THE MANUAL

5. We take pleasure in presenting to the denomination the Seventh Day Baptist Manual as a guide in the proper forms for the conduct of church business.

THE BOYS AND GIRLS

6. We commend the Young People’s Board for their diligence and success in promoting religious training among Seventh Day Baptist boys and girls. No more vital work exists among us, for our children are the fountain-head of the denomination.

7. We recommend a careful provision in all our communities for the social, recreational, and vocational needs of the boys and girls and a liberal use of love and reason in their Christian nurture.

8. We look forward with anticipation to the possibility of securing the services in religious education among boys and girls of Miss Ruth Phillips, who next June completes a two-year course in the School of Religion at Boston University.

THE MINISTRY

9. We suggest that March 24, 1923, be set aside as “Ministerial Decision Day” in the churches, and urge our pastors to preach at least one sermon during the year on the ministry and to use every possible effort to attract young men of promise into the calling.

10. We commend also to the people of the denomination the importance of “talking up” the ministry, of encouraging young men to enter it, and of sustaining in every possible way the men already in the field.

11. In anticipation we welcome at least five new men to the ministry and pledge our support to them in the realization of their hopes and plans for denominational service. Since no calling demands richer resources of mind and heart, we commend to them the fullest preparation within their reach.

THE SPIRITUAL LIFE

12. We approve the plan of having a special season, possibly during the months of February and March, for the deepening of the devotional life of our people, especially by an effort to foster family religion and to encourage pastoral evangelism.
THE SEVENTH DAY BAPTIST GENERAL MEMORIAL FUND

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THE TWENTIETH CENTURY ENDOWMENT FUND
Aid for the creation of new denominational colleges.

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How Could We Keep From Thinking? After fifty years of service as minister, teacher, and editor, during which time the ever-present desire to lead men to Christ, and to promote the blessed truth which our fathers loved has been most prominent in thought, a man could not be expected to face the possibility of being removed from it all forever some anxiety of the future of our churches, our schools, our boards, and our publishing interests—every one of which now stands in most serious need of consecrated, loyal support, if we are to prosper as a people.

During the days and the long weary nights spent in the hospital, the thought-mill would not cease to run its busy round, and the mind's affairs had taken its so suddenly away from the work only quickened the anxiety for the prosperity of Zion.

There was no chance or ability to take notes during those night-watches in Rochester, so the heart-searching thoughts could not be preserved in all their vividness. But if Recorder readers will bear with us, we will try to recall some of the many deep-moving things that came to mind over and over again as the days dragged slowly by.

First of all, there was the constant hope and prayer that in God's own good time, even though many things there might be added a few more years of service in the cause we all love. It was a great source of strength to know that throughout the land the hand of the Lord was touching many dear ones praying for this same thing.

If a man's heart is in his work, no matter how many years have been counted off to him by a loving Father, it is probable that he will never regret having laid down his pen and cease from all activities in kingdom service. So it was perfectly natural to wish for a little extension of time in which to serve.

Why Don't Young Men Enter the Ministry? ministers was very prominent in thought during those days of illness. If young men with noble hearts will let us speak a word with them just now we will tell them some of the things of which we thought.

We believe there are honest and truly unselfish boys in some of these churches who are not yet carried away with the allurements of the business world; whose hearts are not turned over to worldly pleasures; but who long to invest their lives where they can make the world better. They are Christians and therefore desire to do all they can for their fellow men. The evil influences have tended to turn many minds away from the ministry toward other callings. They seem to think that the minister of our time has less influence than the Christian layman, and the real value of a true minister for good is overlooked.

Dear boys, please do not make the mistake of discounting the gospel ministry. If you stop to think about the many you must see that the ministerial forces never meant more to the world than at the present time.

In no calling are the possibilities for usefulness so great as in that of a consecrated gospel minister. Never was there a time when the hunger of human hearts for some sure word of help, comfort and hope was greater than today. There was never a greater demand for the help which religion alone can give. Under death all the worldliness; back of all the seeking after temporal good, there is an eternal longing for peace and rest which God alone can give.

What calling can be more noble, more attractive to unselfish, more heroic, than that in which a life is consecrated to the
work of leading men and women from darkness to light, from sin to holiness?

SCHOOLBOYS AND THE MINISTRY

A hero is enough for the heroic in some of our boys to attract them to such service, not merely for their own good, but to serve in fields where men and women are sorely troubled and appealing for help and comfort. We are distressed over the sinfulness all about us; over the decay of religion, over the broken stitches of hell with which our earth is streaked, and if we simply look upon them with disgust, while we do nothing in particular to remedy matters, there is nothing heroic about that.

A heroic life is a life lived for others rather than for self. And, let us repeat, we believe there is enough of the heroic in Seventh Day Baptist young men to take many of them into the ministry if it can only be aroused. We look for some of our Seventh Day Baptist young men to take on the spirit of devotion among our young men in the colleges, that the ministry does not offer such opportunity for these things as other vocations offer, and that the minister of today does not have the opportunity to give as much for service that the fathers had. Because men and women are turning toward the ministry even before entering college. Those who pledged themselves to the ministry can make their whole college course a preparation for it. The response to the invitation was far beyond all expectations. It had been hoped that one hundred boys might come. As a matter of fact 380 boys put in appearance. Of these boys, in the instance of 270 miles, he got rides in automobiles most of the way, but the will to be present was an index of his interest. Two boys did walk all the way from Ayer, Mass. Other boys were working their way to their homes and returning to the ministry.

The Fault is Not Entirely With the Young Men

A mong the serious thoughts mentioned above were some which found other causes for the scarcity of candidates for the ministry. The fault is not entirely with the boys. The prevalent home atmosphere in too many homes is strongly against their boys entering the ministry. There must be enough of the absence of the spirit of devotion, a tendency to make light of the preacher's, an overweening ambition for worldly aggrandizement, a constant struggle for riches and undisguised desires to see boys secure good positions in the business world—all these things mitigate against the choosing of a ministerial profession by the young man. The home atmosphere here deals the question strongly against the ministry in too many cases.

It is a question whether or not the church and home could be awakened in the right spirit to draw youth into a consecrated life and, like the Master, to bear the burdens of others.

The Sabbath Recorder
"A CALL FOR HONEST AND FEARLESS THINKING"

Such is the title of an article in the Recorder of December 18, 1922. No doubt many pastors have read the sermon by Dr. Harry Emerson Fosdick, and some, possibly, have done some thinking. It is well to remember a man may be absolutely honest and fearless in his thinking and yet be absolutely wrong in his teaching. He may likewise have a mind both "analytical and sympathetic" and yet be wrong in both premise and conclusion.

To my mind there has been a great "slump" in Dr. Fosdick, both in his religious experience and in his teaching. The man who wrote, "The Shepherd of the Hills" also wrote "The Eyes of the World", but he was not the same man. The man who wrote "The Manhood of the Master", also wrote the sermon that makes Jesus only a super-man, but he is not the same man.

We can scarcely say that the question at issue is one of "tolerance". Our two schools of interpretation, or rather belief, are polar terms. Many of those loudest in their plea for tolerance mean by such a declaration, "tolerance is a plea for that very thing." And when others have objected to the operation it is unnecessary, or doubting the wisdom or necessity of doctrine about it; and not to have waited, as science itself declares as truth what they thought was the wonder now is, what will be left to be put on and taken off at our pleasure. When, at last, we get our amended, improved, or abridged edition of the Bible, the wonder now is, what will be left to put into it.

We need the element of certainty, of conviction, in what we say. If we believe in the virgin birth of Christ, and that is the central doctrine of God's Word, we believe in the atonement for sin, and that sinners will be lost without salvation; if we believe that Jesus Christ came into the world to reveal the love of God to a lost world, that he died for our sins, we have to say that Jesus Christ was God's Son, that he was made by the eternal God to be the propitiation for our sins. We are saying, "Jesus Christ is Lord!" We are saying, "We accept Jesus Christ as Lord and Saviour." We are saying, "We will follow Jesus Christ in all things," and there is a growing disbelief in the deity of Jesus, in miracles, in the atonement.

"When or not the appearances of the appearances of Jesus could have been recorded by a camera or dictograph is a matter of no particular importance." So the closing record in Jesus Christ as God and Savior. He unites with practically the whole school of liberal theology in declaring that belief in miracles must give way to this "New Knowledge." "He (Jesus) doubtless did miracles, as they were regarded as necessary to a liberal understanding of him. Science understands them. They are not miracles." Then the men who recorded the miracles must have willfully written an untruth, or else declared as truth what they thought such a miracle could, or would, god, for it goes. When, at last, we get our amended, improved, or abridged edition of the Bible, the wonder now is, what will be left to put into it.

Seventh-day Baptists need a campaign of evangelism, but certainly not of this type. In getting down to the bottom of things, let us not make a scapegoat of our homes. God knows we have grown so liberal that we no longer consider anything the old and that he is doubtless did miracles, as they were regarded as necessary to a liberal understanding of him. Science understands them. They are not miracles." Then the men who recorded the miracles must have willfully written an untruth, or else declared as truth what they thought such a miracle could, or would, god, for it goes. When, at last, we get our amended, improved, or abridged edition of the Bible, the wonder now is, what will be left to put into it.

Seventh-day Baptists keep the Sabbath one whit better than the Sunday world keeps Sunday. The cold fact is, we no longer have a Sabbath. We have taken the Sunday and made of it a "goodishness", "modernism", "rationalism", "made-in-Germany" stuff. Bishop Manning well says, "Interpretation is a fact or a truth is one thing and denial of it is another. Interpretation means reasonable explanation of a fact on the basis of its acceptance as true. To call that Interpretation which is in fact denial, is a misuse of language." We are living in a time when it is fashionable to sneer at creeds, when it is popular to prophesy that "God's Word will not be an open common where men of all creeds and no creed shall be all and equally at home." A church, or individual, without positive beliefs and settled convictions is in no position to act.

