Seventh Day Baptist

NEW FORWARD MOVEMENT

PAY-UP WEEK

For the First Half of the

CONFERENCE YEAR

DECEMBER 17-23

William C. Whitford, Treasurer

ALFRED N. Y.
THE SEVENTH DAY BAPTIST GENERAL CONFERENCE
Next Session will be held with the Seventh Day Baptist Church at North Lap, N. Y., Aug. 23-27, 1923.

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Gifts or bequests for any denominational purpose we solicit, and ask for the best interests of the benevletaries in accordance with the wishes of the contributors.

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

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

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Stated meetings are held on the third Friday of the month in the months of September, December and March, and on the first Friday of the week in June of the Whitfield Memorial Hall, of Milton College, Milton, Vt.

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President—Alfred, N. Y.

For the joint benefit of Seventh Day Baptisted and Milton College and Alfred University.
The Seventh Day Baptist Education Society solicit gifts and bequests for these denominational colleges.
THE SABBATH RECORDER

and he has been trying to arouse an interest on the part of the people of the denomina
tion which would result in the use of the money it is all the Lord's and he is watching us to see how we use it! Retrenching seems to me a dishonor to our people. Of that every one in our denomina
tion would tithe and there would be plenty to carry on God's work." A. J. C. B.

The Church Yearly Meeting The yearly meeting of the New Jersey and New York City churches was held with the New York City Church December 1 and 2, 1922.

In an editorial written by Dr. Gardiner about the yearly meeting held in New York City November 25 and 26, 1910, is this interesting statement:

"The time-honored yearly meeting of the New Jersey and New York City churches was held with the New York City Church, November 25 and 26, 1910. The church at Berlin, N.Y., which had been invited to join this yearly meeting, accepted the invitation and sent a delegate. This now makes six churches to unite in these annual gatherings begun twenty years ago when the New Jersey churches invited the New York City Church to join with them, and the five churches have since that time enjoyed the annual convocations. For something like one hundred and fifty years the New Jersey churches have held this annual gathering. Long before the railroads began to bring the farmers of 'East Jersey' and 'West Jersey' with their families, drove the distance of nearly one hundred miles to enjoy the yearly meeting. This was the one great event toward which the churches in old 'Cohansey' and 'Piscataway' looked each year. To this day, with high anticipations. It was to them like the annual festivals of Israel in days of old; and only God can tell how much the yearly meeting has done in years gone by to make the people one and to hold them true to the faith." W. D. B.

A Beautiful Sabbath Morning Because of the thoughtfulness of William C. Hubbard a special coach was attached to one of the morning trains from Plainfield for the accommodation of our people from Plainfield and New Market. The ride into the city with about sixty of our people was thus made very pleasant, and we greatly enjoyed the view of the works of God and of man as we crossed by ferry over into the great city. W. D. B.

Sabbath Morning Worship The Sabbath morning service was in charge of Pastor Crandall, of the New York City Church. The quartet choir of the church rendered an anthem, and Mr. Roy E. Titsworth, of Plainfield, sang a solo. The members of the quartet are: tenor, Dr. Harry W. Prence; soprano, Mrs. Miriam Chipman Regen

church could occupy", and about its Health Conference, its Institutional Work, its Industrial Work, its Daily Vacation Bible School, and its many religious and social activities.

The Service Pastor J. H. Hurley, of the Friday Night Marlboro Church, was kept at home because of sickness, and so Pastor E. E. Sutton, of Shiloh, was called upon to preach his place on Friday night. His texts were 1 John 4: 8, 16, 10 and 11. His subject, "Love, Sacrifice and Service." Some of his words were: "It is easy to emulate many eminent social blessings, many conspicuous instances of individual happiness, which can be traced distinctly to the Christian dispensation as their only authentic source; but if we were asked to name what is its greatest gift of all, I should say unhesitatingly that it is the un-veling of the face of our Father who is in heaven—the revelation, all the more pre- gnant and influencing from the way in which it was made, that God is love." "The text takes us up, as it were, above the veil; we are caught up through the door of his vision to the sanctuary of God's throne. We are suffered to know something, not only of his working, but of his being." This love of the being of God came forth in the very love of his people. He, this God, loved the world so much that he took upon himself the form of man and gave himself for the sinner's life." W. D. B.

breath; alto, Mrs. Harold R. Crandall, and bass, Mr. Esfe F. Randolph.

The sermon was preached by Rev. Ahva J. C. Bond, and the text, taken from Deut-

eronomy 1:6, 7 was as follows: "Ye have dwelt long enough in this mount: Turn you and take your journey." The speaker said in part: The Israelites were told that they had dwelt long enough at Horeb, and they were commanded to take their journey, to the mountain of the Amorites.

These two mountains represented two distinct experiences in the history of Israel, and they well may typify two kinds of mountains we all meet in the journey of life.

The first is the mountain of preparation and equipment, and the second the moun-
tain of service and of conquest. At the first mount was witnessed an exhibition of God's presence, a demonstration of his power, and a revelation of his glory. All of which was necessary to prepare Israel for the life and the mission which God had for her.

Horeb, like the mount of transfiguration, was a splendid place to be, but a poor place to stay in the face of world needs and of waiting opportunities. In meeting the diffi-
culties of the conquest, and in working out the destiny of Israel, and in developing the religion of the race, Horeb was a good place to have been.

Our nation had its preparation years. Doubtless Washington's counsel was wise in that wise when strong European nations looked with jealous eyes upon this growing Republic. But if these years are years of growth, and of growing Christian ideals have been worth while, then should America hasten to take her place in the councils of the nations, and bring to bear upon the problems that are threatening mankind, her idealism and her wisdom gained through the long years spent at Horeb. America should get on the job and stay there until the Amorites are no longer a menace.

As a denomination we have dwelt long enough in this mount. It is time for us to turn our journey. We have a splendid history. We are now equipped with a knowledge of the truth. To us has been committed the Sabbath truth, and it has brought us joy and given us blessings, as we have properly appropriated it. But
it is time for us to take our journey into the mountain of the Amorites.

Under Moses Israel was instructed in the law of God, and the people were united in life and purpose, so that under a much less able leader they could with confidence proceed to the conquest.

The hope of the denomination today, as it undertakes anew and in more aggressive way the work of Sabbath propagation, is the fact that from the rank and file, in various parts of our country, not only voices are heard, but influences are being set in motion which bear upon their sides Sabbath truth.

Let us as a people unitedly take our journey into the mountain of the Amorites where there is Sabbath desecration and unbelief, that we may bring Sabbath peace and the joy of full obedience to souls perplexed and waiting.

A. J. C. B.

Sabbath Afternoon After the morning service, 11 o'clock, more persons went to the Gore family's home where they were entertained with a delicious luncheon, and then returned for the Sabbath school, conducted by Dr. Harry W. Prentice, superintendent of the New York City Sabbath School.

Prayer was offered by Dr. Henry M. Maxson, of Plainfield.

Seventy-five brought the lesson before the school in short talks. Pastor Sutton spoke of the commission given to the church; Charles Kellogg, of New Market, read a paper prepared by his father, Frank R. Kellogg, on The Miracles and Their Lessons; Clarence W. Spencer, of Plainfield, spoke of the Transfiguration, and Pastor E. A. Witter, of Berlin, told of the present-day need of missionaries.

Following the Sabbath school Miss Ruth Fitz Randolph conducted the Christian Endeavor meeting. After she had read the Scripture lesson Elder Witter offered prayer and the quartet sang. The subject for the meeting was Better Speaking, and several told how this may be realized.


Following the service a social hour was enjoyed, after which the ladies of the church served a lunch at the church.

The Closing Service At 6 o'clock the audience convened for the closing service. After singing, and prayer by Pastor Sutton, the invitation from the Marlboro Church to hold the next yearly meeting with them was accepted, they to decide upon the time of the meeting.

The message of the evening was given by Pastor Willard D. Burdick, who spoke on the subject, The World for Christ.

The following briefly outlines his remarks:

Why "The World for Christ?" Because the world needs him. Human conditions are such as to demand radical changes. These are not being realized except through Christ and his teachings.

Why? Because Christ died for the world. God from the beginning planned that man might be saved. Salvation is the greatest of all miracles. To be saved is to enter into a new life, an ever enlarging life, beginning here and continuing throughout eternity, and touching every part of one's being, body, mind, and spirit.

Why? Because humanity is seeking after God In many lands men love more than in our own, many are earnestly asking that Christ and his truth be brought to them.

How shall the world be brought to Christ? Christians must win others to Christ. Nearly nineteen centuries have passed since they were commissioned to win the world to Christ, and yet two thirds of humanity are without a knowledge of salvation in Christ. "The church has played with missions." Why not sacrifice even more to save men than we have been doing that men might be licked?

And in obeying the commission the Christian is to seek it as well as the rich, black and white, ignorant and learned, young and old. There is to be no one passed by.

