dr. Sinclair off, the three of us were given a car to ourselves and sent to Shanghai, and all the way out to our mission free of charge. We formed the tail end of the procession escorting the governor to Shanghai! Our chauffeur laughingly remarked that the governor was escaping us.

Mrs. Crofoot and I went with Dr. Sinclair to the steamer, the same one I went home on, and had supper with her there. There were few passengers and she had a room all to herself.

And now things have settled down to regular, quiet work, and we are trying to do our best. We are just starting out with the Training School for nurses, with four students.

Yours in Christ,

Rosa PALMBORG.

Lieu-o, Ku, China,
October 13, 1922.
He was at that time living, I think, in Iowa. I remember well the occasion.
He has sent me several prints of his picture. I enclose one of them.
I have several extra copies of the Memorial and if you know of any person whom we have overlooked who would like to possess a copy, kindly send me his name.
Faithfully yours,
Alfred E. Whitford.

To the worthy Board of Trustees of Milton College, Milton Wis.
Dear Gentlemen Beloved Brethren in Christ!

Few days ago I have sent a printed matter to my dear Friend, the President Rev. Dr. Daland, and I had the idea and intention to write him a letter. Today I got the book, you kindly have sent me, bearing his name. The addition, "A Memorial" was sufficient, to tell me at the first glance, what there has happened. It was like a lightning out of a clear sky and since hours I am under the pressure of these sad news. Your bereavement and affliction is just as well mine and I pray you kindly to communicate the fact of this heavy assurance as my sympathizing condolence not only to my beloved Alma Mater, the dear Milton College, and all those, connected with the same, but especially to the nearer and nearest relatives of my departed Friend. Indeed—he has been my Friend; he has proven it by act and fact. I owe it to his kind judgement and influence, that Milton College has bestowed upon me an honor, which practically plays a great part in my life. Music, his lively interest for the propagation of the Gospel among the Jews and his mastering the German language were especially the binding points of contact between him and me. His graduating in several higher institutions of learning, his lifelong being a student, eager to enlarge his knowledge, proves him to have been a man of character. He was a scientist, translator of ancient and modern languages, a linguist, a musician, a composer of high rank. I never forgot up to this moment the following picture of occurrence: When he at that occasion went to the platform, he rather jumped upon it. This was an actual expression of his happy temper and the signature too of his personal godliness, his conception of the scriptural of the New Testament religion, i.e.—a happy child of God by Jesus Christ in combination with all the earnestness and profoundness of his entire being, which procured and secured him the grand subjective and objective manifold success in and of life on all fields of his activity. In the case, you bring this additional memorial to the knowledge of many by publication, it is to be a wreath on the grave of my dear Friend Dr. Daland.

May Milton College be in the happy condition, to go forward after the good principles and traditions of its deceased President

With the assurance of sincerest high estimation,

Very truly Yours


"If God lives in us, we can display to others something of the nature of God; not otherwise."
PITSFALLS FOR THE UNWARY
HELEN BARRETT MONTGOMERY gives eight suggestions for giving missions a fair chance in the missionary meeting.

1. The path of the program maker is not a macadamized road. On the contrary it is full of ruts and mud holes and big rocks and sloughs of despond. It is just as well to warn the chairman of the program committee of these in advance, so she will not get her expectations up. I may mention a few of the perils of the road.

2. First, there is the rut, deadlisting of all. It is so easy to get into a rut, and so hard to get out, and a rutty program always means a poorly attended missionary meeting. Not to carry my figure further, for I see it is going to be hard enough to prolong the agony, I will list a few:

6. The intrusion of business items on the time that ought to be spent on the program; spending, as Mrs. Peabody says, a considerable time on inconsiderable items of business—debating a half hour whether you shall serve cold or hot salad at the next tea, or whether the decorations shall be pink or yellow. Why not commit all business items to committees, who shall make a report of their findings and have the report either adopted or refused? This will take only a minute, and will not wear out the audience with the difficulty of making up its mind between several courses of action.

7. The absence of the prayer spirit. This is a real trouble with a good many programs. They are not founded in prayer, nor given in prayer, nor accompanied by prayer, nor followed by prayer. Why not stop to pray just after you have heard a particularly appealing presentation of a topic? Why not interject prayer during the progress of the program?—Real prayer; definite prayer.

8. Lack of preparation. This most frequently comes from what Mrs. Peabody calls "haphazard programs are presented raw, without careful preparation in advance, and studying over every detail. If genius is an infinite capacity for taking pains, surely our program committees can have genius if they will.—Missionary Review of World.

ASSEMBLY OF WOMEN PREACHERS
At beautiful Winona Lake, home of many conventions, there recently assembled the membees of the International Association of Women Preachers. While not among the larger and more conspicuous gatherings, this assembly was full of promise for the future. The Winona reporter, writing for the Daily Times, said that seldom in any company would there be found such eloquence and persuasiveness. Interest centered upon the address of the president, Rev. M. Madeline Sorfhad, on the subject, "Not a Sphere but a Hemisphere." Miss Southard declared that the age-old idea that men and women have different spheres of interest and activity, mutually exclusive, is rapidly passing, and that life works in the picture and happens when it is understood that neither men nor women are equal to directing any phase of life alone, but as two eyes give perfect sight, so the blended view of men and women gives complete human vision. Women were once confined to the realms of the home, of religion and morality, while political, economic, educational, ecclesiastical and theological realms were entirely turned over to men. But as these spheres are divided into hemispheres where men and women work together, there is unmistakable gain. A vast amount of sanitary and social betterment has come since woman has taken an active interest in outside affairs. In judicial and legislative positions they have taught us that women, married or unmarried, are capable of hearing these fields, and this is most desirable.

In the past the home considered exclusively woman's sphere, has been all too largely turned over to her. Men shirked responsibility beyond that of the pay check, sometimes women denied it to them. This is always a distinct loss. Children need the masculine influence in their developing lives as well as the feminine. Men need the civilizing touch that comes from intimacy with little children. And women need the nerve rest that comes when men share the homestead responsibility.