Rev. George W. Brown tells us that during the first Millerite excitement a man was aroused from his sleep by the cry that the stars were falling and that the end of the world was upon us. The men who ran out to see what was the matter and the wonder now is, what will be left to put into it.

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Rev. George W. Brown tells us that during the first Millerite excitement a man was aroused from his sleep by the cry that the stars were falling and that the end of the world was upon us. The men who ran out to see what was the matter and
on the cross to save sinners, and that there is salvation in none other; if we believe on the cross, we believe in God; I see him. Without him I understand nothing; without him all is darkness and I regard atheism as a mania. I think there is a God, and it is the only knowledge I have which is worth anything.

Such answers as these from three world-famous scientists, each a master in his profession and each working in a different field, ought to be a sufficient reply to the cheap, shallow atheism which some of the moneyed classes are harping on, and which is pordaiming a gospel for the materialism which is worshiping mammon, and which is preached. Not long ago when he preached his latest sermon, St. Paul's Church, Mr. Bosworth took charge of the matter of planning a special season so that others than those who attend the prayer meeting may think with us on these great truths.

The book is doing me much good, and I trust that it will deepen and enrich the spiritual life of our people.

FAMILY RELIGION

When we talk about "promoting family religion", and then proceed to discuss the question of "family worship", we do not mean to infer that religion in the home can be confined to particular periods of time, or to certain stated moments of more or less formal worship.

Religion is life. Christianity is sometimes called the "Wonderful Way of Living". The true test of our Christianity or of this Wonderful Way of Living, is to be found in the home; and its value will be manifest in our behavior at home and in our own family circle. That conduct is not subject to the restraints or constraints of social conventions. We are our real selves.

The right kind of atmosphere helps to produce good conduct. But proper conduct makes a wholesome atmosphere.

Family worship, properly planned and thoughtfully engaged in, tends to create a healthful home atmosphere and helps to produce gentle and merciful conduct. Of course, these helpful and happy results are obtained only as the members of the family enter willingly and heartily into whatever program they adopt.

Every day at an early hour (Continued on page 169)
THE MINISTRY OF CHRIST
(All readings from Mark's Gospel)

February 18-24. The Ministry of Service

PRAYER FOR THE WEEK
O God, our Father, we thank thee for all the kindness and friendship that has come into our lives. Help us to be true to Christ in giving ourselves in fruitful service to all thy children in this day of the world's crying need. Save us from stagnancy in continuing struggles, from dependence in failures and disappointments. Create in us a trust in thy presence, in the power of faith and prayer, and in the richness of thy love; through Jesus Christ. Amen.

SUNDAY. Jesus the Leader. Read 2: 13-20.
Text: 2: 14. And he saith unto him 'follow me'.

"He set himself above all men that were living then or that had ever lived or that ever would live."

Meditation. What a change, from tax-collectors to pupils and then disciples of Jesus! Our lives will be mightily changed if we follow Jesus.

Hymn No. 33—Lead on, O King Eternal.

Prayer.—That we may follow Christ. (15 and 33).

Text: 3: 4. Is it lawful on the Sabbath day to do good?

"He lifted himself above the most sacred institution of his nation. He lifted himself above the Sabbath."

Meditation. Christ was bound by but one law: the law of service, which is love in action. This is not a law of restraint, but of compulsion. He allowed the Sabbath by deeds of love and mercy.

Hymn No. 23—O Master, let me walk with thee.

Prayer.—That we may keep the Sabbath. (31).

Text: 3: 14. And he appointed twelve . . . that he might send them forth.

"The Master called men to him, only to send them out."

Meditation. Great multitudes followed Jesus. Just two were called to the special privilege of his constant companionship, but this was "that he might send them forth" to ministry like his.

Christ's privileges spell obligation for Christian service.

Hymn No. 23—O Master, let me walk with thee.

Prayer.—For home missionaries, in cities, among neglected people and in isolated communities. (17 and 62).

WEDNESDAY. The Brotherhood of Service. Read 3: 19-35. Text: 3: 30. Wherever there shall do the will of God . . . is my brother.

"Wherever there is love, there is unity."

Meditation. The Will of God—to love God and my neighbor as myself. This makes me a member of the Kingdom of God. Righteousness is one everywhere in the universe, and he who has it is thereby made akin to that which is highest and best in the universe." (Bosworth)

Hymn No. 40—Blest be the tie that binds.

Prayer.—That we may do God's will. (12 and 13).

THURSDAY. Accepting the Call to Service. Read 4: 1-20.
Text: 4: 20. And those are they such as hear the word . . . and accept it and bear fruit.

"Christian men and women are filled with energy, but in many cases the energy turns no wheels."

Meditation. Thought precedes any successful undertaking, whether it is building a house or a life. Good impulses die if they do not develop in the soul of thoughtful attention. No truth is ours until we have heard it, accepted it and put it into practice.

Hymn No. 14—Christian, rise and act thy creed.

Prayer.—For full acceptance of the truth. (66).


"The Lord's service is a better pay for a man than any money."

Meditation. God's gift of love to his children is their most precious possession, and the more we use the more we have. The Law of the Divine economy is that to keep his love, we must use it, and if we do not use it, we shall lose it.

Hymn No. 29—Work is sweet.

Prayer.—For true interest in others. (30).

SABBATH DAY. The Mighty Servant. Read 4: 33-41. Text: 4: 41. Who then is this, that even the wind and the sea obey him?

"If we could see the universe as it is, we should undoubtedly see that everything which Jesus did was done according to law."

Meditation. Jesus drew upon the great resources of his power to serve the needs of others. The emphasis was not upon the miracle, but upon the spirit of service.

Hymn No. 5—O Life that maketh all things new.

Prayer.—For those perplexed by doubts. (17).

THE WILL TO FINISH

Scripture lesson—2 Cor. 9: 1-15.

Text. "But now complete the doing also, that as there was the readiness to will, so there may be the completion also out of your ability" 2 Cor. 8: 11.

The task of the Kingdom of God is as long as time and as big as humanity. One generation, or one century, is not sufficient for its completion. But each generation makes its contribution, and every century witnesses some progress.

We may be inclined to be discouraged or indifferent sometimes, feeling that there are such a small part of so tremendous an enterprise. But on the other hand it is an encouraging and stimulating thought that although the share we take in the work of the Kingdom must be small, yet we are a part of God's great plan, and he has taken us into account in his purpose for mankind. His plan can not go forward with absolute success unless we do our part. He is depending upon us.

THE SABBATH RECORDER

To Seventh Day Baptists God has committed a definite and important service in his kingdom program. I fear I can not define the duty of Seventh Day Baptists, as they face a world of sin and discord and doubt. Nor shall I be able to point out as definitely as I should desire the exact course the denomination must take for the immediate future.

I do believe most profoundly, however, that thus far our God hath led us. Hesitant oft, and with plans all too meager for his great purposes, we have seen centuries upon centuries of hundreds year in England and her American colonies, and in these United States and in other lands, and in missionary out-posts across the sea, in some measure at least, Seventh Day Baptists have helped God in his glorious program for world redemption. Not that we would boast. There is nothing of which to boast, But we would render thanksgiving to God that he counted us worthy of a humble place in his great plan during these centuries.

While I am not able therefore to mark out our future course, the history of the past century shows that God has further work for this denomination, and that he will still lead us on.

Our limited knowledge of the ultimate meaning of passing events might lead us to the conclusion that the course of world history was checked by the great war. It is true that henceforth and for some time to come everything will be dated from the black night of that world disaster. It is also true that the great war and through the chaotic days that have followed and that seem destined still to follow, our God is marching on. This we do know; that every plan which does not take into account, or is not a part of the great purpose, is doomed, and that no smallest deed or faintest aspiration is lost that is done or felt because of our love for him and our desire to serve.

At Northcote, Kan., in the darkest hour of the war Seventh Day Baptists set on foot a new forward movement. This movement was not fully inaugurated however until a year later, after the course of America's Christian idealism had reached its
apogee. Nothing more evidently providential has taken place in this generation of Seventh Day Baptists than the launching of our New Forward Movement at that time. No one knows where we might have been as a denomination had it not been for the unifying processes that have been going on within the denomination, and the challenging objectives that have been kept before us during the past three and a half years. Now we have come to the place in our Forward Movement where we measure the distance yet to go in months and not in years. With some uncertainty, but with the hope, following the ups and downs of the last three and a half years, we approach the end of the fourth, and the beginning of the last year of our New Forward Movement period. It may be well at this juncture to review some of the results achieved, or in the process of achievement which indicate the fact that in spite of debts and doubts the greatest undertaking of Seventh Day Baptists has not failed. We have not yet attempted to catalog the things done. Obviously this would be impossible. I have no desire to claim more than has been accomplished, I am well aware that far more could have been done, for every false note sounded there must come ultimate and inevitable loss. Spectacular methods may get certain results, but lasting interest and sustained support come only through the slow processes of growth, for these are the fruits of enlarging life.

While it is true that a larger program of service, and not more money, was the primary aim of the Forward Movement, still it is true that the people first felt the pressure at the purse strings. And that point was a good place to begin, both to test our loyalty and to develop our life. Money honestly earned is life stuff, and therefore he who gives his money gives himself. The Christian church has made great strides during the last few years in the matter of stewardship, and in developing a sense of obligation to the way we use our money. When that idea has been fully developed among Seventh Day Baptists, not only will there be money with which to carry on the work of the denomination, but the people will have gained a spiritual people through this divine partnership.