Can we Seventh Day Baptists—a small company, help the Lord win humanity to Christ? Yes. Jesus began his work with a small company of choice followers. Reforms start with minorities. As I left Dr. Gardiner yesterday I said, "The Lord is on our side," and he answered,"Yes, if we are in his side."

The value of Christianity to humanity is that in Christ, life and word and act and service are changed through Divine help.

Bishop Gore, in his new book, on "Christian Moral Principles" says, "The greatest mistake the church has ever made—and it has proved true—is that of concealing from the young, or from men in general, that Christianity is not an easy thing."

Seventh Day Baptists can help God in bringing the world to Christ when they love God supremely, obey him implicitly, feel mighty that the world needs Christ, and give themselves gladly to the service of leading the world to Christ.

W. D. B.

WHY

REV. W. D. TICKNER

Why is it that we ask the question Why, so often? It seems to be almost second nature to some of us. There are so many things that puzzle us, that whether we give utterance to the question or not, the question is in our minds and will not be silenced. Many of these questions will doubtless never be solved to our satisfaction on this side of the grave, but there are many others that can be solved, and should be solved. The solving of these problems are a source of great enjoyment to any one who has a desire to unravel mysteries. There is a peculiar satisfaction in getting down to cold hard facts, in following the chain of thought, step by step, a logical reason for or against any proposed theory. There is always a right and a wrong course to pursue in making any investigation.

The first step in a course of reasoning is, of necessity, vital to a successful issue. Error accepted, anywhere along the line, leads the investigator from the path of truth, sometimes when the truth is almost within reach. Such examples are frequent. Men have grappled with seemingly more than human powers some difficult subject. They have mastered one point after another, but, because of previous lies, they failed to see the resultant truth which they had already in view, and became side-tracked on a short spur and failed to reach the goal of truth which they sought. All this is valuable and none should be spurned; because all truth is in harmony, no matter from what source it is obtained. Of course many truths are not even as yet suspected. It was as true that the earth rotated upon its imaginary axis, before it was proved, as it was afterward. Any one could have proved now to prove that the earth does not revolve, that it remains stationary, while the sun, moon, planets and fixed stars all revolve around it, would be looked upon as a sort of foolish. There are certain eternal verities which must be taken into account.

A chemist knows that certain chemicals when brought together and subjected to some predetermined process will produce a given action or reaction; so when he sees two or more chemicals brought together and subjected to certain processes and finds that a definite action or reaction results, he, with positive assurance, identifies the chemicals. To the uninitiated it seems almost uncanny, but there is in it nothing more than the solving of truths which have been discovered by long and patient study and experiment.

I ask again the question, Why?

Why is it that we are so wise in things that pertain to physical, inert matter, and so uncertain and doubtful in regard to the things pertaining to the kingdom of God? For ages savages have been transformed from beings filled with hate, to quiet peaceable citizens whose entire nature has undergone a complete transmutation. Instead of being revengeful and bloodthirsty, they become loving and even forgiving toward a former enemy. It is well known that this is the result of their belief in the gospel of our Lord and Savior, Jesus Christ. Everywhere, and in every case where a willing heart accepts it, in its purity, definite results occur. Instead of oaths and curses songs of praise to God are heard.

If in the chemical laboratory some one either viciously or unwittingly introduces into the chemicals an additional reactionary element, the result looked for by the chemist will not occur.

Moral: Don't tamper with the word of God.
"White Christmas" that the "whitest" thing
Seven Day Baptists can do in the closing
month of this year, our Lord 1922 is to
pay up on the Forward Movement. That
may sound prosaic, but to do it will bring
more joy and gladness to Seventh Day
Baptist hearts, all over this land, and in
other lands where they have gone with the
message of Christ, than anything else we
can do.

Not the least of the blessings will come to
those who take an active interest in this
matter in the churches.

"Pay-up Week" does sound prosaic and
unromantic, but to pay up is one of the
first prerequisites to a Merry Christmas
and a Happy New Year.

The Forward Movement director wishes
you all a Merry Christmas and a Happy
New Year.

THE STANDING OF THE CHURCHES
At the end of the first five months of the
Conference year two of the churches are
ahead of schedule in paying their respective
quotas to the Forward Movement budget.

Twenty-two churches have paid nothing
thus far this year. Six of these churches
paid their quota last year, and it is expected
that they will do as well this year.

We are hoping to receive a substantial
remitance from these churches during
December.

Twenty-two churches besides the above
have paid less than ten per cent. Only
twenty-six of the seventy churches have
paid as much as ten per cent. Those paying
50 per cent or more in five months are
Chicago and Waterford.

Those having paid 50 per cent, but less
than their quota to date are Second Brookfield,
Farina, Plainfield and Pawtucket.

These churches we trust will be up to
date by the end of the month.

Those having paid between 20 and 30
per cent are First Brookfield, Cosmos, First
Genese, New York, Nortonville and Welsh.

These churches too will likely cross
the line by December 31.

Churches having paid more than 10 per
cent and less than 20 per cent are First
Alfred, Second Alfred, Andover, Boulter,
Berlin, Dodge Center, Greenbrier, Lost
Creek, Mariboro, Pisacaway, Salem, Shiloh,
First Verona and West Edmeston.
Certain churches of the denomination that have taken first rank in the support of the Forward Movement, and that have been prompt with their payments in other years, are conspicuous for their absence from any of these lists. But we expect that January's report will tell a different tale.

The "Forward Movement" cut which is reproduced on another page of this department is one that was used by the First Alfred Church in connection with their annual canvass. It is used here through the courtesy of Dean Paul E. Titsworth, of Alfred.

If it is an appropriate cartoon to use in a campaign for subscriptions to the budget, it is certainly apt for "Pay-up Week".

"Is your money on the job?"

"On the sunshine special"
The sunshine special is the best train on the Missouri-Pacific Railroad. It runs day and night more than a thousand miles from the extreme southland to St. Louis, Mo. Whether in the darkness or in the light, it is always called the sunshine special.
The very name is attractive; its officers are pleasant and accommodating, and we were glad to get the sunshine special for our homeward journey.

It was ten twenty-five in the evening after a wait of five hours, when we found a most welcome and restful berth for the night, and our train left Texarkana for the northland. The very thought of our own northland offered some relief from the oppressive burden which we had sweltered all day long.

After a good night's rest, we awoke in a land of sunshine. Old "Sol" was just lifting his bright face above the hills, illuminating forests that now cover old-time plantations, sending his rays over fields of rice, or cane, or cotton, and filling the land with the wondrous glow of a September morning.

All along the way were scattered the humble cabin homes of the lowly, around which were little orchards and gardens and flowers, and by the doors of which groups of children played, and domestic pets and fowls waited for their morning food.

There was something in these rude scenes that suggested the contentment and peace so often found in life among the lowly, where people live near to nature's heart, and where high ambitions never disturb the peaceful rest of happy homes.

The very forests were basking in the sunny glow of morning, as our sunshine special whirled us along. To be sure there was a shady side and a sunny side. But who wants to keep his eye on the shady side, while the sunny side holds out glad hands to greet him? Illumined by glorious sunlight, something like the spirit of true brotherhood filled the land, until even the forest trees of different types and colors presented a picture of unity in diversity which was charming to look upon.

There was the cedar, the maple, the oak, the hickory, the persimmon, the gum-tree, the cotton-wood and the pine; each one, beautified by the glowing sunshine, gave out its own peculiar shading of color, and yet all varieties were standing together in a common community of friendliness—a sort of united brotherhood—making a forest far more beautiful than it could be if composed of only one kind of tree! Each particular tree seemed perfectly at home among the trees of other kinds; each drew its life and strength from the same soil; each stood true to itself reflecting its own sun-given light, and each one shared the protection from storm and wind which forest trees always furnish one another.

There seemed to be no aristocracy among the trees. Each kind seemed needful to complete the picture. Something of beauty would be lost if any one class were ostracized and excluded. All were blessed and the world was made beautiful by God's sunshine promoting the spirit of unity in diversity.

We shall not soon forget this journey on the sunshine special, through the beautiful homeland God has made for man.

We do not need to tell you that every one on that sunshine special seemed happy. Friendliness and sociability prevailed. No one appeared to have a grudge. If by chance any one happened to bump against another or step on another's toes, a pleasant apology was quickly spoken and a pardon as freely granted. No spirit of rivalry marred the feelings; no one was over sensi-
tive, and no disturbing friction ruffled the spirits of men. This spirit had much to do with making the outside world seem so beautiful.

Sometimes there were up grades where the long train required two locomotives, one to pull and the other to push. These two worked splendidly together. The pusher seemed just as well satisfied to push as did the puller to pull. The one in the rear worked just as faithfully and cheerfully as did the one at the front. Push and Pull were splendid yokefellows in the up hill work, and the heavy train moved steadily forward in spite of the up grade. It was a successful forward movement.

Every car kept in line. Had even one of them left the track, or tried to switch off onto some other line; or had several of them tightened up their brakes making a dead drag for the pullers and pushers, that train could hardly have remained a sunshine special. Its forward movement would certainly have been greatly hindered, if not altogether stopped.

