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.

(Continued from First Page of Cover)

LINCOLN—THE MAN OF THE PEOPLE

When the Norm-thinther saw the Whirlwind Hour, Greatening 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 a strain of prophecy; Then mused her 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.
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held at the Seventh Day Baptist Church at North Logan, Neb., Aug. 22-25, 1923.

President-Earl E. Randolph, Great Mills, St. Marys, Maryland.

Victoria President-Benjamin Johnson, Battle Creek, Mich.

Treasurer-Rev. William C. Whitford, Alfred, N. Y.

Secretary-Dr. Arthur A. Burdick, Dunellen, N. J.

The regular meeting of the Board of Managers are in, when it would be glad to have the General Conference in session, and take advantage of the 60th anniversary of the Seventh Day Baptist Church of Portland, N. J., which will be held on the third Wednesdays in January, April, July and October.

YOUNG PEOPLE'S EXECUTIVE BOARD

President-Rev. Paul E. Titsworth, Alfred, N. Y.

Young Men's Secretary-Mr. Samuel Z. Chambers, Milton, Wis.

Young Women's Secretary-Mrs. Willard D. Burdick, Dunellen, N. J.

SECURITATION SECRETARY-Rev. Alfred E. Whitford, Milton, Wis.

The Memorial Board was considering some of the very things that troubled us, and was seeking practical solutions for some of them.

It would be interesting to know just how many of our readers have read carefully pages 68 to 77 in the issue of January 15. It will be even more interesting to mark the results that are to come from such reading. In view of the outcome in practical and loyal help which have resulted from such clear and careful publications of our condition and our great needs, just how much can be expected from this presentation by the Commission?

We dain to be anxious over the scarcity of candidates; would it not be consistent with that profession feeling if our churches would set apart a ministerial decision day; our pastors preach on the subject of candidates and others and mothers in the homes take to “talking up” the ministry instead of talking it down.

Again, if we are lax to talk of old-time revivals in these days, why would it not be well to set aside a Renewal season in which all shall unite in earnest work for “deepening the devotional life of our people”, which is another name for revival?

One thing is certain, we will do a better job of seeing how little our people seem to be stirred over the distress their boards and Commission are in, when it would take only a little self-sacrificing gift-making to all to right matters up and keep the good work going right. If pastors and people will only lay to heart the needs set forth by boards and Commission, and get busy in loyal, practical co-operation, our troubles will soon disappear, and we will be a more prosperous and a happier people.

What Will We Do With the “Platform”? On the outside cover...

The One Heroic Note We hear a good deal of heroism in the lives of men who have been the object of public attention. In the history of the world, there are instances when the “church is not afraid of truth, even if some of her most hallowed traditions and...
moss-covered precedents should suffer"; but we insist that this kind of heroic spirit is not what the world most needs today. To characterize the church's most holy traditions as moss-covered and out-grown is not likely to save the world from sin and ruin.

Where did the church get her sacred traditions of repentance and faith and of redemption? Whence came her sacred ordinances of baptism, the Lord's Supper, and church membership? Such sacred truths as "propitiation," "redemption," and their like were substituted by Peter and John and Moody to bring multitudes to a saving faith and to godly lives. It was this evangelistic spirit that enabled our readers with "Children's Page" to take the place of their home only in May or June.

Brother Stillman is an interesting companion; for he sees every bird that flies, and kno\t\th\b\ton\the\tflora of this land. Our friend George A. Main is still quite ill, and has not been able to go out for several weeks. It is interesting to notice how the distant places have come that line our streets every day. They hail from almost every State in the union, and must add much to the enjoyment of their owners while here.

The New Plan

Our readers are probably reading the minutes of the Sabbath School Board on page 123 of the Recorder for January 22, in which space the SABBATH VISITOR is requested for a Children's department to take the place of the Sabbhat Visitor which is discontinued. This new move meets the hearty approval of Miss Marion Carpenter who will see her way clear to become contributing editor of that department.

This is a move in the right direction, and should mean with the approval of all our people. At one time we feared that an effort might be made to start another paper for the young people. This would only repeat the folly of starting new periodicals to drag out a brief starvation life and die for want of support. Seventh Day Baptists have had their full share of this sort of experience. It is with great difficulty that we can finance the SABBATH RECORDER, and we are sure that the starting of a young people's paper would condense subscription list of this paper, and we would certainly have two periodicals with heavy deficits instead of one.