Seventh Day Baptists have raised more money than ever before. In measuring our progress in this matter it becomes necessary to contrast the place we now occupy with the starting point, rather than with the stake at which we set ourselves and at which we have not yet arrived. And if the debts intrude themselves upon our thought, as they inevitably will, let us remember the large funds that have been raised for interests that were never before included in church budgets, and let us not forget the very much enlarged programs of some of the boards during the years immediately behind us. It is true that responsibility and enrichment has become; but even so, we do not go back to pre-Forward Movement days.

Another gain under the head of finances is the better financial methods inaugurated in many churches. In certain churches these have been years of schooling in methods of finance. It is a striking fact, evidencing a spirit of loyalty and co-operation, that when for the first time in the history of the denomination a date was set for the annual canvass in all the churches forty per cent of the churches fell into line. It had been discovered that in seven different months of the year one or more churches had canvassed every member and had at the same time fixed date. More churches made a canvass on the fifth day of last November than ever before made a canvass on a given date. Some of the churches have a long-established method of canvassing every member every second year. But even in such cases advantage was taken of the date for the every-member canvass to emphasize the obligations of stewardship, or to encourage the payment of pledges already made.

There are many Seventh Day Baptist laymen and possibly some pastors who know better how to preach the gospel and to follow up an annual simultaneous every-member canvass. And this is a gain that will carry over into the years of the future.

Along with this gain in financial method there has come that which is of more fundamental value both to the individual and to the denomination, and that is a better conception of the meaning of stewardship. I think I may not mistaken here. Pastors and laymen have enjoyed a freedom in preaching upon this vital topic which they never before possessed. This has been due perhaps not so much to the literature that has been provided them, or to conferences held, as to the fact that they have had a denominational program to present, one that was claiming the attention and calling for the support of all Seventh Day Baptists throughout the country.

Our pastors are regular systematic and proportionate givers. They have been modest about speaking of their own personal habits of saving; but the fact was not concealed that nearly twenty years ago that practically every Seventh Day Baptist denomination regularly as much as a tenth of his income to religious and benevolent interests. While few feel bound by the law of the tithe, almost every one accepts the tenth as a minimum amount for a good steward of Christ to invest in the work of his kingdom. An increasing number of laymen are accepting this principle for themselves. There are those of course who do not stop with a tenth. These are the true that the people first felt the pressure of the last three and a half years, we approach the end of the

Not one of the conscious purposes of those who developed the principles and worked out the plans of the Forward Movement, was a more efficient ministry. Two new funds were created with this in mind. A fund to help multiply pastors' salaries, and a fund to aid young men studying for the ministry.

I want to say right here that I believe in the pastors of the Seventh Day Baptist Denomination. I believe in their integrity and consecration, and I believe in their ability and efficiency. If our pastors ever showed up in a bad light, it is when they are perchance compared with a few outstanding men in other denominations. Take the average minister in any denomination with which I am most familiar, and the average Seventh Day Baptist minister will not suffer in competition, either as a man or as a preacher. I have come to know them pretty well. I have sat at parsonage firesides in New England, in western New York, in New Jersey and Pennsylvania, in West Virginia and Ohio, in Michigan and Illinois, in Wisconsin and Minnesota, in Iowa, Nebraska and Kansas. They are a worthy group, and none of them are paying me a dollar for saying this.

But when all this has been said, there still remains the fact that many of these ministers might be even more efficient if their opportunities were less restricted because of inadequate salaries. For the last two years a score or more of pastors have received a supplemental check from this fund; small enough indeed, but doubtless it has helped some of them to buy books, or to go to Conference, or possibly pay a grocer's bill, for have to be met even by the minister. I know of specific cases where this supplementary stipend has stimulated churches to buckle in and increase the pastor's salary. One church last year yearned for saying that since they could not raise their quota of the budget they would at least relieve the denomination of the financial burden of helping to support their pastor. And on top of that they raised more money for the Forward Movement last year than they did the year before.

These have been difficult times for the ministry. Not only are there financial burdens in the extreme. But the moral and spiritual conditions and atmosphere of these days are much more trying and difficult.

It is my judgment that the very fact that a better support of the ministry has been a part of a larger whole, and that he was joined up in purpose and effort with the denominational program, has a wholesome moral aftermath of the moral aftermath of the work. I have sat at parsonage firesides in New England, in western New York, in New Jersey and Pennsylvania, in West Virginia and Ohio, in Michigan and Illinois, in Wisconsin and Minnesota, in Iowa, Nebraska and Kansas. They are a worthy group, and none of them are paying me a dollar for saying this.

Again, the work of the past has been made less difficult because he has not had to make his way alone through the distressing moral aftermath of the war. He has received considerable comfort that he was a part of a larger whole, and that he was joined up in purpose and effort with
the larger group, and in the interest of the one program.

As I recall as I did a moment ago in a general way, the ministers' homes I have been in, and the conversations we have had together, do you not see what I see, and you can not understand what those visions which I am now able to recall at will mean to me. They have given me pleasure not only for myself, but for the service and hope. I sometimes think that the largest service which I have been able to render during the two years of my service as Forward Movement director has been the heart to heart talks with the younger men, some of whom are pastors, of churches that are isolated from other churches of like faith.

Another plus of this question of a better ministry, is the purpose and effort to enlist promising young men in this sacred calling, and to help them to the best possible preparation for this sacred service. Here again the Forward Movement has not been a failure. It is true that to date the Scholarship and Fellowship fund of the Forward Movement has not been drawn upon very heavily. There are no men today in the seminary. But this is not a matter which can be hurried. Slowly but surely the spirit of God moves. We make our plans, and mold conditions, and create atmosphere, and then we sit back and wait and the finger of God hath touched.

Today in the Seventh Day Baptist Denomination there are six young men definitely committed to the gospel ministry. One has completed his college course; two are finishing college this year, one is a junior, one a sophomore, and one is a freshman. Two of these at least are planning to begin their seminary preparation in the seminary next year. And there are no finer young men in the world than these six. I say this on intimate personal knowledge in certain cases, and upon the testimony of those in whose judgment I have confidence in the case of the others.

There are three funds upon which these young men may draw for financial assistance in their preparation. While some of them have been reluctant to accept help, preferring in certain instances to work their way through college, still I am sure that here again the fact that the denomination

in its Forward Movement program took this question into account and made provision for tangible help, has had its moral effect upon these young men. It is expected that next year three of these young men will receive assistance from the funds which exist for that purpose, to the amount of from five to seven hundred dollars each. At present the Memorial Board and the Missionary Board are in possession of money for this purpose than is in the hands of the Forward Movement treasurer. Nevertheless I am confident that because this interest has had a place in the budget, it has been given more thought by all of us, and the first fruition of our anxiety and of our prayer in this matter is a crop of most likely young men for the ministry. There is now for the first time the closest co-operation in the administration of these funds for young men studying for the ministry.

I have talked only of the finances and the ministry. Money and the minister are not always on such friendly terms. However, in the manner in which they have been considered in this discussion I believe them to be closely related to the future life of the denomination. If progress has been made in these two particulars then we have made real gains indeed.

**LOVE AND SERVICE**

The brave, blind, dauntless Helen Keller speaks thus:

"Join the great company of those who make the barren places of life fruitful with kindness. Carry a vision of heaven in your hearts, and you shall make your home, your college, the world, correspond to that vision. Your success and happiness lie in you. External conditions are the accidents of life, its outer trappings. The great enduring realities are love and service. Joy is the holy fire that keeps our purpose warm and our intelligence aglow. Resolve to keep happy, and your joy and you shall form an invincible host against difficulty."

**FAITH**

That we may not complain of what is, let us see God's hand in all events; and that we may not be afraid of what shall be, let us see all events in God's hands.—*Mathew Henry.*

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**MISSIONS**

**MISSIONARY BOARD MEETING**

The quarterly meeting of the Board of Managers of the Missionary Society was held in Westerly, Wednesday, January 17, in the Seventh Day Baptist church.

"We are sorely beset to provide for our old established missions, and we can not see our way to establish new missions," was part of the reply that the board gave to Mr. and Mrs. John P. Klotzbach, of Brookfield, N. Y. Mr. Klotzbach is the pastor of the Second Brookfield Church, and he and his wife volunteered their services as missionaries in Java.

This is only another indication of the policy of the board, which is one of re-trenchment, finding itself actually unable to take up new work, although there seems to be plenty of those willing to undertake the missions.

Dr. Bessie Sinclair, a medical missionary of China, who is on a furlough, has given a hint to the society that there may be some change about her work.

The director of the Forward Movement, Rev. A. J. C. Bond, was present at the meeting of the board, and questioned the nomination in going out on their own account, when the policy of the board, which is one of re-trenchment, finds itself actually unable to take up new work, although there seems to be plenty of those willing to undertake the missions.

Samuel H. Davis, treasurer of the board, returned to Ashaway, R. I., the board's accounts for conferences the week before the semiannual meeting at Niles, N. Y., having been a failure. He had been spending, packing up, and shipped his household goods and went to Adams Center, N. Y.


The meeting opened at 9:30 with President Clayton A. Burdick in the chair. Prayer was offered by S. H. Davis.