We recommend the sunshine special to all our churches, boards, schools, and to every individual wishing to see our good causes go forward. Please do not forget that there is a sunny side, beautifully illumined, always cheering to look upon. Shadows are always heavy on the shady side. To magnify them will help no one; but it would surely hinder.

My friend, listen a moment! Why not take the sunshine special on your earthly journey to the promised land? It is so much better wandering in the wilderness of sin. The sun of righteousness illumines all the way, making it grow brighter and brighter even to the end. The track is straight and safe in the most troublesome times. The Conductor on this train has never lost a passenger who trusted in him.

In the evening time of life, as you near your eternal home, you can look back from the golden sunset of your day, and thank God for the sunshine special even to the end.

If you think a little you must remember some dear one who made this journey on the sunshine special. There was your dear mother; she toiled for years bearing burdens for others. When dark days came and others were disheartened, she saw the bright light in the clouds and was always hopeful. With her happy gaze she kept sweet and bore up wonderfully. May God never fail you when you needed comfort. Her beautiful life of love was the light of home and her ministries cheered the neighbors in days of affliction. She was loyal to the church, cheerfully doing what she could for others. Even to her Master, she called her to her everlasting reward.

Yes, my friend, you know that your mother was on God’s sunshine special for many years. If she could speak to you today, she would doubtless say: My son, my daughter, don’t fail to take the sunshine special for the home above. Please do not miss any connection. It is always on time and will bear you safely home.—Editorial, October 9, 1922.

GENERAL CONFERENCE
Receipts for November, 1922

Forward Movement

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$3,593.40

Missionary Society

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William C. Whitford, Treasurer.

Alfred, N. Y., November 30, 1922.

MISSIONS

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

THE SOUTHWESTERN ASSOCIATION

General Missionary Rev. R. J. Severance, Gentry, Ark.

Geographically, this association embraces the States of Missouri, Arkansas, Oklahoma, Texas, Louisiana, Mississippi, Tennessee and Alabama. At present there are but six organized Seventh Day Baptist churches in this area. There are, however, groups of Sabbath-keepers and L. S. K’s scattered throughout the entire section. In considering the churches in the association these isolated members should not be overlooked. I mention them first because they form the largest group within our borders, and I should not be surprised if an accurate enumeration of the L. S. K’s in this association showed a number equal to the combined resident membership of the six organized churches.

Theoretically, every Seventh Day Baptist family should be the nucleus around which there will spring up a flourishing church. Such has been the case in some instances in the past and no doubt this good work will continue. But do we feel that, generally speaking, we are doing all that we should do in caring for the spiritual welfare of these, our Christian brethren?

Many of our comparatively large churches are scarcely holding their own numerically, even when under the constant care of a competent pastor and with the strengthening influence of well organized Sabbath schools, Christian Endeavor societies and other auxiliary bodies. What, then, should we expect of families so situated that they have none of these advantages? The missionary pastor for the Southwest visited many of these faithful children of God three years ago and some of them again two years ago. Concerning their financial condition of the Missionary Society has made it necessary to discontinue this line of work. If the people throughout the denomination knew how much these visits mean to families who have not seen a min-

ister of their own faith for years I believe they would gladly enlarge their missionary offerings.

The churches in this association, namely, Gentry, Fouke and Little Prairie, Ark., Belzoni, Okla., Hammond, La., and Atalla, Ala., are all missionary churches; that is, they are not self-supporting, but receive aid from the Missionary Society.

The combined resident membership of these six churches is but little more than 100; just enough for a fair-sized church. And yet each of these groups of believers is standing for God and his Sabbath and laboring for the upliftment of the kingdom of heaven in its respective community. Is it not possible for a church of twenty consecrated members to exert nearly as great an influence for the neglected truth for which we stand as one with five times as many members? My experience has convinced me that the average small church has a larger percentage of faithful, devoted Christian workers than is found in the large churches. To my mind, the reason is apparent. In the small church there is a feeling of individual responsibility not found where workers are many. While I have no sympathy with the idea of making the Sabbath a hobby, yet I do believe it is our mission as a people to be aggressively (yes, very aggressively) in the defense of this neglected truth. We should impress the world with Christian and non-Christian, with the value of the Sabbath of Jehovah as an institution. If our small churches, groups of isolated Sabbath-keepers and scattered families of Sabbath-keepers can, one and all, be the means in God’s hands of propagating this truth then surely we should give them all possible help and encouragement.

History reveals the fact that the growth of the Seventh Day Baptist cause has come through the migration of families and the organization of churches in new territory. What excuse can we give to our Master if by neglect of helpful ministry these families and churches become disheartened?

As has been stated before, the six churches in this association all come under the head of “missionaries” in the Department and must have religious leadership and pastoral care in order to do the best work just as is necessary in the large churches. But with these small churches the pastoral care would be impossible without financial help.
THE SABBATH RECORDER

When every Seventh Day Baptist appreciates as he should the great heritage that is ours and realizes his responsibility to God for the use of the means placed in his hands, I feel sure there will be sufficient funds to finance all the enterprises of the denomination.

MONTHLY STATEMENT

November 1, 1922-December 1, 1922

S. F. Davis, Treasurer.

Dr.

Industrial and Commercial Bank, Chicago, Illinois

Dr.

Balance on hand November 1, 1922... 58 39

Temporary Loans, December 30, 1922... 1 50

Industrial and Commercial Bank, Chicago, Illinois

Dr.

Treasurer's expenses... 35 00

Balance on hand December 1, 1922... 62 39

Bills payable in December, about... 1 80

Temporary Loans, December 30, 1922... 1 50

Special funds referred to in last month's report now above bank balance $654.65, net indebtedness $12,308.32.

E. and O. E.

ZIG ZAGS

GEORGE W. HILLS

The calling trip "up the Coast" this year, was the most fruitful and full of hope of any, up to date.

By removing some that have been temporarily lost to us. But usually such ones are found, later on. The burning of the Maxson Summer Hotel, up on the Kings River, in the Sierra Nevada Mountains, has made great changes at Trimmer. Though so popular, probably it will not be rebuilt, for the reason that it stood in the midst of the irrigation reservoir site. The dam is to be a little farther down stream. The engineers had told the Maxsons that, on the completion and filling of the reservoir, the surface of the water would be a hundred feet or more above their house roof, as it stood.

Great things are being done in this State in harnessing its water-power to do the work of man. "Up on the range," above Trimmer, a tunnel is being made through a mountain, to tap a lake that is fed by perpetual snows. The tunnel is sixteen feet square and is to be fourteen miles long. Other great engineering tasks are being done.

But our main interest is in the people, who are standing true to trust under the great pressure that is brought to bear upon them. The Sabbath schools are being faithfully maintained, and the Bible is very dear to them. At Clarkson, Wash., the Sabbath school is made up of the family of Dr. Paul Johnson. The three daughters of the family are being carefully taught in the Holy Word, not only along the lines of the Sabbath questions and the Sabbath-school lessons, but also in the broader reach of Bible knowledge. At Trimmer, the school is made up of brother and sister C. N. Maxson

They study and talk the lesson over together every Sabbath afternoon. At Proberta, the school has three members. At Berkeley is our largest group. There are a little more than a dozen of all ages, and they are doing very faithful work. The Sabbath afternoon meetings at Oregon City, have been carefully sustained without a break since my last year's call. The meetings consist in prayers, testimonies of the Sabbath-school lesson and other Bible stories. Great care is given the children in Bible teaching. With but one exception, the members of this group are all of entirely new people to Seventh Day Baptists.

Faithful workers on the field, in several places are finding opportunities for doing Christian service and remain true to their church affiliations and to the "Commandments of God and the faith of Jesus."

At Oregon City it was our blessed privilege to lead a consecrated mother and her no less consecrated daughter, down the aisle of the church and assist them to "put on Christ in baptism."

The daughter is just stepping over the thresholds into womanhood. She is thus giving herself to Jesus while all the fullness of womanly possibility in the Master's service is still before her. They needed a "church home." To meet that commendable desire, they have joined the church here as Los Angeles as non-resident members, and are fully identified among God's organized working force.

We sincerely hope that some day we may have a church in their home city.

The great Pacific slope is a very large field to scatter one's interests, labors and affections over, aside from his home and local pastoral duties. It requires much prayerful care, an extensive correspondence, and a yearly journey of several thousand miles. But there are many worth-while people and interests here and it is a joyous service.

There are many who are not yet of our people, and they call for work out west. One never tires of hearing of the work God and are hungry for the "Bread of Life" and the salvation it teaches. As is sometimes the case, some are "almost persuaded" to follow the leading of truth and the promptings of the Holy Spirit, which encourages us to hope and pray for still greater "showers of blessing" than we have yet received.