Also, in the past, many men have quite cheerfully turned the realm of moral life over to women, considering it chivalry to play up or play down to the standards held by any woman in whose company they chanced to find themselves. It easily followed that this took religion over to women, some seeming to consider it a kind of feminine attribute. No one thing will do so much for world betterment as for men to enter this sphere of moral and religious responsibility in their personal lives. And there are very hopeful indications along this line among men today.

MOST POPULATED SQUARE MILE
On the lower east side of New York City, east of the Bowery as far as the East River, a strip of land south of Fourteenth Street as far as Manhattan Bridge, lies the most densely populated square mile in the world. Immigrant families of from seven to fifteen persons each live here in tall tenements—ten to twenty families in a building. The census shows the population of this district to be about one million people.—Sunday School Herald.
BLESSINGS AND OPPORTUNITIES IN THE MINISTRY

MY DEAR DOCTOR MAIN:

Your letter asking me to write about the ministry was forwarded to me and received at Acton, Mass., when we arrived, Conference time, via the Henry Ford route. It appealed to me at once, and I thought I would write very soon. But here two months and more have elapsed and I am still in that large class—judging from what I fail to see in the Sabbath Recorder—which has neglected to respond.

I believe no calling or occupation affords a man as large an opportunity for real service as the Christian ministry. It is reported that a young minister once said that he would probably not always remain in the ministry but would enter the medical or some other profession where he could do a man's work. All one needs to say of such, if reported accurately, is that he has not as yet in his ministry touched the skirts of opportunity. The minister who santly and conscientiously enters into the real life of his people, no matter at what vital points than any other person in it; and if he is true to his message, loyal to the Master, and stays by his job long enough, he will find the real encouragements and joys of loving service.

The call upon the sick with a cheerful smile; the word of encouragement to the fellow who is "blue"; the friendly hand-clasp to the man in need of a sympathetic friend; the word for Christ spoken in private or public, may not to the world, seem as big as that of the politician or the lawyer; but to the inner man, and in whose name the ministry was rendered, values men's deeds by an altogether different standard.

Many think of the minister's salary and its meagerness and inadequacy as compared with the incomes of other professions. I prefer, however, to think of his compensation. Here is a man who returns to a field of his former ministry. A tall youth rushes across the street and claps him by the shoulders, forgetting—for the moment his difference in his memory of other days when this man was his pastor, and he, a boy, accepted Jesus and was baptized. Is not that far more worth than any money compensation? Again, here is a man past sixty who looks into your face with joy and says, "I am so glad. I did not know as I would ever see you again." And then you sit down together and talk over the trying experiences of other days through which you passed as pastor and deacon of a loyal little church. Isn't that enough to cover the deficiencies of a meager salary?

Then there is the wide range of friends and fellowship made possible and necessary by a life given to several different parishes as well as many different States, it may be. If life is made richer because of its varied points of contact then this is of no small importance.

I am sure I have forgotten many of the good things you taught us; but never your emphasis that we should be interested in, and purchase and use, good books. It has been one of my regrets that I have not been able to buy more such books; but an even keener regret and one no doubt many of my brethren experience, is that I do not make better use of what I already have upon my shelves. One of the compensations of the ministry, if he will, is in the opportunity to live in the atmosphere of and to use and absorb good books.

I have not spoken of the joy and satisfaction of delivering a real message of the gospel to those who are in need of it. I believe there is no greater earthly pleasure than this.

But, Doctor Main, I must not make this too long. One thing more, however, and that is the minister's larger opportunity for spiritual development; opportunity to come into closer fellowship with God. I fear we do not always appreciate this, or use our opportunity as we ought. I confess my own shortcomings in this respect. But I do want to know him more and love and serve him better. If I had my choice to make all over again, if I know my own heart, I would choose to be a minister of the Lord Jesus, but a better one.

Sincerely yours,

H. C. VAN HORN.

Dodge Center, Minn.

SEMIANNUAL MEETING

The semiannual meeting of the Minnesota and northern Wisconsin churches convened with the Seventh Day Baptist church at New Auburn, Wis., October 6, 7, 8, 1922.

The theme of the meeting was prayer. The first meeting on sixth day evening was opened by a praise service led by Joe Ling. The Scripture lesson, Hebrews 11, was read by Pastor Claude Hill, of Welton, Iowa. Rev. H. C. Van Horn, of Dodge Center, Minn., offered prayer. Pastor Hill preached the introductory sermon, theme, "Knowing God better".

SABBATH MORNING

After the usual opening exercises, the Scripture lesson, John 14, was read by Rev. Mr. Socowell. He also offered prayer and the New Auburn male quartet sang "Purer in Heart". The sermon was preached by Rev. Mr. Van Horn, theme, "Thy kingdom come; make Jesus king". This sermon was mostly about the Forward Movement.

SABBATH AFTERNOON

The praise service was led by Pastor Hill. Prayer by Pastor Van Horn, Ellery Cran- dall, of New Auburn, read an essay, "The Greatest Work of My Soul", Mrs. Margaret Babcock, of Milton, Wis., gave a talk about women's work and what they can do. Miss Phoebe Coon, of Walworth, Wis., gave a talk on the same topic. The male quartet sang "The Lord is in His Holy Temple".

Pastor Looborrow, of New Auburn, led the Young People's hour, topic, Prayer. Myrl Jones gave a short talk about what prayer is, Mertie Green told us the time to pray, Fern Arnold told us where to pray, and Clara Looborrow spoke of the efficacy of prayer. The sermon, "Jesus, Lover of My Soul", was sung by four young ladies, Grace, Helen and Vivian Looborrow, and Gladys Ling. This was followed by a brief discussion of the Forward Movement and denominational affairs, by Rev. Mr. Van Horn.