As directed at the meeting of October 18, 1922, the board announced the standing committees for 1923 as follows:


**Ministry Committee**—Rev. Paul S. Burdick, Charles H. Stanton, Dr. Anne L. Waite, Dr. Edwin Whitford.

**Evangelistic Committee**—Rev. Clayton A. Burdick, Samuel H. Davis, William L. Burdick.

**Ministerial Education Fund**—Rev. William L. Burdick, Samuel H. Davis.

**Auditors**—Frank Hill, John Austin.

The Treasurer's report was read by Treasurer S. H. Davis. It was approved and ordered recorded.

The Corresponding Secretary, Rev. W. L. Burdick, gave his report. It was approved and ordered recorded as follows:

**Report of Corresponding Secretary**

Your Corresponding Secretary would report that the following the thirty-six days evangelistic campaign he attended to the correspondence growing out of that meeting, and went to the Western Association when the last conference was held in October, and attended the semiannual meeting at Niles, N. Y., having been a failure. He had been preparing, packed up, and shipped his household goods and went to Adams Center, N. Y.

After a seventeen days evangelistic campaign at Adams Center, your Secretary returned to Ashaway, R. I., stopping at Plainfield to attend a meeting of the Tract and Literature Committee and convened with the President of the General Conference, E. J. R. Wood, and the President of the Missionary Board. He attended the semiannual meeting at Niles, N. Y., having been a failure. He had been preparing, packed up, and shipped his household goods and went to Adams Center, N. Y.
conducted the regular correspondence of the Society.
Respectfully submitted,
WILLIAM L. BURDICK, Corresponding Secretary.
Westerly, R. I. January 17, 1923.

The Evangelical Committee, Iras B. Crandall, chairman, had a report to make.
Robert L. Coon, chairman of the China Field Committee, said there were a number of letters which should be read.

It was voted that the Corresponding Secretary should inform Dr. Bessie Belle Sinclair that the Board appreciates the return, as a gift to the Board, of the money forwarded for traveling expenses, and express to Dr. Sinclair that the Board is not willing that she should consider leaving the service of the Board in order to give her place to another person.

It was voted that $500.00 be allowed to H. E. Davis for traveling expenses from Riverside to Plainfield, including Conference and visits to such churches along the way as he may deem advisable.

It was voted that the Corresponding Secretary write a letter to Miss Susie Burdick expressing the Board's appreciation of the sacrifice which she is making by not accepting her furlough salary from July to January, and only the special contributions for that purpose for her traveling expenses to China.

A letter was read from Rev. John L. Kloetzbach, pastor of the Second Brookfield Church, New York, and wife, offering thanks for the difference in the Java field. Discussion took place and Rev. A. L. Davis, Dr. Edwin Whitford and Dr. Anne Waite were appointed a committee to consider the matter and report at the afternoon session.

It was voted that the Corresponding Secretary write a letter to Rev. William Dahlbach expressing the appreciation of the Board for faithfully in the past nine years, and their desire to help, but that under the present financial condition they are not able to do this.

It was voted that the appropriation of 1922 for the Berea (W. Va.) Church be continued to April 1.

A letter was read from Rev. C. B. Loofbourrow, stating that the New Auburn (Wis.) Church had become self-supporting beginning January 1, 1923. The Board instructed the Corresponding Secretary to write a letter of congratulation and fullness to them.

It was voted that the appropriation to G. H. F. Randolph, of the Middle Island Church, be continued to the first of April at the same rate as 1922.

It was voted that Rev. D. Burdett Coon be paid $125.00 a month for three months' service in the Colorado field, and traveling expenses not to exceed $125.00.

Prayer was offered by Rev. A. C. Bond, and the meeting adjourned for the noon recess at 12:40.

The afternoon session opened at 1:25 with Ira B. Cramond acting as president. Prayer was offered by Rev. Paul Burdick.

It was voted that the Board approve the action of the Branch brothers concerning work around White Cloud, Mich., in which they recommend L. J. Branch for that work.

It was voted that the President and Treasurer be authorized to make a sale of one interest in the chapel at New Era, N. J., as it is in the interest in the chapel.

It was voted that $100.00 be appropriated for 1923 to Russell W. Burdick from the Ministerial Aid-Five dollar fund, and for the Committee on Visitation to the Committee of Reference and Counsel of the Foreign Mission Conference of North America.

It was voted that Samuel H. Davis and William L. Burdick, the committee on Ministerial Education funds, operate with committees on similar funds in the Commission and Memorial Board.

It was voted that the Board approve the following recommendation of the Commission:
In harmony with a recommendation made by the Director of the Forward Movement, we approve the plan of a special season, possibly during February and March, for the deepening of the devotional life of our people, especially by an effort to foster family religion, and to encourage pastoral evangelism.

The committee appointed at the morning session to consider the letter from Rev. John P. Kloetzbach made the following report, which was adopted:

DEAR BROTHER: The Missionary Board feels deeply touched by the generous offer on the part of you and Mrs.

Kloetzbach, and by the evidence of deep consecration, which prompted it.

The Missionary Board is not sustaining nor has it ever sustained the Java mission as its own, and hence the Holland church has been able to aid Miss Jansz.

Like all denominations, for instance, the First Dutch Reformed church in New York, which has been obliged, for financial reasons to recall forty missionaries, and to reduce by 25 per cent the salaries of the remaining, we are sorely beset to provide for our old established missions, and can not see our way to establish new ones. Present the Board wishes to commend the good work you are doing, and to aid in present pastoral, and your work of interest and zeal in the Master's cause. And it sincerely hopes that he will lead you to find the salutations and path in the use of those attributes of Christian character, and that under your guidance you may later meet with fulfillment of your hopes.

Sincerely your friends in Christ,
Dr. Edwin Whitford, A. L. Davis, Anne L. Waite, Corresponding Secretary.

It was voted that an appropriation be made of $200.00 or such portion as may be needed, to the Corresponding Secretary for clerical assistance.

It was voted that the Board pay the entire deficiency of Corresponding Secretary Burdick in taking up his new position with us.

Rev. A. J. C. Bond, Director of the Forward Movement, was invited to address the Board, and to advocate that any appeals made to clear up debts and special purposes be made through the budget. He said that a number of the Boards were considering making special appeals, but added, if this was done, that it would only tend to take from the Forward Movement the work that was set out for it, the coordinating of the efforts and work of the different organizations.

Mr. Bond reported that at the present time there were six men who were training for the ministry.

A letter was read from Rev. A. L. Davis, adjournment was made at 2:45.

GEORGE B. UTTER, Recording Secretary.

THE TURN OF THE TIDE

When you get into a tight place, and every way of escape goes against you, till it seems as if you couldn't hold on a minute longer, never give up then, for that is just the place and time the tide will turn.—Harriet Beecher Stowe.
"Extinguish the colleges and you put out the eyes both of the church and state."—Tyler.

**WHAT OF THE “ARISTOCRACY OF BRAINS?”**

Last September, in his college opening address, President Mark Hopkins of Dartmouth College used these two phrases: "Too many men are going to college", and "There is such a thing as an aristocracy of brains". Since these words of President Hopkins have been caught up sympathetically or critically by speakers and the newspaper and periodical press, it may be of considerable interest to the readers of the Recorder to know in exactly what connection these utterances were made and what sort of reception they have found the country over or among the college membership.

"We hear much of men seeking an education, but too often they are only seeking membership in a social organization which has reputation for affording an education, from which reputation they expect to benefit if they can avoid being detached from the association. The assumption would be not so serious, that enrolment with a college record that college shall either force education upon the individual man or surreptitiously bait him to it, rather than that he should crave and at the cost of any effort possess himself of the utmost which the college can give."

"It would be incompatible with all of the conceptions of democracy to assume that the privilege of Higher education should be restricted to any class defined by the accident of birth or by the fortuitous circumstance of possession of wealth, but there is such a thing as an aristocracy of brains, made up of men intellectually alert and intellectually eager, to whom increasing the opportunities of higher education ought to be restricted, if democracy is to remain in the standards which the college seeks to maintain."

"Too many men are going to college! The opportunities for securing an education by way of the college course are definitely a privilege and not at all a universal right. The funds available for appropriation to the uses of institutions of higher learning are not limitless and can not be made so, whether their origin be sought in the resources of public taxation or in the securable benefits for the enhancing of private endowments. It consequently becomes essential that a working theory be sought that will operate with some degree of accuracy to define the individuals who shall make up the group to whom, in justice to the public good, the privilege shall be extended, and to specify those from whom the privilege shall be withheld!"

"This is a twofold necessity: on the one hand, that men incapable of profiting by the advantages which the college offers, or indispersed, shall not be withdrawn from useful work to spend their time profitlessly, in idleness acquiring false standards of living; and on the other hand, that the contribution which the college is capable of making to the lives of competent men and through them to society shall not be too largely lessened by the slackening of pace due to the presence of men indifferent or wanting in capacity."

It is all very well to plead in vacuo that the colleges are meant for all. But there are increasing indications that our institutions of higher learning are being and will continue to be swamped by more than they can possibly admit or care for.

"Those—and their number is growing—who feel that the only salvation for a democratic society is a trained and intelligent leadership will welcome President Hopkins' frank statement. College education is too valuable to be wasted on those who couldn't care less about a university or college, or a house, or because they wish to postpone for four years entrance into their father's business. The colleges should be the West Points and Annapolises of civilian life, training schools for the directive intelligences of our political and social life.—Columbia Alumni News."

We are getting too many of one kind of students and too few of another. Many persons of great capacity and industry are not going to college, and others, who have neither capacity nor industry, are going. I suppose one reason that those of capacity and industry do not go is that they do not have the money or the opportunity at the right time. It is true that the colleges have some students who ought not to be there.—President Mezes, College of the City of New York.