As I take inventory of the Lord's work, connected with the missionizing possibilities of the field, I find the interests greatly enlarging. As I look over the grand company of the children of God here, and the blessedness of my experiences with them, I find them growing dearer to me at every trip. Then I meditate upon the results of the work this summer, and then come back to mind the greatly discussed question of, "The Minister's Compensation" for his labor in the Master's service.

Let me assure you that here is a place where he receives great installments of his pay, which can not be measured by money values.

This is the tenth year of this work. It is serving the Master at a disadvantage, we must admit, where but one brief call on each can be made once each year, then be separated from them by hundreds of miles. Yet in it all, the "Lord of the harvest" has caused this year to be the climax in results, of all these years of prayer and service. This is the "Roving Pastor" draw his pay? The most of it comes from above. Money is necessary in paying railroad transportation and grocer's bills. Yet how weak and little is the real power and value of money as compensation, in comparison to the bubbling over heart-full of joy, satisfaction and "pure delight" that comes to his inner consciousness, in having the full assurance that the heavenly Master is using him—only a little, weak instrument, in his great work of producing results that will abide in the eternities of his Kingdom, long after money is left behind and forgotten.

How glad I would be if I could be able to tell all the young people of this denomination about these facts, in language that would convey to their minds the true richness and fullness of their meanings. Some of the richest and most blessed of these spiritual things must be lived and experienced, in order to be known and understood. And even then, in this little life that we are now living, our knowledge and understanding is so very defective and incomplete that human abilities fall to fully grasp, know and understand the things of God and eternity.
I come to you today to speak for Milton College, to renew your already great interest in our work, and to ask your support for this institution which stands ready to educate our young people. We need your support both in money and in sending us your boys and girls and we believe that the young people need the education which we can give. What, then, is education in reality? Why is the church so vitally interested in it? Is not education in a broad sense the leading out or leading up of the young person to higher and better things? If so, how close and how similar are the aims of the church and the school! On all sides today we hear the cry: "Christianity has departed from the doctrines of Jesus. For Christianity is one thing, and the teachings of Christ another." If this criticism causes us to go back and reflect anew upon the words of the Master, we may well be grateful for it. In that wonderful eighth chapter of John there are two most wonderful verses: "I am the light of the world; he that followeth me shall have the light of life... Ye shall know the truth and the truth shall make you free." Think of these three principles—light, truth, and freedom. Here is our Master's plan of education. On this we are to build. These are the principles for us to develop and apply. We are to let in the light. We are to teach truth, not sham. We are to cultivate minds that will be free to act rightly, because they know what is right and dare to do it.

But practically how are we to teach, to inculcate these great principles? How are we to be sure that the young people grasp them? There is no potent method; and, above all, there is no short cut. The well-tried truth and the recognized courses must be taught. But new and valuable material must be welcomed and worked in. Students require mathematics for precision, science to comprehend the world we live in, English to express themselves adequately, some foreign language to expand their minds and enable them to see how other nations think. For, as Matthew Arnold well says, "to know the best that has been thought and written in the world." To know means more than simply to have heard of. It means an appreciation of literature. High mountains cost labor to climb, but the glorious view from the summit can not be had unless you climb. Homer, Sophocles, and Plato; Virgil, Shakespeare, and Macaulay may not be the easiest of all writers, but the effort it takes to master them is repaid with how great a reward! History is not a list of battles nor a catalog of kings. "The history of man is the story of the ideas he has accepted and of his struggle to incorporate these ideas into laws, customs, and character." Through these studies and others like them, the student is enriched, and the character improved. Additional factors are, of course, required. The student must have will-power and the teacher must have insight. But even a serious purpose on the part of the student, good judgment on the part of the teacher, and sympathetic encouragement on the part of the parents, and these branches of study will inevitably result in the enrichment of the human spirit and the elevation of character.

The college, moreover, should constantly be on the watch for improved methods. This, indeed, is exactly what is now taking place. College heads welcome intelligent criticism, and they are receiving it. It has been said that today is "time once more to test the American college and its teachers." Other institutions are meeting the test by attention to a single aim. The dental college is judged by efficient dentistry, the agricultural school by improved methods. The medical school by improved methods. The engineering school by improved methods. The college of Engineering by its inventions. The schools of technical instruction are known by their fruits, and by their fruits they seem justified. All we ask of them is to be ever on the alert for improvements, always increasing their useful service. We do not underrate their products or question their methods.

But what of the College of Liberal Arts? Is it equally secure? Is it, too, justified by its fruits? That "time of genuine testing" is no idle phrase. Editors, students, and parents all have sincere criticisms. All, from time to time ask us, what is the function of the Liberal Arts College? What is it for? If we reply in part, at least, to prepare the student for those very technical schools, we must acknowledge that the schools claim to do this also; second, that a large number of our graduates, particularly girls, never enter technical schools. If, however, we answer: the function of the Liberal Arts College is to prepare for life, we may well pause to inquire, what is this life for which we are preparing our students? Is it what it has always been? We know it is not. One generation after the Civil War—America was transformed. The South had been recon­structed, it had been settled, a wonderful network of steel had been stretched from ocean to ocean. Inventions were multiplied; and in 1893 the whole world came to Chicago to gaze in wonder at the brilliant achievements of nineteenth century progress. Now, since 1893, another generation has passed—and America is again transformed. Once more, there has been no lack of spectacular inventions to match the telephone and the searchlight. But this, our latest generation, has been big with problems that are not being put away, and in the presence of which even electricity is as powerless as a child. The fair distribution of wealth, justice as between hand-workers and brain-workers, over-population, Bolshevism, race-hatred, world wars, and selfishness that produced those wars, and above all, perhaps, a confusion of intellectual standards and a breaking down of religious beliefs—all these are the unsolved problems of the generation now closing. The solution of these problems are the tasks of the college of tomorrow. This is a life which is complex, difficult, dangerous even. But it challenges the best that is in the youth of America. How are the colleges fitting the boys and girls for this future which they will either mold or mar? If our purpose to prepare them for life is a sound one, are we achieving that purpose at all well?

The different professors teach the students various subjects. These subjects form a part of the great body of knowledge. They are useful to know; they are desirable that people have always wanted to know them. The youth must now receive these studies in their turn, otherwise they miss the best part of the heritage of the race; otherwise they are not educated. This part of our education is at the present time receiving the attention it demands. The instruction are properly given. No one doubts that college teachers are competent in their chosen fields. College training is efficient—never have any fears about their abilities. It has a cash value; it pays for dollars and cents. Graduates get jobs; they make good.

But if we send our students out with "scattered studies never brought together", if we send them out lacking any clear notion of the complex problems of this life, then our education is a thought by which to understand and unify the phases of our modern life, then, in that case, we are not giving them a liberal education. An education to be liberal must liberate the mind not only from ignorance and superstition, but also from narrowness and prejudice and half-truths. A mind so liberated is open to receive facts, to test experience, to accept truth, and from these to form positive conclusions. When I ask that students shall find a settled mode of thought which will help them to understand modern life and see some unity in its apparent chaos, I know that I am asking that they shall have a philosophy of life, or, if you please, a religion. Only a few days ago, in fact, President Macle­john of Amherst wrote as follows: "Our seniors must be made to attempt the task of having a philosophy." And he went on to imply that this was difficult, because, as he said, "We, the college teachers, have no philosophy," and he added these significant words, "all the teachers have to give is just his way of thinking about the world . . . We do not teach so much by what we say as by the way we think."

This is precisely it. Not only college teachers, but multitudes of other people
THANKSGIVING OFFERING FOR MILTON
To the Sabbath Recorder:
Milton College has many friends in the denomination who are interested in her growth and her problems. For two years the institution has succeeded in meeting its increasing expenses by appealing to the members of the churches of the Northwestern Association for a Thanksgiving free-will offering equal to a day's income. Representatives of the college are visiting nearly all the churches of the Northwestern Association. The following letter is being sent to all the non-resident members of the churches.

"The time for the annual Thanksgiving visits of representatives of Milton College to the churches of the Northwestern Association is at hand. Milton College believes it has a very vital relation to the churches. The churches and the college have many problems in common. The college needs the loyal support and moral backing of the churches if it is to maintain its standards and ideals. The churches can not afford to lose the opportunity of having young people educated in a Sabbath-keeping college under wholesome moral and spiritual influences.

"Milton College has begun the new school year with a 12 per cent increase in its enrolment over last year. As an evidence of the substantial growth of the student body, it is interesting to note that in three years, the enrolment has increased over 40 per cent, from an even 100 to 141. Milton College never had a more wholesome, earnest body of students than those in attendance this year. In every line of student activity, in regular study classes, in Christian activities, in lyceums, and in athletics, the students are carrying on their work with increased zeal and successful accomplishment.

"Let it be known that Milton College is growing from the home of Brother van Ysseldyk and we have been quite busy arranging our camp as nothing in the way of furniture can be had nearer than Posadas (45 miles, with cart). Mr. Robinson got busy and made our beds from the woods. They are of the "rustic" style, but fairly comfortable as he made the springs of wire, laced back and forth. The old gentleman whom we are renting the cabin from, loaned us a couple of rough tables that he had in the kitchen, also a bench. This together with two stools comprise our outfit of furniture. I cook over an open fire in the kitchen and the result is that I am "sweating" most of the time as the smoke from the fire literally fills the room. It's fierce, to say the least of it, but as soon as the rains let up we shall have the fire outside.