SABBATH MORNING

Pastor Hill led the praise service. A part of the second chapter of Luke was read by Rev. Mr. Socowell. A duet, "In the Garden" was sung by Pearls Babcock, of Exeland, and Joe Ling, of New Auburn. Pastor Hill offered prayer after which the Dodge Center male quartet sang a song.
BETTER SPEAKING

ZEA ZINN

Christian Endeavor Topic for Sabbath Day, December 2, 1922

**DAILY READINGS**

Sunday—Speak kind words (Prov. 15:1-25)

Monday—Wisdom words (Ps. 15:1-3)

Tuesday—Comforting words (Isa. 40:1-8)

Wednesday—Cheerful words (Acts 27:21-25)

Thursday—Helpful words (Eph. 4:29)

Friday—Thoughtful words (Prov. 11:12-14; 15:29)

Sabbath Day—Topic, Better speaking (Prov. 10:1-21, 31, 32) (Consecration Meeting)

Speech is a medium or an instrument whereby man expresses his thoughts or, in a larger sense, his personality to others. Better speaking involves two lines of effort; first, the improvement of character so that we may have, better thoughts to express; and second, greater skill in the use of language, which is the tool of speech. At first thought, the first of these lines of effort may seem to be the only one of enough consequence for discussion in the Christian Endeavor meeting. But after a more careful consideration, we begin to realize the importance of an accurate and pleasing use of language. An incorrect or careless use of words not only makes the person who uses such words unpopular, but hinders their words, which hold a much higher place in the estimation of their acquaintances. This is particularly true in a school, a club, or a large business house, where one judges an acquaintance by the chance words he hears him speak on perhaps not more than twenty occasions a year. Christian Endeavorers can not afford to have unacquired reputations. So much of our worthless or harmful speaking is due to thoughtlessness! Let us ask ourselves a few questions. Do I ever express myself on a matter on which I have insufficient or unreliable information? Do I ever speak of a subject on which I ought to have serious or at least sensible thoughts? Do I ever make an unkind or cruel remark simply to make some one laugh? On the other hand, am I so self-centered that I often miss a chance to say something comforting, cheering, or otherwise helpful? Do I through laziness or fear ever neglect to express a conviction or uphold a cause which deserves my loyalty? Surely we have need to be on guard that our speech may be the expression of, not our worst selves, but of our best, and thus become an effective tool in our service of the Master.

"Boys flying kites haul in their white-winged words. You can't do that when you're flying words."

**A NEW PLAN FOR A STUDY COURSE: TRY IT**

**DEAR ENDOWERS:**

We have been quite awhile making our plans for the Study Course. Now that they are ready, we are anxious for a hearty response.

We have planned one course of study for this year. You may take others if you wish, using the Christian Endeavor Expert book or some mission study. Some societies are already conducting a Personal Workers' class. This is fine.

However, we do want an every-member study on the subject of the Sabbath. We feel that this course is essential because of our inability to meet and answer the questions and suggestions which so frequently come to us from Sabbath-keepers.

For the introduction to this work we suggest reading, either privately or in class, the little booklet, "The Sabbath and Seventh Day Baptists." This is to be followed by the leaflets, "Pro and Con," "Bible Readings on Sabbath and Sunday," and "Director Bond's book, "Sabbath History," Vol. I. All these publications may be secured from the American Sabbath Tract Society, the pamphlets free, the History for 50 cents per copy. I am authorized to say that one free copy of the "Sabbath History" will be sent with every four copies bought at the regular price.

At least eight or ten lessons should be devoted to the study of the Sabbath. At the close of this series of lessons we ask as many as will to write an essay on the subject and send it to the superintendent of this department. The best essays will be published in the Sabbath Recorder as well as the names of all those sending us their essays. A Christian Endeavor emblem will be awarded to those writing the best essays.

This year we are featuring the one course and we are particularly anxious that as many as possible take it. The Young People's Board has been a prominent at the close of the Conference year to all societies who enroll (and complete) in their Study Courses a number equal to one half of their active membership, providing that the Sabbath study has been one of the courses.

Come on, let's do it! Who'll do it? We'll do it!

**A LETTER TO JUNIOR SUPERINTENDENTS**

**DEAR JUNIOR SUPERINTENDENTS:**

Just a word of greeting to all C. E. workers who are devoting their hearts and time in work for the boys and girls of our denomination. Let's start out with a new zeal to make this Conference year the very best in the history of our Junior work, with these two reasons for our work uppermost in our minds—to save the boys and girls through Jesus Christ and to train them for better work in his service.

Let's not be satisfied with the good work we did last year, but press onward and upward. For only as we put the best we have into the work can we expect the best to come back. As we, the Intermediate and Senior societies, our church and denomination need the boys and girls more now than they have ever before.

Not denying the importance and necessity of the Intermediate and Senior groups I firmly believe that the Junior organization is the very life and force of the church, where would our trained members be for the other two societies if it were not for the Junior society? It is far easier for the boys and girls to memorize work and begin training before they are fourteen years of age than later in life, and impressions and habits formed then will be remembered longer.

We can do anything with the boys and girls if we only want to try hard enough and are willing to work toward big things. I wonder how many of us have really seen the possibilities lying before us in this wonderful Christian work. We need the boys and girls and the boys and girls need us.

This year let's plan a big program and work toward its completion with all our minds, strength and souls so that at the first of next July it will be impossible for just one society to get the banner, for we all want it and all must have it.

We have a big program ahead of us, but we are working with a big organization with
big possibilities and must trust in God for the results. It will take time, patience, love and sacrifice, but we can say with Paul, "I can do all things through Christ which strengtheneth me."

A word about the enclosed goal—there are only about half as many Junior societies as Senior in our denomination and I have tried to make the goal simple enough so that it will be easy for the new societies which should be started this year, and yet hard enough for those already working for the banner so that they will not be able to lie down with their work, which means a possibility of a total of 260 points, but it will be practically impossible for any one society to obtain that number because of the wide range of memory work.