Dr. Hopkins has put the matter up squarely and fearlessly. There is no sense in dodging the issue that college is not meant for all the young men. The president is right in saying that many men go to college for the social standing it will give them. Dr. Hopkins' idea is that college should be open only for those men who desire college for the work they can accomplish and who are capable of doing this work.—Charlotte (Mich.) Tribune.
All young men and women who want education ought to have it. But the vast majority would profit far more by some other kind of education than that given in the traditional American college.—President Faunce, Brown University.

The American educational scheme has the same fault that characterizes so many of our industries. The quantity production is favored over quality production. The only solution lies in stressing the quality. We now have too many half-educated men. We need a few of the super-educated.—The Reserve Weekly, Western Reserve University.

It is not democracy as a theory but as a stupendous fact that education must consider. The development of democracy has been unquestionably toward the elevation of our country universal. The development of democracy has been unquestionably toward the elevation of our country universal.

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It is not democracy as a theory but as a stupendous fact that education must consider. The development of democracy has been unquestionably toward the elevation of our country universal.

What we recognize as a virtual aristocracy of brains in our country spells nothing but service to us, and implies nothing of political domination over us. It simply spells leadership, by the divine in every man's right of fitness for leadership, by the good works of advancing civilization. And this entirely apart from college education for many in our brainy "aristocrats" never attended or even tried to enter any of our colleges.—The Evening Transcript, Boston.

When the New York City schools became overcrowded nobody said, "Too many children go to school." Everybody said, "Let us have some more schools." If the Eastern colleges say, "Too many men go to college," meaning that the existing colleges are overcrowded, there will be many good citizens ready to propose that we have more Eastern colleges; such as, for example, a University of New Hampshire, a University of New Jersey, or a University of Massachusetts.

The new proposals may mean that hereafter admission to colleges and universities should be competitive. This implies that, as the number of applicants increases while the number of entrants remains fixed, the requirements for admission are steadily raised. This may or may not be desirable. But it is a very grave matter. What, then, becomes of our boast that America is the land of opportunity? We profess a democratic creed that the lot of men should be as nearly equalized as their inborn capacities permit? There is no doubt whatever of the fact that the increased resort to our high schools, colleges, and universities is the result of the redistribution of wealth and the heightened aspiration of the masses of the American people. What do we regard this as a symptom of health or of disease? Do we proceed with a fixed idea of the pyramid form of American society, or do we desire that it should be broadened at the top?

Unless we face these questions, we shall be moving in the dark. We shall be treating as a question of present expediency a question that really involves our fundamental national creed.—Harvard Alumni Bulletin.

It is impossible accurately to determine in advance what students are really competent to do work of college grade. It is questionable whether standards of scholarship can be raised solely by the process of elimination. It is questionable whether examinations determine any more accurately than reliable admission certificates the fitness of the candidate for his work. College faculty ties in general feel that more work would be done if classes were not hampered at first by the presence of students who apparently are incompetent. It is questionable, however, whether, in justice to those who are ambitious for an education, it is right or wholly desirable to reach a decision without a fair trial. Not a few students in every entering class are saved to the institution and to higher service to the community by the awakening power of some professor, who reveals to the student his own possibilities. The time may come when more stringent means will have to be adopted to relieve institutions of the pressure of too large enrolments, by eliminating in advance those students who give slight promise; but my observation and experience lead me to believe that the institution renders a valuable service to the community in giving at least a trial to the backward and the slow. Teaching would be an ideal occupation if all the students were brilliant and everybody was in earnest. Till that day comes, professors will have to endeavor to save those who are worthy while they eliminate those who prove incompetent.—Chancellor Hall, in the Washington University Record, St. Louis.

A PLEA FOR CHAITY

Dear Editor:

I have been intensely interested in reading all issues of The Plea for Charity since February, 1923, "Whom Shall We Believe?" and "Harry Emerson Fosdick". I am not writing this article either in defense of or against Fosdick, or in defense of or against Dr. Kent, but to express the feeling of a humble Seventh Day Baptist minister.

I have read quite a little of Fosdick's writings and had the privilege of hearing him in the classroom and in his pulpit not long since. From what I know of him, his statement, as given in the article referred to, is just what one would expect him to give concerning his belief in God and Jesus Christ. Such a statement of his could only make us look into each other's hearts and read the desires and aims there, that we could then be a little more sparing of adverse criticism. Then again let us remember that many of those who have been attacked as heretics, who today are considered leaders in religious thought and action. Jesus was attacked, as a heretic, by the formalists of his day. Martin Luther and multitudes of others have likewise been attacked, and one will find in history concerning many theological questions, if he is able to win a certain class of people to Christ, I shall bid him God speed. If Fosdick, by his clear cut logic can win the college man, I shall say, "God bless you." It is not theological beliefs, or the statements of them that will save men, but belief in Jesus Christ.

Unjust criticism and misinterpretation of a writer can send a chill to the heart and enlisting as the writer can well tell from his recent experiences, and almost make one resolve never again to allow a sermon of his to be published in the Recorder. Such is the feeling, sometimes, in the mind of the writer.

Is it possible that faultfinding, unjust criticism and misinterpretation of printed sermons is the reason that the editor finds it difficult to get Seventh Day Baptist sermons for the Plea for Charity organ or not.

Why not lay aside those important things upon which we can not agree and all work together for the salvation of men. Faultfinding and criticism will never save men, and while we may not agree concerning theological matters more than did Paul and Peter, we may, like them, each do his work in his own way and win many for the Master. E. R. S.

January 25, 1923.

TRACT SOCIETY—TREASURER'S REPORT

For the Quarter ending December 31, 1922

P. J. Hubbard, Treasurer.

In accounts of the American Sabbath Tract Society.

To balance on hand October 1, 1922:

Cash, personal account $104.02
Cash, Tract Fund Account $2,538.62
Cash, Miscellaneous Account $90.80
Reserved for Maria Janisse $31.32
Reserved for Rev. T. M. Spaulding $23.32
Reserved for Dr. Rosa W. Palmberg $23.32

Total $2,961.09

To cash received as follows:

Contributions to General Fund $6.00
October 624.44
November 1,157.44
December $1,920.50

Total $2,959.00

Contributed toward debt $33.50

To loan in General Fund $1,920.50

Reserved for Invited Funds $24.44
October 1,275.00
November 1,157.44
December $1,920.50

Total $2,959.00

Publicizing House Receipts:

Publishing House Funds $819.16
"Visitor" $25.00
"Hoosier Man" $30.95

Intermediate graded lessons $51.00
Junior graded lessons $58.00
Outside Sabbath school board publications $14.50
Tract deposits in calendars $5.46
B. C. Davis "Country Life" and "Leadership" $17.75
B. D. Byrnes and Songs $19
Earnings, sale of Liberty Bonds, interest of Annuity Bonds .......... 40
R. H. Davis, Treasurer, third fire insurance, Warner City .......... 60
C. F. Randolph, Treasurer, one-third fire insurance, Warner City .......... 67
Denominational Building Fund:
Contributions: $500 00
January 1, 1923
December 31, 1922
Income: $1,050 00
November 1, 1922
December 1, 1922
Sale of Liberty Loan Bonds: $500 00
Interest on Bank Balance: 13 00
Maintenance Account:
Rent from Publishers: $600 00
Interest on Denominational Building Endowment: 1 12
Contributions to Marie Janas: $50 00
December 1, 1922
Contributions to S. D. B. Missionary Society, to ward the debt: $50 00
Calvin C. Cobb, Health Missionary for Forward Movement and "Visitor" subscription: 50 00

By cash paid out as follows:
Sabbath Reform Work: G. Velthuysen, Holland, "The Bookshopper" $150 00
T. L. M. Spencer, George Town, printing: $100 00
M. L. Treachen, Londo: 50 00
A. J. C. Bond, Special Sabbath Recorder Work: 250 00
Vacation Religious Day School: Miss Zsa Zinn, Milton, Maine: $35 00
Miss Leta M. Lanphere, N. Y. 40 00
Miss Ruth L. Philips, Boston: 38 00
Publishing House Expenses: "Sabbath Recorder" $1,051 65
"Visitor" $74 45
"Helping Hand" 399 50
Intermediate Grade Lessons: 160 03
Junior Grade: 163 19
Outside Sabbath School Board publications: 13 19
Tract Depository: 50 00
Tract Society: 1923-24: 7 85
President's Expenses, Stationery, etc.: 8 63
Stenographic work: 15 90
One-half travel expenses to Adams Center: 17 88
Secretary:
Salary: $53 76
Expenses: 3 28
Clerical Work:
Committees on File: 97 08
Literature, etc.: 91 88
Clerical Work:
Rent from Publishing House: 40 00
City National Bank:
Account principal of loan $1,000 00
Interest and stamps: 45 60
A. J. C. Bond, Plainfield, N. J.: 1,085 00
G. H. Schneider & Co., Chicago, III.: 2,081 60
G. H. Schnei:dner & Co., Chad: 1,500 00
C. F. Randolph, Treasurer, Warner City: 2 00
Denominational Building Account:
Contributions: $500 00
November 1, 1923
December 31, 1922
Income:
November 1, 1922
December 1, 1922
Sale of Liberty Loan Bonds: 2,255 16
Equipment Account:
Cost: $550 00
Interest on Loan: 2,161 68
Maintenance Account:
Cash for furnishing, etc.: $50 00
F. Merges and Co., New York, insurance: 52 40
George M. Clarke Co., Plainfield, insurance: 65 83
Bolte-Rusyn Co., Plainfield, insurance: 9 00
W. R. Townsend, Collector, balance 1922 taxes: 123 81
Contributions to Marie Janas: 301 94
Contributions to Reformed Church, Princeton: 43 32
Contributions to S. D. B. Missionary Society, to ward the debt: $33 32
Contributions to S. D. B. Missionary Society, to ward the debt: $33 32
Contributions to Reformed Church, Princeton: 32 00
Maintenance Account:
Cash for furnishing, etc.: $50 03
W. C. Whitford, Treasurer: 1,181 70
L. P. Burch, Managing "Visitor": 75 00
L. F. Burch, Managing "Visitor": 10 00
Calvin Cobb, ex-Treasurer, N. Y.: 2 50
By balance on hand:
Cash, General Fund: $373 28
Cash, Denominational Building Fund: 2,016 00
Cash, Equipment Account: 42 38
Cash, Maintenance Account: 2,201 66
Reserved for Marie Janas: 590 00