"We have only taken this place temporarily as it was the only place we could find near the chapel, but one of the members has graciously offered to build a house for us to live in next to his home, but it will not be ready for two or three months as they have to bring the material from a long distance. It will only consist of two rooms and kitchen adjoining, but will be very acceptable. I assure you after living here in this cabin where you have to go outside the fence about twenty-five yards to the kitchen, and there will also be a chimney to take care of the smoke.

Mary Ellen has entered school so as to learn the language quickly. However, there are only two grades taught and we shall have to teach her at home. How much we need a school missionary.

There must be about fifteen children of the members of the church here which would make a splendid beginning! As I stated before only two grades, first and second, are taught in the government school, nevertheless each child has to attend until fourteen years of age—from six to fourteen. Did you ever hear of such a thing? Please put this need on your prayer list."

Mistakes in many respects is very much like our central and southeastern States physically, but the winter is much more mild. We have had but few cold days thus far, but lots of rain, in fact so much more than usual that the farmers have not been able to get their corn in. Our crops are going along well. There have been plans here in abundance, and oranges grow in the woods along the streams, but they are only used for marmalade as they are not sweet like the cultivated oranges. White potatoes do not grow very well here, but we have in their place "pandocia" which is very

Alfred E. Whittord, Acting President of Milton College.

LETTER FROM ARGENTINA
Dear Sisters of the Riverside Seventh Day Baptist Church:
For many days it has been on my heart to write a letter telling you something of ourselves and surroundings here in this land. About two weeks ago we came to the present abode from the home of Brother van Ysseldyk and we have been quite busy arranging our camp as nothing in the way of furniture can be had nearer than Posadas (45 miles, with cart). Mr. Robinson got busy and made our beds from the woods. They are of the "rustic" style, but fairly comfortable as he made the springs of wire, laced back and forth. The old gentleman whom we are renting the cabin from, loaned us a couple of rough tables that he had in the kitchen, also a bench. This together with two stools comprise our outfit of furniture. I cook over an open fire in the kitchen and the result is that I am "sweating" most of the time as the smoke from the fire literally fills the room. It's fierce, to say the least of it, but as soon as the rains let up we shall have the fire outside.

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Alfred E. Whittord, Acting President of Milton College.
nice, prepared the same as white potatoes. We also have different varieties of beans. Meats are used dried mostly, as the butcher shop is too far away to have fresh meat just when you want it. A great deal of corn meal is used as the white flour is very expensive (a thing which seems very strange to us, knowing as we do that Argentina is one of the leading wheat countries). Cane for making "rapadura" (a kind of unrefined sugar) is also grown here and used in the place of white sugar, which is considered very expensive.

We are about fifteen or twenty miles from the river (owing to the direction you travel) and just across the river is Paraguay, where a revolution has been in progress for some time, and we hear the cannons roaring most every day, which at first gave us a rather uncomfortable feeling, but one does become accustomed to such things. One of the airplanes flew over the home of Brother van Ysseldyk while we were there, and after landing in Cerro Cora the pilot was arrested and placed in jail as he had no passport for Argentina. His plane is still there—and he in jail.

There are many pests to combat here and one of the worst ones we have encountered so far is called the "pica," which is something like a flea only much smaller. This insect burrows into the skin beneath the toes or under the finger or toe-nail, deposits many, tiny eggs and--well, let us hope the fellowship and love that had sprung up among the others had no place in it. This insect burrows into the hands of the physicians and--well, let us hope that the hands of the physicians had no place in it. This insect burrows into the hands of the physicians and--well, let us hope that the hands of the physicians had no place in it.

One young Russian who has recently come to us from the Adventists is quite an enthusiastic evangelist and is now out on a trip among the Adventists. He wanted us to send "Christian greetings" to the church in Riverside and I take this opportunity to do so. They appreciate so much what you have done in sending us out to them—and I believe the coming was opportune—may God bless and enrich the lives of each one of you is our prayer.

We have much to encourage us and to keep our faith looking up.

Before closing I want to tell you how we enjoyed the bunch of letters read on the "Anyo Maru" and thanks to each of you for your cheery words, clipped pictures and written letters. Each morning as long as they lasted we would open the letter for that day, eager to see what other pies that were better, and other desserts that my guests may like better. This morning, while I was peeling the apples I analyzed my reasons and decided that my desire for mince pie for Thanksgiving—not but that I was eager to see what other pies that were better, and other desserts that my guests may like better. This morning, while I was peeling the apples I examined my reasons and decided that my desire for mince pie for Thanksgiving—not but that I was eager to see what other pies that were better, and other desserts that my guests may like better. This morning, while I was peeling the apples I analyzed my reasons and decided that my desire for mince pie for Thanksgiving—not but that I was eager to see what other pies that were better, and other desserts that my guests may like better. This morning, while I was peeling the apples I examined my reasons and decided that my desire for mince pie for Thanksgiving—not but that I was eager to see what other pies that were better, and other desserts that my guests may like better. This morning, while I was peeling the apples I examined my reasons and decided that my desire for mince pie for Thanksgiving—not but that I was eager to see what other pies that were better, and other desserts that my guests may like better. This morning, while I was peeling the apples I examined my reasons and decided that my desire for mince pie for Thanksgiving—not but that I was eager to see what other pies that were better, and other desserts that my guests may like better. This morning, while I was peeling the apples I examined my reasons and decided that my desire for mince pie for Thanksgiving—not but that I was eager to see what other pies that were better, and other desserts that my guests may like better. This morning, while I was peeling the apples I examined my reasons and decided that my desire for mince pie for Thanksgiving—not but that I was eager to see what other pies that were better, and other desserts that my guests may like better. This morning, while I was peeling the apples I examined my reasons and decided that my desire for mince pie for Thanksgiving—not but that I was eager to see what other pies that were better, and other desserts that my guests may like better. This morning, while I was peeling the apples I examined my reasons and decided that my desire for mince pie for Thanksgiving—not but that I was eager to see what other pies that were better, and other desserts that my guests may like better.
THE SABBATH RECORDER

TREASURER'S REPORT

Mrs. A. E. Whitford, Treasurer,  
In account with  
The Woman’s Executive Board  
Three Months Ending September 30, 1922

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<td>Miss West’s salary</td>
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Kind words do not cost much. They mean more than the cost of speech. Words are the verbal expression of what we are inside. “As a man thinketh so is he.” “Actions speak louder than words,” they say, but how many times have you judged a stranger to be superficial, cheap, insincere, selfish, or vulgar, merely by the words he spoke.

Often we preach a sermon and do not know it. A few weeks ago I listened to Dr. Dugan as he discussed French and Anglo-Saxon relations. It was not a religious meeting, but I think every one was impressed with his deep and abiding faith in God. Even in this discussion of a purely economic question, so intense was his feeling that above all and over all was his desire, that he made us realize keenly that it was out Christian duty and privilege as individuals to help solve the great problems across the water.

It is my pleasure sometimes to listen to a sweet singer. As his companion plays the prelude, he seems to forget his audience and to put himself in harmony with the poet—and as he sings he paints for us the picture that was in the poet’s mind. Study Christ’s parables. Have you not noticed what a clear picture he paints? Not an unnecessary word, no rambling, straight to the point. And can’t you see him as he told the story—his shoulders thrown back, his eyes clear and shining, his voice distinct yet soft and clear, so that he can tell his message in the same way if we but live it—if like the singer we surround ourselves with his presence.

My work used to take me through the poorer part of the city. There is one person I will never forget. She was a tall, awkward woman. Life held for her few everyday pleasures it seemed to me—she took in washing for a living. Yet she always seemed so happy. Her cheery good morning as I passed her door, helped me much through the day. What wonderful days? One day I discovered it. She was talking to two men and as I walked by I heard these words—‘‘Have the Lord Jesus in my heart—no man can take him from me.’’

May the Lord Jesus dwell in your heart and mind—that the words of our mouths may paint his true image for others.

Let every morning of being to you as the beginning of life, and every setting sun be to you as the evening close; then let every one of these short lives leave its sure record of some kindly thing done for others, some kindly strength or knowledge gained for yourselves.—John Ruskin.

THOUGHTS ON THE SABBATH

The Sabbath was given to man to remind him of his heavenly Father, to keep him from self-worship, and to guard him rest both for mind and body. The Sabbath has always been a sign between God and his worshippers. He says of Abraham: “I know him, that he will command his children and his household after him, and that the house of the Lord, to do justice and judgment” (Gen. 18:19). The Sabbath is the one commandment which would chiefly distinguish Abraham from his neighbors. On Mount Sinai God committed to Moses the keeping of the tables of the decalogue. In the middle of this law are two very important precepts, which for our own purpose we call positives; the other eight let us call negatives—positives because they say, ‘Thou shalt’; and negatives because they say, ‘Thou shalt not.’ The first positive says, “Six days shalt thou labor . . . but the Seventh day is the Sabbath of the Lord thy God,” etc., that is, it commands us to labor six days, which six days are called by the prophet Ezekiel (40:1) the six working days.