A Round Robin will soon be started among the Junior societies which I hope will prove helpful to all. Do you use the Sabbath Visitor for help in your meetings? Each week you will find a Junior column in it—sometimes with helps for the superintendents, sometimes for the Junior leaders. I want you all to feel that this column is yours and I will be very glad of suggestions from the different societies and superintendents to be printed in this column. If we all plan and work together we can accomplish more than when one person is trying to do it all. So send in your suggestions thick and fast.

You will notice on the board stationery that they add a report from the different societies and it can be reached there at all times, but unfortunately I have been obliged to move and so my address will be, Box 19, Canochoet, R. I. I am still connected with the Ashaway church, however.

Yours for big results in 1923 Junior work.

ELISABETH KENYON,
Junior Superintendent.
Box 19, Canochoet, R. I.,
October 31, 1922.

HELPS FOR SOCIAL COMMITTEES

Are you looking for a social? Why not use a Standard Social provided by the Young People's Board? Read the list carefully, and send to Mrs. Edna B. Sanford, Little Genesee, N. Y., for it. Complete plans will be sent free of charge. The following socials are ready for use:

Denominational, Missionary, Efficiency, Tenth Legion, Add, Library, Slipper, Campbell, Automobile, May, Hallowe'en, Musical, Thanksgiving.

MEETING OF THE YOUNG PEOPLE'S BOARD

The Young People's Board met in regular session in the College Building, Sanitarium, at eight o'clock, November 2, 1922.

Prayer by Mrs. Tenney.

Members present: Dr. B. F. Johanson, Mrs. Frances Babcock, Mrs. Ruby Babcock, Mrs. D. B. Coon, Miss Emma Maxson, Miss Hazel Langworthy, Miss Elinore Crandall, Miss Edna Sanford, Miss Emma Maxson, Mr. I. O. Tappan, Mr. Aden Clarke, Mr. E. H. Clarke, Dr. L. S. Hurley, Miss Marjorie Willis.

Visitors: Mrs. Tenney, Dr. Bessie Sinclair, Miss Ora Von Horn, Mr. L. E. Babcock.

The Corresponding Secretary's report follows:

REPORT FOR OCTOBER, 1922

Number of letters written, 37; number of Bulletins sent out, 135. Bulletins sent out this month were written by Mrs Edna Burdick Sanford, Mrs. Elinore Crandall and Miss Emma Maxson. Correspondence has been received from: Miss Hazel Langworthy, Miss Margaret Stillman, Miss Edna Sanford, Miss Elma Lee, Miss Edna Sanford, David C. Cook, Rev. E. M. Holston, Rev. A. L. Davis, Hurley Ward, Miss Edna Sanford, Miss Mary Sanford, Miss Pucia F. Randolph, Miss Elizabeth Kenyon, Mrs. Clara Beebe, Miss Severe, Mrs. Leta Burdick, Rev. R. D. Burdick.

Report from Junior Superintendent—Goals are about ready to be sent out. Material has been supplied for Junior Column of Sabbath Visitor. Report of Central Association Secretary, Miss Hazel Langworthy.—Several societies responded to letters written to them. A very favorable report was received from the Junior superintendent at Brookfield and also from the little group at Scott.

Report of Southwestern Association Secretary, Miss Margaret Stillman.—She had arranged the Young People's Annual program. All Bulletins are read at College Hall.

Report of Western Association Secretary, Miss Pucia F. Randolph.—A program was arranged at the Young People's hour for seminarian meeting. Most of the societies were represented on this program. Rev. William M. Simpson is preaching at Petrolia and Misses and Mr. Beebe are there in charge of the Sunday School which she is preparing.

The Board would urge that every society take up this course of reading and studying on the Sabbath question, feeling that it would be of great help to individuals and to societies.

The name of I. O. Tappan was substituted for that of Leon Maxson on the committee for Christian Endeavor Week program.

General discussion.

Reading and correction of minutes. Adjournment.

Respectfully submitted,

MRS. MARJORIE WILLIS,
Recording Secretary.

SERVICE

MISS OMA PIECE
(Read in Southwestern Association, Fouke, Ark.)

Service is assistance or kindness rendered, the performing of work for another. When I think of the word service as a motto...I also think of the word "others." For what service could we be if it were not for others? Where would we be today if it were not for the service rendered by our patriots, and may I ask what would we be if we were not for the service of the blessed Christ?

If we take no thought of the need of the world or of our fellow-men, we have lost sight of the death of Christ and his unselfish spirit.

We have lost sight of the fact that which we do not doubt, was ever before him—The motto service. When Christ was saddened by the death of John, he went apart by himself but he was followed by the crowd. Did he say, "I want to be alone, I don't want to be bothered with him"? He healed their sick. We can think of many instances of Christ's service.

Am I my brother's keeper? Can we say we have no duty toward others? Two stones are set in a ring. The one, a brilliant color, the other clear. When the light shines upon them, it shows how much effort the one has upon the other. The same way with our lives. We might do something carelessly, thoughtlessly, and forget it, but that action is reflected upon some weaker life, and perhaps repeated again and again.

We have seen the sign, "Do not start on the wrong foot."

Just as the Bible is necessary as a guide, so prayer is necessary as food for our spiritual bodies.

We can not all do great things in the
world but we do not know how much good a kind word or deed will do, and if we attempt a task as E. A. Guest said, "It isn't the fact that we win that counts, it is all in how we take it.

Christ, in our example, Christ is our light. He said, "Let there be light", and in order that the light may penetrate the darkness, it is our mission, our duty to bear the light out into the dark world. We must train ourselves systematically for the love of humanity. We have time for everything else. First we must learn to have compassion for suffering humanity, we must learn to respect its efforts and struggles. Then out of compassion and respect, love will be born in our hearts and we will be of more service to Christ.