Total indebtedness (loans) General Fund: $1,051 49
Interest on Loan: 2,016 00
Maintenance Account:
Cash for furnishing, etc.: $50 03
W. C. Whitford, Treasurer: 1,181 70
L. Burch, Managing "Visitor": 75 00
L. F. Burch, Managing "Visitor": 10 00
Calvin Cobb, ex-Treasurer, N. Y.: 2 50
By balance on hand:
Cash, General Fund: $373 28
Cash, Denominational Building Fund: 2,016 00
Cash, Equipment Account: 42 38
Cash, Maintenance Account:
Reserved for Marie Janas: 590 00

Total indebtedness (loans) $1,051 49
E. & O. E.
F. J. Hubbard, Treasurer:
Plainfield, N. J., January 6, 1923

"IF THINE EYE BE SINGLE THY WHOLE BODY SHALL BE FULL OF LIGHT"

Pray—That Christ, the Light of the World, may so dwell in the hearts of men that their lives may be radiant and shed light in this dark world.
Pray—That God's Word may be a light to the people of all men.
Pray—That lives controlled by the Spirit of Christ and fed on God's Word may lead nations into the light of peace and righteousness.
Pray—That the women and young people of the Church of Christ may give themselves to prayer on Friday, February 16, 1923, asking for God's blessing on all missionaries of the Cross at home and abroad.
Pray—that mission boards and societies may be wise in administering, and that local societies may uphold the work by gift and prayer.
Pray—that eyes may be opened to see the great need of the world and faith may be strengthened to know the prisoner of Jesus Christ to supply every need.

THE LIGHT OF THE WORLD

A Service of Prayer and Praise for Day of Prayer for Missions, Friday, February 16, 1923

"The Lord is my light and my salvation"

I. PRAISE

HYMN—Tune, Aurelia

Light of the world, we hail thee
Thy light, so glad and golden,
Life's poorest, humblest part,
In hope that
Thy splendor
And gallows
Thy light
And helpest them to render
Thy rising hath no setting,
Of light, we hail thee
Thy light
And helpest them to render
Thy rising hath no setting,
To supply every need.

O Master, let me walk with thee
Teach me the wayward feet to stay,
In work that keeps faith sweet and
In hope that
Thy splendor
And gallows
Thy light
And helpest them to render
Thy rising hath no setting,
To supply every need.

Then shall the earth yield her increase;
And God shall cause his face to shine upon us.
And glorifies with duty
Thou robest in thy
Thy light, so glad and golden,
Life's poorest, humblest part;
In work that keeps faith sweet and
In hope that
Thy splendor
And gallows
Thy light
And helpest them to render
Thy rising hath no setting,
To supply every need.

Now spread from shore to shore;
Life's poorest, humblest part;
In work that keeps faith sweet and
In hope that
Thy splendor
And gallows
Thy light
And helpest them to render
Thy rising hath no setting,
To supply every need.

Then shall the earth yield her increase;
And God shall cause his face to shine upon us.
And glorifies with duty
Thou robest in thy
Thy light, so glad and golden,
Life's poorest, humblest part;
In work that keeps faith sweet and
In hope that
Thy splendor
And gallows
Thy light
And helpest them to render
Thy rising hath no setting,
To supply every need.

Then shall the earth yield her increase;
And God shall cause his face to shine upon us.
And glorifies with duty
Thou robest in thy
Thy light, so glad and golden,
Life's poorest, humblest part;
In work that keeps faith sweet and
In hope that
Thy splendor
And gallows
Thy light
And helpest them to render
Thy rising hath no setting,
To supply every need.

Then shall the earth yield her increase;
And God shall cause his face to shine upon us.
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Thy splendor
And gallows
Thy light
And helpest them to render
Thy rising hath no setting,
To supply every need.

The Light of the world, before thee
Our spirits prostrate fall;
We worship, we adore thee,
SILENT PRAYER

Pray that the power of God may be released through prayer for:
1. The Government
2. The Church
3. The Missionary Boards
4. The Societies
5. The Missionaries
6. The doctors, teachers, nurses and evangelists may be strengthened and encouraged.

PRAYER—(By one leader or several)

Pray that the power of God may be released through prayer for:
1. The Government
2. The Church
3. The Missionary Boards
4. The Societies
5. The Missionaries
6. The doctors, teachers, nurses and evangelists may be strengthened and encouraged.

And that special prayer should be made for each session.

That missionaries may be available to give a brief time to present the needs of their fields, for which special prayer should then be made.

REPORT OF WOMEN'S BENEVOLENT SOCIETY, LEONARDSVILLE, N. Y.

During the year 1922 the work of the society has been carried on similar to that of last year, committees on activities being appointed for each month. Since January 1, 1922, various committees have held their meetings, one dramatic entertainment given by home talent, and one entertainment given by Undadilla Forks talent. These netted the society about $50.00 aside from the annual tea which gave the society $27.40 more, and some quilting that has been done by members who were most proficient along this line. These netted the society about $50.00 aside from the annual tea which gave the society $27.40 more, and some quilting that has been done by members who were most proficient along this line.

To reach the dome of character and build its sheltering walls.

Past failures tried the souls of us, but if their tests we stood.

The sum of what we are to be may yet be counted good.

Old Years and New Years, with all their pain and strife.

Are but the bricks and steel and stone with which we fashion life.

So put the sin and shame away and keep the smile of
to build the better new.

Miss Susie Burdick with us who gave a most interesting talk on China.

Our usual custom of sending out Christmas baskets was carried out this year again.

In October we were invited to Earleville, N. Y., for dinner with Mr. and Mrs. Fred H. White. Although we were threatened with the first snow storm of the year, the sixteen who ventured over had a fine time.

We have given since January 1, 1922, $225.00 to the Forward Movement.

Although our activities may not have been so strenuous in other years, we have been able to add to our treasury a fairly good amount and hope to continue as well or better in the year to come.

"Old Years and New Years, all blended into one.

The best of what there is to be, the best of what is gone—

Let's bury all the failures in the dim and dusty past.

And keep the smiles of friendship and laughter to the last.

"Old Years and New Years, lives in the making still.

We haven't come to glory yet, but there's the hope we will.

The dead old year was twelve months long, but now from it we're free.

And what's one year of good or bad to all the years?

"Old Years and New Years, we need them one and all.

To reach the dome of character and build its sheltering walls.

Past failures tried the souls of us, but if their tests we stood.

The sum of what we are to be may yet be counted good.

Old Years and New Years, with all their pain and strife.

Are but the bricks and steel and stone with which we fashion life.

So put the sin and shame away and keep the smile of

to build the better new.

ELSIE L. CROOP,
Secretary.

LARGEST BIBLE ORDER

The largest single Bible order ever placed by any organization in the United States, perhaps has been given by the American Bible Society to a firm in New York City. One million five hundred thousand volumes of Scripture portions consisting of the gospels of Matthew, Mark, Luke and John, the Book of Acts, and the Book of Proverbs in English and Spanish constitute this order. These little books are to be uniform in size, 64 pages each, with a separate heavy cover, and will be sold throughout the United States and South American for one cent each. This is the first time since the war period that the society has been able to produce these volumes at this price. Before the first deliveries had been made, advance orders to the number of 800,000 had been received—American Bible Society.
YOUNG PEOPLE'S WORK

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

TEMTATION TO LIE

Christian Endeavor Topic for Sabbath Day.
February 24, 1923

DAILY READINGS
Sunday—Profit in lies (Lev. 6: 2-5).
Monday—Mistaken affection (Gen. 27: 1-13).
Tuesday—Hatred (Prov. 10: 9-19).
Wednesday—Spite (Ps. 31: 11-18).
Thursday—Pride (Matt. 6: 1-5).
Friday—Covetousness (2 Pet. 2: 1-3; 17-20).
Sabbath Day—Topic, What are some temptations to lie, and how can we overcome them?
(Prov. 12: 17-22)

NOTICE TO JUNIOR SUPERINTENDENTS

A Round Robin has been started among the Junior superintendents and when completed it will contain something in the form of a suggestion, a message or report of some special work being done in the different Junior societies. This is to be ready for exhibition at Conference this year and so must be completed on the basis of 30. As yet the first half has not been returned to me. I wonder where it is.

What new plans or methods are you trying in your society this year? What items against society doing? Let's pass our thoughts along and thus help each other. Our Junior work deserves a lot of publicity, so send along your letters or better yet, letters from the secretary of your Junior society. Then the Superintendents will have to sit up and take notice, for we're on the map, and full of "pep" as well as they are.

A set of graduation standards has been prepared and sent to be printed, also Junior Promotion Certificate cards will soon be off the press. Send for your supply and start a registration graduation day on Christian Endeavor Day in February or the Sabbath after school opens in September.