The second positive says, “Honour thy father and thy mother that thy days may be long in the land which the Lord thy God giveth thee.” This the apostle Paul says, “is the first commandment with promise’’ ( Eph. 6:21). Inasmuch as the Fourth Commandment closes with the first table of the law, and the Fifth Commandment begins with the second table, we say that on these two commandments we are able to hang our duty to God and man. To tamper with either of these is surely to quench the light of God and to introduce selfishness—traditions inspired by Satan.—The Sabbath Observer.

Neither ye yield ye your members as instruments of unrighteousness unto sin, but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God.—Romans 6:13.

If you mean to act nobly and seek to know the best things which God hath put within the reach of men, you must fix your mind on that end, and not what will happen to you because of it.—George Eliot.
YOUNG PEOPLE’S WORK

MRS. RUBY COON HABCOCK, R. P. D. Box 29, Battle Creek, Mich.
Contributing Editor

CHRISTMAS ALL THE YEAR

MRS. PAUL W. JOHNSON

Christian Endeavor Topic for Sabbath Day, December 2

DAILY READINGS

Sunday—By fellowship with Christ (1 Cor. 1: 1-9)
Monday—By good will (Gen. 45: 1-15)
Tuesday—By useful lives (Acts 13: 32-37)
Wednesday—By seeking God (Ps. 25: 1-10)
Thursday—By constant prayer (Eph. 6: 18-20)
Friday—By heartfelt worship (1 Cor. 14: 15-17)

Sabbath Day—Topic, How to have Christmas all the year (Luke 2: 8-20) (Christmas meeting)

This beautiful Scripture lesson will be much more effective if recited instead of read, and it surely is worth memorizing.

The first part of the meeting may be given to tying together the different divisions of the subject as outlined in the Daily Readings, choosing some key verse from each reference given.

If the Christmas lesson is to be “heartfelt worship,” we “seek God” and have “fellowship with Christ” we shall engage in “heartfelt worship,” we shall be filled with “good will” toward all, and we “shall live exceedingly useful lives.”

We always, of course, associate giving with Christmas, and of late years the emphasis has been placed much more upon giving to others than in receiving.

Christmas should be made much of in the home circle, but the gifts exchanged should cost more in love and thought than in money. At the Christmas time, we think, also, of those less fortunate in the community who would have no Christmas cheer or gifts unless they are provided by others. And then we think of the children who can not do the same in other lands. But the main emphasis in this lesson should be in carrying on the impetus of good-will and helpfulness and generosity throughout the year.

A man who was at the head of a large business concern, on one of his trips visited a church to which he was a stranger.

After the service he complimented the pastor upon the sermon, and continued, “If you were in my employ I should discharge you.” The minister, surprised, asked for an explanation. The reply was, “You gave very convincing arguments as to why I should be a Christian and engage in active Christian service, but you didn’t ask me to do anything about it. A salesman may be a very convincing and able talker, but if he fails to get the prospective customer to sign on the dotted line he is of little use to his firm.”

There is danger in making this lesson too abstract.

I am thinking of giving, just now, in connection with our Forward Movement perhaps because just the other evening I heard a New Era team of five members speak in the Presbyterian church here. New Era means to the Presbyterians what the Forward Movement does to us.

One speaker deployed the necessity for using the stomach method so much in raising money, and more than one speaker emphasized the fact that if church members would tithe, pastors would not need to mention the subject of money in their pulpits, and the church could carry on a program such as they have never known before.

One speaker used this illustration. There are three great forces working in China today—the Tobacco Trust, the Standard Oil Company, and the Christian Church. The Tobacco Trust is spending millions of dollars to place a cigarette in every mouth, the Standard Oil Company is spending millions to place a lamp in every home, and the Church is, in comparison spending a few paltry thousands to place the gospel in every heart. All working for light, but such a difference in the light!

In the recent financial campaign here for the Y. W. C. A. we were searching for a slogan for our posters which would catch the public eye. We decided upon “Invest in Girlhood” rather than “Give for Girlhood.” This last implies getting something in return. While giving, in the ordinary sense of the word, does not.

Let us think then of our gifts to our denomination—if the payment of what we owe can be called a gift—as an investment, a safe and sure one. Let us see what an impetus is given the work and what a large rate of interest we receive in blessings.

“In giving a man receives more than he gives, and the more so in proportion to the worth of the thing given.”

“Twas never love that emptied the heart
“Twas never giving that emptied the purse.”

May this Christmas lesson sink so deep into our hearts that the following lines of Susan Coolidge may not be true this year.

“We ring the bells, and we raise the strain,
We hush the children, and they tremble and remain.
And bid the tapers twinkle fair,
And feast and frolic—and then we go back to the same old lives again.”

AN APPEAL FOR NEW JUNIOR SOCIETIES

Dear Christian Endeavorers:

Have you ever had a Junior organization in your society? If not, why not? This year we are hoping to have a Junior society in every church where there is a Senior one if possible, will you not do your part?

The Junior society is absolutely necessary for the continuation of the Intermediate and Senior societies, it is essential in the church and holds the promise of the future. Are the children in your church getting an education six days a week and not being taught to seek first the kingdom of God and his righteousness? The work of the Junior society is to lead the children to Christ and to train them to work for him.

If you have no Junior society, organize one at once. Pray for a superintendent and for guidance to carry on this great work and then do your part to answer your prayers. Your difficulty in this work perhaps is in finding a superintendent. We often hear desires to do something of some kind—here is just the opportunity you are waiting for. For where can one find a greater or more needful Christian work than in training little children. “An earnest Christian spirit, a love for children and a determination to make a success are the essential qualifications of a Junior superintendent.” Isn’t such a person to be found in your society or in your church? Do not say you cannot find one, remember that you can do all things through Christ which strengtheneth you.

Perhaps this is not your difficulty, but unless you have no children under the ages of fourteen and sixteen you can not honestly say that you can not form a Junior society, for the other difficulties can be overcome in some way.

“Count the cost, remember it will require work for some one to keep it in a flourishing condition. Then if you are convinced that such an auxiliary is what you need, go forward and start a Junior society for Christ and the Church.”

Any questions as to organization, helps, etc., will be gladly answered. So let’s hear from you in regard to a Junior organization.

Yours for big results in 1923 Junior work,

ELIZABETH KENYON, 
Junior Superintendent.

Box 19, Canonechet, R. I., November 27, 1922.

This poem is a fine message for any who are contemplating undertaking Junior work. Be sure to read it.

THE CHILDREN FIRST

“The children need thee, and thy Master calleth: Go, ‘feed my lambs’! His message is to thee. They little feet just starting on life’s highway, With hands outstretched, its dappers fear to see. They seek a guide in thee.

“The children need thee, for the home-life training Is often set where evil doth abound; How can they know the way that leads to Jesus Where guilt and godlessness is often found— Their only training ground.

“The children need thee, draw them closely round Thee, Tell them of Jesus—they will never forget; Though some may miss the way through sin and pleasure Many answers remain unanswered, yet His reapine time is set.

“The Master’s touch seek thou in his blest presence The love which drew them to him long ago, As they received his care and tender blessing He would that all their trust and faith might know, And more like children grow.
**Fifth Day: If Out of Christ, We Are Slaves to Sin.**

I myself belong to a small Christian Endeavor society and I have learned by sad experience that if we have anything at all that somebody has got to get up and sometimes my sister and I go to Christian Endeavor and find only two and sometimes only one other there. But still we have got to preach and to pray and sing and do all of the voting but it is Christian Endeavor just the same. We are supposed to have fourteen members. When we look up a social and something good to eat why they are all there.

It is hard work to teach people that good eating and lots of fun are not all the things to live for. Jesus said, "I am the bread of life." We who are earnest in our work ought to make an effort to teach others how to participate of his strength and truth. Even those who are from twelve to fourteen years old and think that they are too young to do anything at all ought to think of Jesus when he was twelve years old. He talked with the wise men and asked questions about God.

One thing in our Christian Endeavor work is that we ought to do what we are asked to do. If you are asked to write a certain meeting do it if you don't say anything more than "I want to be good," at least make an effort. Don't say I can't and then not try. If you are asked to recite why recite if you don't say anything more than—

"Little drops of water,  
Little grains of sand—"

Never mind if your knees do shake and your heart pounds like a big hammer. Above all things don't be afraid of criticism. Let it help you and not hinder you. Remember the Bible says, "Whom the Lord loveth he chasteneth." A wise man will take criticism kindly and go one or two better next time.