If we choose that occupation in life where we can be of the greatest service to humanity, we will live for Christ who is our blessed example.

"For inasmuch as ye did it unto one of the least of these, ye did it unto me."

**EVERY DAY DUTIES AND RESPONSIBILITIES**

**MRS. CORA HURLEY**  
*(Read at Iowa Yearly Meeting)*

**Duty is that by which one is bound by any natural, legal or moral obligation to pay, do or perform; while responsibility is that for which one is answerable.**

These are the definitions which are given by the Standard Dictionary, an acknowledged authority on the meaning of terms in the English language. Upon these definitions we wish to call your thought regarding the topic under consideration.

Our duty to Christ is to obey his commandments and follow in the way he set for us to go. God gave his only begotten Son that man might be saved, and our duty is to work for him while here for this is the place for preparation. A child commencing to play the piano finds it a task to practice; after he can play some it becomes a pleasure instead of a burden. Just so in our every day Christian life if we perform the little duties that come to us, instead of being a burden they will become a pleasure.

We should brighten the lives of others by speaking kind words or doing little acts of kindness to those whose lives have not been as bright as they should be. The following stories written by Rev. Francis E. Clark and Edgar L. Vincent bring out the thoughts that touch closely on the subject:

"On the coast of Jamaica, near Kingston, lie two large German steamers high if not dry, at any rate, hopelessly wrecked. Close to them is a lighthouse. In fact, one of them seems to have been steering for the lighthouse, instead of it, when she was wrecked. The other lies a quarter of a mile away on the same ledge of rocks.

"The two wrecks preach two different sermons, for they were due to different causes. When the first ship was wrecked, the light was burning brightly, but the captain mistook it for some other light, or else he was confused. No one will ever know the exact cause; for when he found his ship was on the rocks, he went below into his cabin, and blew out his brains, poor fellow! At any rate, the awful mistake was made; and the fine ship, the pride of her owners and her officers, was lost beyond salvage.

"The other ship left the neighboring port of Colon, six hundred miles distant, one January day, for Kingston. Before her arrival, the frightful earthquake which battered down houses and twisted church steeples. Not the smallest damage was done, but the lighthouse at the entrance to Kingston harbor, an injury which temporarily put out the light. On that very night the second steamer tried to make Kingston harbor, missed the light, and went hopelessly ashore. But her captain did not commit suicide, he had done his duty, and circumstances beyond his control wrecked his ship. He could meet his passengers and the owners with a clear conscience and an unclouded face; for he had done his best, though he had failed.

"There are many other cases that look the same as the narrow escape of man, but to the eye of God what a difference! At any rate, the two captains of the two wrecks teach us that the man who does his best can live and look his fellow-men in the eye even when he has lost all, for such a man can never be burdensome.

The other story is as follows:

"A few days ago a mother was talking with her fourteen-year-old boy just before he went away to school for the day. It was examination time and he was wondering how he would meet the hard questions he knew would be given him that day. Then the mother said, "When you tire and confused, so that you can not think clearly, just stop, shut your eyes and sit still, and ask God to help you do your best."

"With a smile and an earnest look on his face, the lad said: "I always do that." And what a sense of happiness came into the boy's heart, for she knew that her heart's wish was safe in the heart of God's love.

"I always ask him when I do not know how to go on alone."

And why not do that every time when life presses hard and we are trying to learn the many long lessons that come to us?

Sometimes we think it is only in regard to the greater things of life that we are to turn to God. He is so busy, we fancy, that he has no time to think of all the little matters that belong to our everyday experience. But let us stop and think that there is nothing, absolutely nothing, that is small in the sight of him with whom we have to do. For he knows their value in the plan of life better than we do, and he likes us to come to him with them all.

"Oh, yes, even the hour which tests us in the schoolroom claims his watchful care."

"The other day a gentleman wrote to a young man he knew, asking him to do a certain piece of work for him. Would you like to read the letter the young man sent back? Here is just a scrap from it:

"I thank you for asking me to do this for you. If God keeps me well and strong I will have it ready at the time you mention."

"I wonder if you and I would not have said: "Yes, I will do it." perhaps with never a thought that all depended upon the One who holds and helps us all?"

"Is there not a beautiful lesson for us all in the answer the lad made that morning when he was getting ready for his testing time? Do we believe as we should that not one single thing which touches our lives goes by without His knowing it and longing to be of some help to us? For these are the things that make life what it is. They are all taking some part in the working out of character. God wants us to be strong, true, earnest men and women. He is ready and willing to help us in all that will make us so."

**SEMIANNUAL MEETING—WESTERN ASSOCIATION**

The semianual meeting of the Western Association was held with the Nile Church, October 27 and 28.

The service Friday evening was very inspiring. Rev. Eli F. Loofbore filled the whole meeting with the "Good News" of the Gospel.

Sabbath morning service was splendid. Secretary Burdick, of Ashaway, R. I., gave his hearers a good rousing message as to the needs of the Missionary Board and made a strong appeal for the upholding of the Forward Movement drive. The audience felt that if the whole denomination could have heard that sermon, every one would have responded with his tenth or more.

The first session on Sabbath afternoon was the ordination of two deacons and two deaconesses for the Nile Church. The service was in charge of Rev. William C. Whitford, chairman of the Ordination Committee. After a short prayer, the four candidates were given opportunity to speak in regard to their Christian faith and experience and their joy in taking up their new duties. The candidates were Mr. Arthur Babcock, Mr. Roy Davidson, Mrs. Gertrude Clarke and Mrs. Lucy Wells. After his testimony, the chairman requested that all the ministers, deacons and deaconesses in the audience come forward and assist in the laying on of hands. Fifteen responded to this call and all joined hands encircling the candidates while the pastor, Rev. John P. Randalaph, invoked God's blessing and committed them to Him in his consecrating prayer.

Rev. William M. Simpson preached a very touching ordination sermon which was followed by the Charge to the Church by Rev. Walter L. Greene, and the Charge to the Candidates by Rev. J. L. Hall.