ELISABETH KENYON,
Junior Superintendent

THE PASTOR AND THE YOUNG PEOPLE

[Some time ago the corresponding secretary of the Young People's Board wrote to the pastors of some of our churches asking them to tell how they worked with their young people. Extracts from these letters will be published from time to time in the hope that they will be of help to other pastors and Christian Endeavor societies.---R. B.]

"First, both Mrs. — and I are more interested in the young folks than in any other group or part of our church. And we let everybody know it, too. They are our only hope for tomorrow. One would beperch preach poor sermons and keep a close personal touch with his young people than to produce polished sermons and ignore his boys and girls. However, I believe a proper conception of one's duty and privilege in the Christian Endeavor will help any pastor to preach better.

"Next, we both try to help them find in Jesus a real companion and friend. Sermons, prayer meeting studies, and Christian Endeavor talks and testimonies have this definite object. The greatest joy we find as Christian workers is to watch our young folks grow, both in grace and in the knowledge of Christ. Possibly one should say acquaintance or intimacy with Christ in addition to knowledge of Him.

"Lastly, we try to make use of every young person's inborn love of doing things. Carrying flowers to the sick, giving plays, supporting Forward Movement, Near East Relief, etc., helping different ones to go to Conference is one of the activities which we suggest and help our Christian Endeavorers to carry out.

"Altogether it is real fun. Their minds are open to new visions and ideals and their wills are ready for deeper sacrifice and obligations. And when we ask them to undertake a new task they usually say, 'Come on, let's go.'"

...THE SABBATH RECORDER...

RACE RELATIONS DAY

ARTHUR ELT HUNGERFORD

Because February 11 is the Sunday before Lincoln's birthday, the Commission on the Church and Race Relations of the Federal Council of Churches has selected it as the day for beginning its great campaign against lynching. In a resolution adopted at the Race Relations Sunday. On it special efforts will be made to create good will and better understanding between the white and negro races in America.

The Executive Committee of the Federal Council of Churches at its recent meeting in Indianapolis on a nation-wide movement to marshal the churches against the evil, which has shown a rather alarming tendency to increase since 1918. As a first step the Commission, of which John J. Egan, of Atlanta, is chairman, and Will W. Alexander, of Atlanta, and George E. Haynes, of New York, are secretaries, feels that the creation of good will and better understanding is most necessary not only in the South, where the greater number of negroes live, but also in the North and West because of the migration of hundreds of thousands of negroes which began during the war. Religious leaders believe that the race problem of the country will be solved largely through the cooperation of the churches and the creation of the Christian spirit.

The day will be very widely kept in the South, where in nearly 700 counties the finest elements of the white and the negro communities have organized inter-racial committees to work for the creation of good will and better understanding between the races and where all the leading church denominations of white and colored peoples have endorsed the movement.

The plans for Race Relations Sunday call not only for preaching on the subject in the pulpits by both white and negro ministers but also for the discussion of race relations in the Bible schools and young people's societies. In many places inter-racial meetings will be held at which the problem will be discussed by both white and negro speakers. At some services, committees of white and women will visit colored churches and negro congregations will send visitors to white churches.

...THE SABBATH RECORDER...
HOW TO GO TO JESUS
ELISABETH KENYON
Junior Superintendent
Junior Christian Endeavor Topic for Sabbath Day, February 10, 1928

DAILY READINGS
Sunday—In prayer (Rom. 10: 13)
Monday—In the Bible (John 21: 25)
Tuesday—in his church (Ps. 84: 1-4)
Wednesday—Jesus love (Matt. 19: 14)
Thursday—Jesus is here (Matt. 18: 20)
Friday—Go with prayers (Matt. 21: 15)
Sabbath Day—Topic, How we can go to Jesus

To illustrate the topic this week bring to the meeting a checker-board with a few checkers and then bring out the lesson for today by telling the following story taken from the Junior Manual on page 62. For those who do not have this book I have rewritten the story here.

"In playing checkers, you move your men in one direction. In what direction do you move them?" "Yes; you have to move them always towards the king-row."

"But what is the opposite side doing?" "Oh, yes, they are trying to jump your men off, and prevent you from getting your men into the king-row."

"Just so your superintendent is playing checkers. Her Juniors are the checkers she is trying to push into the king-row of Christ, step by step, watching to prevent the other side from jumping her men off. That king-row is the church.

"Satan, with his many forms of temptation, is on the other side, playing against our lives. This week, while we are boys and girls playing against Christ, step by step, Satan is trying to help the boys and girls pray with you them-selves. It would also be well to keep several of the older ones after the meeting and talk with them about surrendering their lives to Christ."

QUIET HOUR WORK
Are you training your Juniors into regular and systematic devotion every day? The "Child's Quiet Hour Pledge" calls for only five minutes each day and yet who can tell the vast importance this habit may have on their later life. This will also help in the keeping of the Junior pledge. It is wise to let the child take the pledge card home with him one week before he signs it so as to talk it over with his parents and get their consent and thus their co-operation. Talk with the children individually and not before the whole society and you will no doubt receive greater results in the end.

After they have signed the pledge don't stop there, your work is just begun, now it is up to you, with the co-operation of the parents, to see that the pledge is kept. Give them something special to do each week, to be returned the following week, such as puzzles, word hunts, Bible alphabets, etc., as well as the daily readings on the topic. Junior Daily Record of Bible-Reading cards can be purchased from the United Society of Christian Endeavor for $1.25 per hundred or they can very easily be made by hand (a good chance to put your Junior superintendent to work). Every day a Junior reads his Bible he picks out one of the dotes, there being 31 on each card. At the end of the month have them returned and hang up in the Junior room.

For several weeks there will be work of this kind along with the topics. This is just the same as I am using in my own society and am very pleased with the results. Let me know how your Juniors enjoy them. The answers will be given the following week:

THE GOSPEL SHIP

REMEMBER GOD
ELISABETH KENYON
Junior Superintendent
Junior Christian Endeavor Topic for Sabbath Day, February 17, 1928

DAILY READINGS

A new arrangement of the program will add variety and spice to our meetings and give the Juniors something to look forward to. This is a good plan to try out once a month. If you are accustomed to having the sentence prayers come near the beginning of the service put them the very last thing, and so with the other items. If chairs are used in the Junior room rearrange these occasionally. Such arrangements as these can be worked out: in form of a circle, the letter "P" a cross, a horseshoe, a diamond, a semicircle, a triangle, the letter "H", in groups of four or six chairs each, etc.

As Juniors we have many things to remember, the most important being God and the way we treat him. If we really remember to do only the things God wants us to do we would ever forget to pray, to read the Bible every day, to give to others? No, I think not. It is when we forget God that we forget the things he wants us to do.

But does God ever forget us? What would happen if he forgot to have the sun rise every morning or set every night, or have the spring and summer follow the winter, or to send the rain and snow? Besides sending us all these good things to help us grow and be happy, he has given us the Bible from which we can learn how to live as he would have us. He doesn't forget us for one single minute of the day and yet—yes, you already know what I'm going to say—how many minutes in one single hour do we forget him, these added together make how many days out of the year?

Again God tells us in this verse to remember him while we are boys and girls and not wait until we are grown men and women. He knows how much easier it is for us to form this habit while we are young. He loves us and looks out for us all the time and in return he wants us to give our hearts to him and remember him in all we do and say. Isn't that only a small thing we can do after all he has done for us?

Let's try this week to keep count of every time we remember God by prayer, reading the Bible, speaking kind words and doing kind deeds, and keep a score card. Such a card may be given the Junior Superintendent each week, and not only will she be pleased and happy, but God will be more so.

THE GOSPEL SHIP

ANSWERS TO LAST WEEK'S QUIET HOUR WORK
Ship—City of Destruction—Heaven—Today—Jesus Christ—Ministers, pastors, teachers, etc.—Christians.
Lone Sabbath Keeper’s Page

LETTER FROM A LONE SABBATH KEEPER IN THE SOUTH TO ONE IN THE NORTH

DEAR FRIEND:

Your kind and very welcome letter came this afternoon and I am writing an early reply. Today is the first real sunshine day in several weeks. But the snow that has been falling every few days, melting a little day evening when my daughter and I went to a friend’s house only a short distance from here. I am getting ready to go to Salemville to be at the communion service next Sabbath. I expect to leave here at an early hour Friday morning and arrive there about two in the afternoon. I have been anxious to be at that meeting, for it may be my last opportunity to be at a communion with Seventh Day Baptists, as I may not be here in Pennsylvania much longer. I do not believe it is possible for a Christian to live his best and fullest life without showing Christ’s love in the way of his own appointment. If the weather conditions are favorable next Friday morning I think it will be right for me to go, for I have been praying that it is right the way might be opened ahead of me. A letter from the pastor came this afternoon saying that if I go on the morning train I would get along all right and he would speak to the auto bus driver to meet me at the train and take me to a friend’s home near the church.

January 3. When I looked out this morning, I saw a new coat of snow, and clouds looking as if there was more snow to follow. About 9 o’clock the snow commenced falling again with tokens of an all-day shower. This may prevent my trip to Salemville this week, but some one said, “Our disappointments are God’s appointments.” And so his children can rest in “perfect peace” while their minds are stayed on him.

Sincerely trusting in God for his Grace,
YOUR FRIEND IN THE SOUTH.