Try to do better work every day", said Miss Susie Burdick in one of her talks at Andover. She said that "we all should do better work every day, the children at school, the mothers at home and the fathers in all places." "If at once you don't succeed try, try again", is a saying that we all know. Look at Paul how he taught he was doing his best and he soon found out that he was not. Did he stop working when God corrected him? No, indeed! he saw his mistakes, felt sorry for them and worked harder than ever for the true God and his son, Jesus Christ. I am a mother, what he accomplished. How many churches he founded. And remember that he wrote over half of the New Testament. I hope that we as Christian Endeavor workers will try to do better work each day and be ready for God's reward of "Well done good and faithful servatant, thou hast been faithful over a few things I will make thee ruler over many things. Enter thou into the joys of the Lord!"

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**Miss Susie Burdick**

"Our children love the precious Name of Jesus, the mouth of babes doth oft his praise proclaim; and mighty things hid from the wise and prudent. Their simple faith doth grasp, and blessing follows. They learn his love and fame."

"The children need thee! Then go forth and labor. On soil so fresh and rich the seed will grow; the future days shall yield a goodly harvest. Pen now to reap the heart's deep overflow. Of joy, to serve him so!"

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**ARE YOU LOOKING FOR A MISSION STUDY BOOK?**

**Rev. A. L. Davis Recommends Two**

**DEAR ENDEAVORERS:**

This is the time of year when all Endeavorers ought to be engaged in definite, systematic study. I am writing to tell you of two books which I consider especially good for young people's study courses.

1. The first is "Enlisting for Christ and the Church", by Howard Angen Johnston. The book is divided into fifteen studies, with a lesson for each day of the week. To give you some idea of the book, I will give you the outline of the first study:

**STUDY 1. ENLISTING OURSELVES**

First Day: If Out of Christ, We Are Lost.  
Second Day: If Out of Christ, We Are Sin-Sick.  
Third Day: If Out of Christ, We Are Slaves to Sin.  
Fourth Day: If Out of Christ, We Have forfeited Our Sonship.  
Fifth Day: Though Saved, We Still Are Tempted and Tried.  
Sixth Day: Since Christ Has Saved Us, We Owe All to Him.  
Seventh Day: Suggestions for the Class.

We are now using this book in our Christian Endeavor study course. It is the best book on Personal Work I have ever seen. It is a model textbook, timely, inspiring, practical, and intensely spiritual. A careful study of this book by our young people and church members in general would work a transformation in our churches.

It is published by the Association Press, New York. Cloth $1.25; paper $1.00.

2. "Playing Square with Tomorrow", by Fred Eastman.

This book is a challenge to young people to choose the path of service rather than the path of self-interest. It discusses the needs of rural communities, of new Americans, of migrant workers, of Indians and Mexicans, of the peoples of Alaska and Porto Rico.

The six chapters of the book are: Young America at the Crossroads, The Way of the Crowd, Where Does Service Begin, Needs of Town and Country Communities, Other Unfinished Tasks, The Life of Service.

This book was used in our Christian Endeavor Mission Study class last year. A mother of one of our Endeavorers after reading the first chapter remarked that it alone was worth the price of the book.

It is published jointly by the Council of Women for Home Missions and Missionary Education Movement, New York. Cloth 75 cents; paper 50 cents.

Both these books were copyrighted in 1921. I can most heartily recommend them to any society looking for worthwhile books for study purposes.

Sincerely yours,  
A. L. DAVIS  
November 17, 1922.  
Ashaway, R. I.
CHILDREN'S PAGE

HOW THE GOLDENROD GOT ITS NAME
RUTH MARION CARPENTER

The six-year old twins, called Hustle and Rustle by their Uncle Peter, came into the house with their arms full of lovely goldenrod.

"Uncle Peter," cried one, "what kind of flower is this?"

"Did your mother never tell you the story of Goldenrod?"

No, Uncle Peter, she never told us; you tell us," and they climbed, one onto his right knee and the other onto his left, eager for the story.

Old Mother Nature and Father Time were having a great argument over their children; it was the Stars this time who were under discussion.

"Those Stars of ours," said Father Time, "are getting too far away, they think their only duty is to shine at night and when their Brother Sun comes and takes their work out of their hands, so to speak, they just go gallivanting off to play or sleep and they are getting so lazy that half the time they do not even do their might work well."

"I've noticed that, too," agreed Mother Nature. "Many a night they do not shine as brightly as they might."

"And what do you suggest, Mother Nature, as a punishment?"

"Oh, my dear, I do not suggest punishment at all; that would never do, the poor dear."

"But something must be done," insisted Father Time.

"To be sure, but work will be the magic word, not punishment. Set them to work and they will soon forget to be lazy. I have an idea," continued Mother Nature. "my Newel comes over the Earth, I often hear little children asking their mothers why they can't see the pretty stars in the daytime and complaining that they always have to go to bed just when the stars come out. Then again, I have heard other children cry to have the stars to play with. Of course, that is very foolish, but still I think there is work for the Stars on Earth."

"Your idea, so far, is good, dear Mother Nature, but how can you work it out?"

"Well, the first thing tomorrow morning, as soon as the Stars are off night duty, we will call them all into our big study and tell them they are to go on day duty as well."

"Just then Father Time called away on important business and could not hear the rest of Mother Nature's plan, but the next morning he joined his wife in the study with all the Star children, big and little.

"Now, my dear Stars," began Mother Nature, "your father and I have new work for you: you are to go to Earth each morning just as soon as your night duty is over and help the little children. Many of the little tots cry for you every day and so here is your chance to help in the world.

"Father Time and I want you to divide yourselves into groups, a few big Stars and several little Stars in each group. This is so you will not be lonely and the older Stars can sort of help the littler ones. Each morning as soon as your Sister Dawn begins to awaken, you are all to scamper to Earth just as fast as you can and scatter yourselves all over her. Then the minute given up, Father Time will wave his Golden Rod and each Star child will change from silver to gold and you will be golden flowers living on Earth all day for little children to love and play with."

"But, my dear Sister Dawn," cautioned them, "when you hear Big Brother Sun say good-night to Earth, you must hurry back home ready for night duty. Many people on Earth will need your shine and you mustn't fail them."

"We will be careful," cried the Star children, running away as Mother Nature and Father Time dismissed them.

"And that is the reason, little Hustle and Rustle, that you have this beautiful goldenrod to play with. Run out on the porch now and look very closely at your flowers and see if you can not find the little Star children," and Uncle Peter hugged each little twin before turning back to his work.

WORLD CONFERENCE ON FAITH AND ORDER

Bulletin No. 25

Everywhere Christians are recognizing that the only hope of the world is the establishment on Earth of Christ's law of peace and righteousness and love, and that, until the churches are visibly united, they cannot proclaim that law effectively. Local efforts for partial reunion are, therefore, being made all over the globe, and the effort for the World Conference on Faith and Order, to prepare the way for the unity of the churches, is arousing increased interest.

In Canada, the Congregationalists, Methodists and Presbyterians have reached almost the final stage of union, and Methodists and Anglicans are appointing Commissions to confer.

In England, members of the Church of England and of the Baptist, Congregational, Methodist, Moravian and Presbyterian Churches held remarkable conferences last winter.

In Australia, Anglicans, Baptists, Christians, Congregationalists, Methodists and Presbyterians are discussing the matter seriously.

The South India United Church and the Church of England are continuing their hopeful negotiations.

The Presbyterians, Church of England, Methodists, Congregationalists and other denominations are continuing their efforts at Kikuyu in East Africa. Informal discussions are going on in the West Indies.

The Church of Scotland and the United Free Church of Scotland have almost completed their reunion.

In China a National Christian Council has been formed by members, foreign and native, of most of the Christian Missions which it is hoped will prepare the way for direct efforts for one Church in China.

In Egypt, members of the Church of England and the Greek Orthodox, Coptic, Syrian Orthodox, Armenian and Presbyterian Churches are continuing hopeful conferences.

In Ireland the Presbyterians and the Church of Ireland are considering the matter.

The recognition by the Ecumenical Patriarchate of the Holy Orthodox Eastern Churches of the validity of Anglican orders is a long step toward reunion between the Eastern Orthodox Churches and the Anglican Communion. The decision of the Ecumenical Patriarchate will need the assent of the other Patriarchates, and it is hoped the Eastern Orthodox Churches before it becomes effective. The Ecumenical Patriarchate and the Old Catholic Churches of Europe are approaching each other, and the relations between the Eastern Orthodox and the Armenian and Coptic Churches are close.

Viscount Halifax has been having conversations with Cardinal Mercier as to reunion between the Churches of Rome and England.

In the United States the Episcopal Church has made canonical provisions by which its Bishops will be enabled to give to ordained ministers of other Churches an Episcopal commission.

While federation is not a substitute for unity, it is a step toward it, and the Federal Council of Churches in America is becoming more and more effective. The Federal Council of the Free Churches in England is likewise gaining in importance and efficiency, and the federation movements are well advanced in Germany and Sweden.