Delegates to this ordination service were present from the following churches: An- dover, First Alfred, Second Alfred, East Fortville, Hartsville, First Hebron, Friend-

The second session of the afternoon was the Young People’s Hour. Miss Artheda Hyde, of Alfred Station, said in regard to this service:

The Young People’s session at 3.45 was in charge of Miss Vida Randolph, of Alfred, who outlined the program which followed. Miss Arney Van Horn urged the Christian Endeavor societies in this association to co-operate with the Young People’s Board to do better work. She urged them to take interest in the letters sent out to them; to read the Young People’s page in the Recorder and to co-operate with the board in every possible way. When goals and suggestions are presented they should not be put aside.

‘Three Juniors from Little Genesee sang, “Jesus wants me for a Sunbeam.”

“Miss Ruth Whitford, of Alfred Station, read the Junior C. E. Goal for 1922-23 as was published in a recent issue of the Sabbath Recorder.”

“The Nile Juniors recited a Bible Alphabet.

“A paper, ‘Efforts for Better Work,’ was read by Ruth Langworthy, a Junior from Portville. She is an enthusiastic little worker.

“Mrs. Mark Sanford told about missions and better work in our Christian Endeavor societies. There is something for each one of us to do in fulfilling our mission in life? Young people who are able and capable should take their stand in Christian Endeavor work. We should also learn about our Seventh Day Baptist missions and missionaries. We can and must have better missionary meetings. In order to keep up the interest of the society the meetings must be prepared. If we are to be loyal Seventh Day Baptists we must read the missionary page in the Recorder. If possible, have a mission study class. We must make our prayers more definite for mission work. Let us give. She suggested that we remember our missionaries at Christmas by sending them messages and gifts. We all can not do great things but we can remain true Seventh Day Baptists and perform that mission in life.”

Mrs. Lucy Wells, of Nile, speaks of the evening and closing session thus:

“The Sabbath evening service was opened by a song service conducted by Pastor Simpson followed by a few short prayers by the congregation; this was followed by Bible reading and a sermon on ‘Tithe’ by Rev. A. Clyde Ehret, of Alfred. He spoke of the various kinds of giving and givers such as, a tree, a glad, a cheerful, a willing, a grinding and a necessity giver, but emphasized the fact that tithing-giving made none poorer but rather richer by the satisfaction acquired in fulfilling God’s expectations that we return to him the tenth. A testimony meeting following the sermon found some ready to try tithing for at least one year.”

Sabbath was a beautiful fall day, soft and warm, and the church was filled nearly to its capacity. A bountiful lunch was served in the church parlors at noon. Preparation had been made for a hundred sittings and there were two hundred and fifty, but all were provided for. A very enjoyable supper was served after which the friends and delegates gathered around in the fire in the church and spent a pleasant hour telling stories or talking over the needs of the churches and denominations.

RUTH MARION CARPENTER, Secretary Seminannual Executive Committee.

THANKSGIVING

MARY S. ANDREWS

We give thanks for the common blessings. And pause to ask what they are. First, we think of home and its loved ones. And then of good friends, near and far.

We give thanks for health, for the sunshine, For abundant, healthful, pure air. And a life, not too free from care.

We are thankful for rest when weary, For quiet to think and to pray. For time to enjoy a bright sunset At the end of a busy day.

We give thanks for the chance to render A service to those whom we may. To perform little acts of kindness With no thought of reward or pay.

We regard these as common blessings, But too little heed we give them. But know, when we think for a moment, They are the choice blessings of earth.

“If we conquer temptations with God’s help, we can be sure of helping others meet their temptations; not otherwise.”

CHILDREN’S PAGE

MAUDE

RUTH MARION CARPENTER

“Grandmother,” plead Maude one warm day in June, “please tell me how you first found me.”

“My dear child, I am sure you know that story by heart, word for word, for I have told it to you many times during the past nineteen years.”

“I know, grandmother dear, but I want to hear it again today,” urged Maude.

“It was a late spring,” began grandmother, “the winds and snow were still raging and your grandfather was very uneasy about getting the spring farm work started. On this particular day I speak of he and old Major had been up in the sheep pasture. You remember, Grandpa, don’t you, Maude, he died when you were about ten years old. Well, as I was saying, old Major and your grandfather had gone up into the sheep pasture. After looking over the line fences a bit they started home again but Major spied a rabbit and hopped under the fence and into the woods nearby. Your grandfather did not pay any attention to him, he came on to the house.

“Well, Maria,” he said as he came in stamping his feet, ‘Major has gone tearing off after another rabbit, better get the kettle ready, he will bring one in if he has good luck.’

‘An hour or so later, just as it was getting dusky, we heard Major scratching and whimpering at the back door. ‘Let him in Maria, with his rabbit.’ I told you I thought he would bring one in, your grandfather said. I went to the door and almost fell over as Major rushed in with something big and white and noisy in his mouth. Right straight to your grandfather went Major and deposited his bundle at his feet. I was all of a tremble for I knew that was a human sound. Your grandfather very gingerly lifted the bundle and together we pulled away the wrapping and found you.”

“And then what did you do?” asked Maude.

“Oh, your grandfather got the wet cold clothes off and I warmed some milk and we soon had you warm and fed and sleepy. Then your grandfather made Major show him the place. Major was very knowing and he lead your grandfather out into the woods. With the lantern it was easy to see that Major was telling the truth. The leaves were all mused up and showed evidence of many steps. For a ways it was possible to follow the tracks but it soon became too difficult, and he made his way back to the house. Early the next morning your grandfather drove to the village and telephoned the facts to the police of Boston. They advised him to keep the baby until something could be learned. We were only too glad to do this and so we kept into our hearts and as nothing has ever been heard about a lost baby that would coincide to the circumstances you have stayed in our hearts,” and grandmother drew a deep sigh as she finished the narrative.