January 2, 1923.
HOME NEWS

DODGE CENTER, MINN.—The Dodge Center Church rejoices in a spiritual awakening. During the week of prayer union meetings were held under the direction of the local pastors; two of these meetings were in the Christian church, two in the Methodist, and two in our church. From the first of these services it was evident that there was unusual interest in religious things among Christian people in the community.

For some time our people had been looking forward to revival meetings this winter, hoping that Pastor Claude Hill would assist in the work. He came on January 12 and meetings were held in our church for nine days following, with a large attendance of our own people and many from other churches. On Sabbath Day, January 20, ten people requested church membership, four by letter or testimony and six by baptism. It is expected that baptism will be administered on Sabbath eve, January 26. It is expected that baptism will be administered on Sabbath eve, January 26, and that these people and possibly a few others will be received into church membership the next day. Pastor Hill’s messages were logical, convincing, and appealing, and he won the hearts of all. Some who have been wandering away were reclaimed and many led to determine to give themselves to a higher and better service in the Christian life.

ALFRED, N. Y.—A reception was given Miss Susie Burdick last Thursday evening under the auspices of the Evangelical society at the parish house. Although there were several other functions going on at the same time, numbers of Miss Burdick’s friends came to bid her God speed in the return trip to China.

Miss Susie Burdick, who expected to leave here last Sunday enroute for San Francisco, where she will call February 7, on the China Mail S. S. Nanking for Shanghai, China, to take up her work in the Seventh Day Baptist Mission in that city, was unable to go on account of illness, but she expects to leave today, and will undoubtedly spend the week-end at Battle Creek, Mich. We are all sorry to have Miss Burdick leave, and shall look forward for her return on another furlough.—The Alfred Sun.

INDEPENDENCE.—The annual church meeting and dinner was held Sunday, January 14, the finances of the church were in a fairly good condition as shown by the several reports. The following officers were elected for the new year: chairman, S. W. Clarke; secretary, Mrs. L. C. Livermore; treasurer, D. E. Livermore; organist, Anna L. Crandall; assistant organist, Jesse Burdick; chorister, Erma Clarke. The services of Walter L. Greene as pastor were secured for another year.—The Alfred Sun.

FRIENDSHIP.—The annual church meeting of the Seventh Day Baptist church was held today. A social hour with dinner served to thirty-six was followed by the business meeting. The following officers were re-elected: clerk, Mrs. A. L. Babcock; treasurer, Mabel Jordan; trustees, A. L. Babcock and Frank Voorhees; chorister, Frank Voorhees, and organist, Jesse Burdick.—The Alfred Sun.

WALWORTH, WIS.—It has been suggested that friends in other parts of our denomination might be interested to learn something from the Walworth church through the columns of the SABBATH RECORDER—since we enjoy reading the items of interest from other sections. Some may think that because our numbers are few, the church is well nigh extinct. Not so! Notwithstanding this discouraging feature, we hope with the leadership of those who awake to the fact that the home fires burning for some time to come. Pastor Hargis is also a very active force in community betterment.

The annual business meeting and fellowship dinner was held Sunday, January 7, with good attendance at both. A spirit of good cheer and harmony prevailed. The reports of the different activities of the church were encouraging. The treasurer’s report showed bills all paid and a small balance in treasury. Officers were re-elected, and a unanimous call was extended to Rev. Mr. Hargis to continue his pastorate another year with $1,000 salary. The pastor in retrospect and forward, look, with optimistic spirit inspired us to enter the new year with courage and good cheer, facing forward toward the best things. Our Sabbath school with an enrollment of 42 members, reports an average attendance of 31 for the year, and receipts of $155.00. A spirit of loyalty and willingness to serve was manifested in all departments and classes. The officers were re-elected. The women’s auxiliaries have faithfully and energetically served in their capacity, thus contributing to the general efficiency of the church.

The church entertained the quarterly meeting January 26-28. Being asked to report this meeting to the RECORDER I do so in this connection.

Although not as largely attended as usual the meeting had many interesting features. Two pastors having places on the program were prevented from being present by reason of illness in their families. However, others were substituted who filled out the program acceptably. Five young men from Milton College and Albion added to the interest of the meeting in our wide and concerts at different services. The first meeting, a prayer and conference meeting led by Elder Seager, was a good beginning. Sabbath morning Elder Seager preached a good practical sermon.

The young people’s program Sabbath afternoon, directed by Doris Holston, was exceptionally interesting and practical, four young ladies from the several churches presenting papers, which will doubtless appear in the Young People’s column.

Pastor Van Horn, of Milton Junction, preached Sabbath evening, also Sunday morning. Both sermons were listened to with a great deal of interest. Elder Van Horn’s helpful services will be greatly missed in the quarterly meetings when he leaves for his new field of service. We already feel the loss of Rev. Mr. Fifield’s scholarly Bible sermons and genial presence in our gatherings.

Sunday afternoon an open parliament considering practical questions of denominational interests was conducted by E. M. Holston, the main speaker being Dr. George Post, Jr., of Chicago, who presented the work of the Commission. Mrs. Luther Davis, of Shiloh, gave helpful suggestions and added to the interest. The discussions and questions showed much interest in matters which are now dominant in our denominational life. This was the closing session of what proved a good quarterly meeting.

Dinners were served in the church basement.

P. S. C.
THE SABBATH RECORDER

DEATHS

HASKELL.—At her home near Garwin, Iowa, December 16, 1922, Margaret S. Haskell, aged 79 years, 2 months and 9 days.

In early life she accompanied her parents to Iowa and in 1862, during the Sioux Indian trouble, she located near Garwin where she spent the remainder of her life.

In 1869 she was united in marriage with Lafayette Haskell who still survives her. This marriage resulted in the birth of six children, two of whom died in infancy. One daughter, Mrs. Mary Renfro, is a missionary in Brazil, South America, under the auspices of the Seventh Day Adventist denomination. The other daughter, Mrs. Susan Wilbur, was formerly a missionary in China, where her husband died, but now resides in Portland, Oregon. The two sons, Marshall, of southern Iowa, and Robert, of Garwin, were present at the funeral of their mother.

October 10, 1896, Mrs. Haskell, together with her husband, united with the Seventh Day Baptist church of Garwin and continued a faithful member until her death.

Funeral services were conducted in the Seventh Day Baptist church on December 19 by Rev. E. H. Socwell, acting pastor.

E. H. S.

PUBLIC SALES

We have purchased 122,000 pair U. S. Army Munson last shoes, sizes 5½ to 12 which was the entire surplus stock of one of the largest U. S. Government shoe contractors.

This shoe is guaranteed one hundred per cent leather, color dark tan, bellow tongue, dirt and water proof. The actual value of this shoe is $6.00. Owing to this tremendous buy we can offer same to the public at $2.95.

Send correct size. Pay postman on delivery or send money order. If shoes are not as represented we will cheerfully refund your money promptly upon request.

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THE SABBATH RECORDER

THEODORE L. GARDNER, D.D., Editor

LUCIUS P. HORCH, Business Manager

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STRENGTH

Do not pray for easy lives. Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God. — Phillips Brooks.

Sabbath School. Lesson VII.—February 17, 1923

JESUS AND ZACCHAEUS. LUKE 19: 1-10

Golden Text.—"The Son of man came to seek and to save that which was lost." Luke 19: 10.

DAILY READINGS


Feb. 15—Deut. 15: 7-11. Helping the Poor.

Feb. 16—Matt. 7: 15-20. "By their fruits.


(For Lesson Notes, see Helping Hand)

RECORER WANT ADVERTISEMENTS

For Sale, Help Wanted and advertisements of a like nature will be run in this column at 15 cents per word first insertion, and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

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Send subscriptions to American Sabbath Tract Society, Plainfield, N. J.
(Continued from First Page of Cover)

THE MANUAL
5. We take pleasure in presenting to the denomination the Seventh Day Baptist Manual as a guide in the proper forms for the conduct of church business.

THE BOYS AND GIRLS
6. We commend the Young People's Board for their diligence and success in promoting religious training among Seventh Day Baptist boys and girls. No more vital work exists among us, for our children are the fountian-head of the denomination.
7. We recommend a careful provision in all our communities for the social, recreational, and vocational needs of the boys and girls and a liberal use of love and reason in their Christian nurture.
8. We look forward with anticipation to the possibility of securing the services in religious education among boys and girls of Miss Ruth Phillips, who next June completes a two-year course in the School of Religion at Boston University.

THE MINISTRY
9. We suggest that March 24, 1923, be set aside as "Ministerial Decision Day" in the churches, and urge our pastors to preach at least one sermon during the year on the ministry and to use every possible effort to attract young men of promise into the calling.
10. We commend also to the people of the denomination the importance of "talking up" the ministry, of encouraging young men to enter it, and of sustaining in every possible way the men already in the field.
11. In anticipation we welcome at least five new men to the ministry and pledge our support to them in the realization of their hopes and plans for denominational service. Since no calling demands richer resources of mind and heart, we commend to them the fullest preparation within their reach.

THE SPIRITUAL LIFE
12. We approve the plan of having a special season, possibly during the months of February and March, for the deepening of the devotional life of our people, especially by an effort to foster family religion and to encourage pastoral evangelism.

LINCOLN—THE MAN OF THE PEOPLE
When the Norn-mother saw the Whirlwind Hour,
Greatest and darkening as it hurried on,
She bent the strenuous Heavens and came down
To make a man to meet the immortal need.
She took the tried clay of the common road—
Clay warm yet with the genial heat of Earth,
Dashed through it all a strain of prophecy;
Then mixed a laughter with the serious stuff.
It was a stuff to wear for centuries,
A man that matched the mountains, and compelled
The Stars to look our way and honor us.
—Edwin Markham.