The Northern and Southern bodies in the United States of the Methodists, Presbyterians and Baptists are still continuing their negotiations. Two of the largest bodies of Lutherans in the United States have united under the name of the United Lutheran Church of America, and the Evangelical Association of North America and the United Evangelical Church have just united under the name of the Evangelical Church, which has voted to destroy all records of the division which separated them many years ago.

The World Conference on Faith and Order, 174 Water Street, Gardiner, Maine, U. S. A., has published, for free distribution, "The World Conference on Faith and Order," giving a report of some of these efforts and explaining the World Conference movement toward Christian Reunion, and a list in English, French, German and Greek of topics for the consideration of groups of Christians as preliminary to the approach to unity.
The interest in Christian Reunion is especially keen in England. The secretary has been receiving each week this autumn from fifty to one hundred cuttings on the subject from English papers. For instance, in the last week, that ending November 18, there came sixty-five, twenty-eight from religious and thirty-seven from secular papers, aggregating one thousand inches of space.

KEEPS WINDOWS CLEAN

PAUL SANDFORD

(Paper read at the Iowa Yearly Meeting)

In writing on the subject "Keeping Fit" physically I believe I touch upon a matter which receives altogether too little attention in our Christian life. We little realize how great a part our feeling strong and buoyant has to do with our Christian work and how many duties we neglect because we do not "feel well." We seem to think if we have some slight ache or pain it will undoubtedly excuse us from the day's duties.

When we are really sick from some unavoidable cause we are certainly excused; but too often that long neglected tooth or that over-fed stomach or that headache, which might have been prevented, keeps us from our work.

Furthermore even though we do attend the meetings and attend to other duties when we feel indisposed we can not do them justice.

Dear friend, ask yourself when do you feel most like going ahead with the Christian service that confronts you and pushing it to a creditable finish? Is it when that corn hurts almost beyond endurance, or is it when you can not turn your neck without severe pain? I don't think so.

Is it not your duty to try to be feeling fine? It builds your character. When you bang the doors and are cross with your wife, or husband, or sister, or brother, child, parent, or stranger as the case may be; when you look like a thunder cloud and feel worse than you look—when you feel like that I say, you had better look into yourself. What is the matter? What ever it is find it quick and fix it quicker. If thy feet offend thee care for them; if thy corns offend thee cut them off, and if thy neck offend thee—fix it some way. But if you feel ugly from habit you are almost hopeless. Certainly human nature was not intended to be like that. Build your constitution on a different base and you'll build it faster and better if you are in the bloom of health. Even a martyr might be happy if he fully realized how much worse off he could be; but he would be happier if he were healthy. You owe it to yourself to be "fit" for whatever comes along. You owe it to others almost as much as to yourself. Is it pleasant for them to see you push it to a creditable finish, with a cross look all the time? Is it pleasant for you? Perhaps you say that "Keeping Fit" isn't all there is to being pleasant and amiable, and friendly and lovable. If you stop to think, you can see how it would better your condition.

Also you owe it to your church and your God. The Creator of mankind never intended you to have the ills that unite you for service, and in return for what he has given you, you should be ready to give your best in the service of the King. Care for your body in every way to promote good health; keep yourself "fit," and I believe you will find it easier to perform the task set for you, and you will do your work better, and be in a more willing attitude toward the world. Therefore in closing I would wish that we might feel so well that hereafter we can meet friends in a way that shows we feel like speaking, and not like jumping out of our shoes if some one slaps us on the back when he greet us.

PART OF MESSAGE SENT BY KING GEORGE OF GREECE FOR AMERICAN PEOPLE

"The interest and sympathy of American people in sufferings of Greece's million refugees has been a great comfort and inspiration to the Greek people. Your aid in ministering to these exiled peoples has been and will continue to be a matter of greatest satisfaction to us. In time of trouble there is no friend to whom the Greek nation turns more gladly and confidently than to America. Even this great catastrophe of suffering and exile will not be without some compensation if it serves to bind Greece and the United States closer in the ties of friendship and humanitarian endeavor."

BOYS AND THEIR FATHERS

Father and Son Week had its annual observance November 12-19.

Begun 13 years ago as a simple supper in the Y. M. C. A. of Providence, R. I., at which 300 fathers and sons discussed each other frankly, the idea has since grown and prospered. It is happily reported that this year it is incorporated in the program of practically all organizations in the United States interested in boys.

Churches, Bible schools, Rotary and Kiwanis clubs, and the Y. M. C. A. have, in particular, emphasized this method of cultivating a closer bond of comradeship and mutual understanding between parent and boy, and the simple once-a-year banquet has expanded into a "Week," every day of which is devoted to some activity that will make a boy and his dad better pals. Go-to-Church Day appropriately closes the week with a purpose of leading both fathers and sons to regard the church as necessary to the finest development of their spiritual lives, and to secure their cooperation in the work and support of the church.

Foreign missions and the Y. M. C. A. in every part of the world have made excellent use of the plan with the result that fathers and sons of all nationalities are being rapidly linked up in a world-wide, international movement that has a Christian character-building motive.—Y. M. C. A. Secretary.

SOME JAPANESE PETITIONS TO GOD

"O God, help us not to be selfish. Give us strength to love all men, whatever their position, and all peoples, whatever their nation. May we love others as ourselves, even as Jesus commanded.

"Our Father, keep us from pride. Help us to realize the dignity and the value of every human soul. Keep us from judging men by their usefulness to ourselves."

"Beloved heavenly Father, help our dear Japan to grow into the ideal of service. Help our country to do something great for the world and to love righteousness more than power."

"O God, help us to rise above the level of mere justice in our dealings with men. Help us to live by love and to gladly do for men many more than they ask, and more than justice requires. As the owner of the vineyard gave the late-comers to the field more than they expected, help us to do more for people than they expect and more than our obligations require."

"Father in Heaven, bring wars to an end. Help us to love even our enemies, and help us to conquer hate and suspicion that eternal peace may come quickly."

(Jotted down at random from prayers made by Japanese young men in the prayer meeting held each Sunday after the Bible Class in a missionary's home. These are free translations, but preserve the meaning.)

Henry Drummond.

SABBATH HISTORY I.

BEFORE THE BEGINNING OF MODERN DENOMINATIONS

AHVA JOHN CLARENCE BOND

Sabbath History I is a neat volume, 5x7½ inches in size, containing 64 pages printed in clear type, and with an attractive green cover. Very appropriate for a Christmas present. This book of nine chapters is recommended by the Young People's Board for use in this year's study classes. Five copies will be sent post paid to one address for $2.00. Send for five copies, sell four at the regular price, and get your copy free.

Address: The American Sabbath Tract Society, Plainfield, N. J.
DEATH

HALL—Miss LUCY M. HALL, youngest daughter of Gardiner and Nancy Stillman Hall, was born at Alfred, N. Y., March 26, 1835, and died at her home in Milton, Wis., Thursday morning, November 16, 1922. She was the last of a family of six children.

When about four years of age she came with her family to Wisconsin where her people settled on a farm near Lima. Later they moved to Rock River where they lived on a farm for some years. Early in childhood she gave her life to her Savior and joined the Milton Church. Later she transferred her membership to the Milton Junction Seventh Day Baptist Church of which she was an honored and faithful member at the time of her death.

Being the last of her family who have long since gone to their reward and seldom talking of her own life, little is known of her history. Yet her character was读 and known of all. All who knew her will agree that she was a sweet spirited Christian woman, possessing in an unusual degree those virtues which made her life beautiful and helpful to those about her. Miss Amanda Johnson, an intimate friend, says she was a very unselfish woman, who gave her cheer and comfort. She comes to her grave in a full age, as a shock of corn comes in its season.

Funeral services were conducted by her pastor, assisted by Rev. Henry N. Jordan, of the Milton Church, and the body was laid to rest in the Rock River Cemetery beside the remains of her father and mother. R. D. V. H.

IN STEP

Some one met a soldier singing
On a lonely way.
High and clear the notes were ringing,
For the song was gay.
Hearers marveled (says the story),
At its gallant tone.
For he sang of love and glory,
Marching all alone.

"Friend," they said, "the world grow older
Every day and night,
And the burden on your shoulder
Seemeth far from light.
Yet your step is light,
Marching all alone,
And you march to martial singing,
No one's but your own."

"Nay," he answered, "they are swinging
Footsteps at my side.
Every wind a song is bringing,
Swinging to our stride.
Comrades keep in step together,
Half the world apart;
What's a thousand miles of weather
To the singing heart?"

So (they say) as eve grew older
Passed he from their sight.
With the burden on his shoulder
Toward the sunset light,
Singing passed into the boundless
Silence of the silent day,
Keeping steps with footsteps soundless,
Half a world away.

—Bryn Mawr Alumnae Bulletin.

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"Oh, we're a faculty," said Mary. 

The Green and White.

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His Dad—"Certainly."

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If we only had the money
That belongeth to our King,
If the reapers of God's bounties
Should their tithes and offerings bring,
Then the thirsty land would blossom
And the waiting isles would sing,
If we only had the money
That belongeth to our King.