“About how old was I, grandmother?” asked Maude.

“As near as we could judge, you must have been about three months old,” replied grandmother.

“And why did you call me ‘Maude?’”

“Just because we liked the name and we had to call you something, you know.”

“Thank you, ma, but how I wish I knew!” sighed Maude. Kissing her grandmother she went out into the pine grove to read. She could not keep her mind on her reading, she seemed to be able to think of nothing but her parents. If she could only know who they were and where they were. She was deep in her thoughts when suddenly a boy rushed to her with a telegram. She tore it open frantically, for telegrams were not common out on the farm. She read, “Come to Rockport on the first train, Judge.”

With flushed cheeks she ran to the little cottage and explained to her grandmother and caught the early afternoon train for Rockport to see the judge, a middle aged man who took a good deal of interest in Maude and was always kind and thoughtful of her. The hour’s ride was one of suppressed excitement and wonder. That forenoon a little poor woman, dressed in black, came to the office of Judge Vernon. She looked as if she had had much trouble and hardship and as if she were sick. In her hand she held a little satchel in which were several little pieces of jewelry which
she was trying to sell. Among the articles was a watch with a photograph in the back cover. As Mr. Vernon was examining the watch he was struck by the resemblance of this young girl in whom he was so much interested. The picture was of a young woman. Without showing any surprise or especial interest, he remarked differently, "What a beautiful face! Is it some one you know?"

"Yes," she replied, "it is my sister, and as though talking to an old friend, she continued, "I lived with her after she was married. She, her husband and I were all very happy and our joy seemed unbounded when a little girl came to brighten the household.

"One day as the little one was sleeping in her coach on the porch, she was stolen. The country was searched for miles around by detectives; rewards were offered, the newspapers were full of it, but all was in vain. We were living in Kentucky then. Nothing was ever heard from the baby from that day to this. A few months later my sister died of grief and at the time of her death I promised her that as long as I lived I would never cease to search for her baby. In the course of time my brother-in-law went West to live. I hear from him occasionally; he is married again and has a family.

"So, you see, the reason I am here now is in search of the baby. I have been able, up to the present, to earn my way as I searched, although it has been very hard. Just now, it is especially hard and I feel that my search is near an end for I am very weak and fear I shall not live many weeks. I have clung to these few treasures of my sister until now, but I shall soon have no more to show them and so I am trying to sell them," Tears had been gathering in her eyes during this recital and at the end she broke down completely.

The judge waited until she was calmer, then he asked, "How long ago was this baby born?"

"Nineteen years, this spring," she replied. "Can it be possible," thought the judge to himself, "that Maude is this woman's niece? I will find out.

After some persuasion the woman consented to rest that day at the home of Mr. Vernon. Mrs. Vernon welcomed her and made her very comfortable. Then the judge immediately dispatched the telegram already spoken of. When Maude reached Rockport, Mr. Vernon met her and drove directly to his home. He only explained that he had a friend there for the day— that he wished Maude to meet. He wished to find out, without knowing his suspicions, if Maude was the long-sought-for niece.

After having greeted the members of the family, she was led to the library. Just as she crossed the threshold, the woman in black looked up and the next moment rushed towards Maude and throwing her arms around the astonished girl, cried, "Ellen! my sister Ellen."

The judge needed no further proof that the girl was the woman's niece and during the next few days things were straightened up and the poor woman no longer roamed the country poor and destitute, but lived with Maude and her grandmother during the next few months that life was spared to her. Maude tried by love and kindness to repay the aunt for her years of untried search and the aunt died happy in the thought that her promise to her dying sister had been kept.

**B E T T E R**

[An friend in Iowa writes about a service in the Welton church, in which Pastor Claud Hill spoke in substance with the program outlined by our Forward Movement director.]

The friend writes: "This message was of such general interest that we wish every one in the denomination could have heard it."

The Welton church is planning to make its church year correspond with the Conference year. The every-member canvass is being made on schedule time.

Our correspondent says: "We think everything of Pastor Hill, and can not be grateful enough, that he consented to come and work with us here in Welton."

The outline of the discourse follows.—

Ed)

**BELIEVE**

**ENDEAVOR**

This is more than a word of mouth confession. In real labor there is profit; "but the talk of the lips tendeth to penury." We mean just the same spirit of endeavor that one exercises in the building of a home, rearing a family, or accomplishing any worthy object in life. In these cases we see men with sleeves rolled up, back bent to fit the burden, and toiling to win by the honest sweat of their faces.

**THINGS**

It also means systematic giving. This morning I can recommend nothing better than the plan given by God to his people of old. When the time comes in which we give to God what honestly belongs to him; when we adopt the tithing plan, there will be no need of retrenchment. There will be funds enough and to spare for all our enterprises.

**TRUST**

Our plan also means a larger trust in the almightiness of God. We must remember that "His ways are higher than our ways; his thoughts higher than our thoughts."

We must get over trying to dictate to him that doeth all things well, and learn to work, wait, and trust.

**ENLARGE**

This also means that we are to grow. There must be no call to retreat or to trenched in the program of Almighty God.

The call is ever onward. Forward to victory! "Lengthen thy cords and strengthen thy stakes; increase thy boundaries." These have been the outward call of the prophets. The leaven is in the meal, the whole lump is to be leavened. Therefore we must enlarge.

**RESULTS**

Finally we must expect results. We must possess the land. The promise of God to Israel was: For ye shall pass over Jordan to possess the land which the Lord your God giveth you, and ye shall dwell therein.

God's promise holds good today. There is still much land to be possessed. The same almighty God that gave the promise the same God who gave it deliverance will solve the world's difficulties. The redemption of the world lies in those whose privileges and powers are used for others.—

Arthur T. Moody.

"We can not act like God outwardly unless God lives in us inwardly."
HOME NEWS

LITTLE PRAIRIE, Ark.—Little Prairie, has not been heard from for several months but we have not been idle. The people have worked very hard this year to raise a crop. The high waters and late rains kept seed sowing back, then there was a busy time trying to get the crops in before it should be too late. Almost immediately a drouth set in and was scarcely broken from June till the first week in November. This made much more work in the crop in trying to save it till the drouth should break.

The kinds of flowers are poor and our church was not much decorated with such lovely roses, chrysanthemums, marigolds and many other kinds of flowers. A large heart brought ferns, red cockscob and white bachelor buttons that have hung on the wall for several years and are still fresh. Almost everything that could tempt an appetite has been brought to my bedside by kind friends.

I do not want to leave you to think that all our battles are winning fights. Last year we had a poor teacher at Menard, our home school; this year we have a man that we have good reason to believe is not fit for the schoolroom. We Seventh Day Baptists with some of the other patrons made an effort to get rid of him but were defeated in a very underhanded way. The matter is not settled to stay but if we never gain any more ground we feel we have put ourselves on the side of truth.

Laura M. Van Horn.

World’s Temperance Sunday came on October 29 this year. We always make the most of these times to create public sentiment and let the people know we believe in a clean life. We had gathered some good temperance songs and recitations and put these with a good reading and a beautiful flag drill which were not strictly temperance. We asked Brother Severance to follow this with a temperance sermon. We last planned an all-day meeting for that Sunday; a sermon in the morning, dinner on the ground, and the program and temperance sermon in the afternoon and a sermon at night. The children did splendidly and Brother Severance gave an excellent sermon. The house was crowded in the afternoon with an attentive audience and we know some truths struck deep for one man was stirred to the boiling point and made some tart remarks about the sermon.

I shall have to dismiss any part in this big day for the “flu” began to take hold of me the day before Brother Severance came and I soon had to give up the rehearsing of the program and take to bed; but willing hands took hold of the program and dinner and made a success of them.

There are pleasant things even about being sick—my home was most beautifully decorated with such lovely roses, chrysanthemums, marigolds and many other kinds of flowers. A large heart brought ferns, red cockscob and white bachelor buttons that have hung on the wall for several years and are still fresh. Almost everything that could tempt an appetite has been brought to my bedside by kind friends.

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Laura M. Van Horn.

Lawton-Charpin.—In Battle Creek, Mich., on the evening after the Sabbath, October 28, at the pastor’s residence, 476 North Washington Avenue, Mr. Stephen R. Lawton and Miss Ethel R. Charpin, Pastor G. E. Field officiating, Mr. and Mrs. Lawton reside at 93 North Kendall Avenue.

DEATHS

CHURCH.—Walter Frement Church, M. D., was born in Otselic, N. Y., March 30, 1855. He attended school at DeRuyter in the old stone building. From here he went to college at Alfred, N. Y. At the Ada, Ohio, Normal University he graduated, teaching for about a year in Ohio. At this time he decided to enter the medical profession, taking a full course in the College of Physicians and Surgeons in Baltimore, Md. After practicing in Gibsonburg, Ohio, six years, he moved to Chicago and took a post graduate course in Rush Medical College. While there in Chicago he gave his life to Christ and was baptized by Rev. L. C. Randolph, and some time later he united with the Chicago Seventh Day Baptist Church of which he remained a member until death.

He moved to Gleeley, Colo., where he practiced medicine for over twenty years. He was coroner four years and county physician four years for Weld County, Colo. He was head of the draft board and later entered the United States service in the medical corps, serving in Camp Cody, N. M., and at Camp Green, Charlotte, N. C. He was a member of the American Legion.

He leaves a loving companion, who has been one with him in his work, two brothers, L. M. Church, of Otseelic, C. S. Church, of Baldwinsville, N. Y., and a sister, Mrs. G. R. Stillman, of Otseelic.

Funeral services were conducted by Rev. L. D. Burdick.

LILLY.—Sarah Lilly was born at Alfred, N. Y., June 14, 1838, and died at her home Albion, Wis., October 30, 1922. She was the daughter of Thomas and Sarah West.

Seventy years ago, after the death of her mother, she came to Albion to make her home with her uncle, Davy Green. March 10, 1858, she was united in marriage with George H. Lilly with whom she lived happily until his death January 26, 1901. There are three descendants: Harvey, of Albion, Mrs. Clara Morgan, of Oxford, N. Y., and a grandson, Leslie Morgan, of Binghamton, N. Y.

She was a loyal consistent member of the Albion Seventh Day Baptist Church, having been baptized by Eld. Thomas Babcock. For many years she was prominent in the activities of the church.
especially of the choir of which her husband was leader. Her influence has ever been helpful and her memory will be cherished by all who knew her. Her children will ever honor her because of the many graces that crowned her home life.

L. D. S.

SHAW—Amos Anthony Shaw was born March 16, 1838, and died October 22, 1922. He was the son of John Remington and Tacy Burdick Shaw, and was born in the town of Alfred. Here he spent his life with the exception of five years which he spent in Georgia. He was in the South at the time of the outbreak of the Civil War. At the close of his life he came through the Confederate lines and journeyed back to Alfred.

On March 15, 1866, he was married to Joanna Ryno, of Richburg, N. Y. To them were born three children: Dana L., of Alfred; Mrs. Laura Shaw, of Alfred; but a young man he joined the Alfred Seventh Baptist Church, of Reading, Mrs. R. C. Cook, of Hornell, and two half sisters, Mrs. R. C. Cook, of Hornell, and Mrs. Ella Conover, of Reading, Pa.

Mr. Shaw received his education in Alfred University and for a number of years served on the Board of Trustees of Alfred University. When but a young man he joined the Alfred Seventh Baptist Church, of Reading, N. Y., and remained a member until his death. He was a man who was kind as a father and husband and was always ready to do a neighborly kind act.

Funeral services were conducted at the church by his pastor, and he was laid to rest in the Alfred Rural Cemetery.

A. C. E.

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