We are thankful for the wise decision of the Sabbath School Board. Let us not forget that if the young people should have a paper of their own, which is regarded as theirs, the Recorder is looked upon as only for the older people, the tendency will be to grow up with the main paper of the denomination. We have seen this principle tested, and could give instances of its workings if necessary. Therefore we rejoice over the step taken by the Sabbath School Board.

One word now in regard to the old "Children's Page". In our paper. When we tried to continue it sixteen years ago, there were some who told us frankly that we ought not to run a children's page in opposition to the Sabbath Visitor. But some way we could not think it wise to run the Recorder without some pages in it especially for the children. So we kept it going as best we could.

While Mrs. Gardiner lived she took that part upon herself, making an effort to write articles suitable for the children. She was a better judge of such matters than the editor, and many communications urging us not to miss the Children's page came to her in the name of the Recorder.

Since Mrs. Gardiner's death this page has suffered, and sometimes has been crowded out altogether. We have regretted this very much. Now we sincerely hope that the Sabbath School Board will be able to find the means to set aside a page for articles suitable for the children. It would be a better judge of such matters than the editor, and many communications urging us not to miss the Children's page came to her in the name of the Recorder.
Every department of our denominational work should do its very best to make our denominational paper just what it should be.

Words of Good Cheer encouraged over the progress of missions and the outlook for Christianity. Let him turn to the “Missions” department in the Recorder of January 22, page 105, and study with thoughtful care the excellent article entitled, “The Call of the World”.

Brother Burdick, the contributing editor, does well to search out the “inspiring” things to lay before our people in these apparently dark days. The outlook for Christianity is not so dark as some people seem inclined to think.

Interesting Home News As the Recorder of January 22 reached us in Daytona, Fla., we scanned its pages with more than usual interest. Probably our being away from home, and away from our central office makes some difference in our interest regarding the dear churches we have come to love so well. This gives emphasis to the importance of home news to our scattered friends throughout the land.

That issue of our paper seemed especially rich in home news, as well as being filled with good and true articles from various sources. There were cheering words from Fouke, from Alfred, Farina, Hartsville, North Loup and Verona. How glad the scattered ones who once lived in these old home churches must be to find a Rec­order with so many pages as this one. Let all our friends take more pains in keeping home news items before us. They are letters from home.

Change of Address The editor’s address has been changed. Letters for him should be addressed in care of Clarence M. Rogers, 41 Fairview Avenue, Daytona, Fla.

To live in love is to live in everlasting youth. Whoever enters old age by this royal road will find the last of life to be the very best of life. Instead of finding himself descending the hill of life, he will find it uphill all the way, into clearer air. There the vision reaches further; there the sunsets are more golden, and the twilight lasts longer.—Mary A. Livermore.

MILTON JUNCTION CELEBRATES ANNUAL EVENTS

Now that our every-member canvass has been made it may be of interest to the denomination to hear from this member of our big church family.

We did not have our annual meeting and church dinner at the usual time this year but one week earlier. We made this change in order that our young people who were home for the holiday period might have a chance to attend these gatherings with us. We were glad to welcome home Mr. and Mrs. Leland Hull and Mrs. Wayland Coon, Mr. and Mrs. Noble Lippincott, Mr. and Mrs. Chester Newman, Mr. Clinton Coon, Miss Marian Coon, Mr. Lyle Crandall, Prof. and Mrs. Robert West, Miss Miriam West who had recently returned from her relief work in Russia, Mr. Paul Greenman and Miss Hazel Johnson.

The first notable event of the holiday season was the program given on Christmas Eve by the members of the Methodist Sunday school and the members of our Sabbath school. Since the burning of the M. E. church more than a year ago our Methodist friends have been given the use of our church and for that reason it seemed desire­able to join in our Christmas program. Later, slides were shown of the life of Christ and the legend, “Why the Chimes Rang” was read while pictures were thrown on the screen illustrating this beautiful old classic. The latter part of the program was a pageant entitled, “The Child”, under the direction of the Misses Beulah Greenman and Marion Hull. It was said by many that a more beautiful and touching service had never been held in the Junction.

Within the stage scenes illuminated with red, green and white lights at the proper times the effect was doubly impressive. About forty actors took part in the scenes, portraying the families gathering at Bethlehem, the appeal of Joseph and Mary to the inn keeper and his refusal, the shepherds in the fields, the heavenly hosts, the visit of the Wise men, the adoration, and the offering of gifts to the Child. The Wise men after offering their gifts to the Child went through the crowd and collected their gifts for Christ which amounted to about $79. Especially touching was the scene where Joseph and Mary sought entrance to the inn, in which Mary mutely appealed with outstretched arms for shelter in the hour of her distress but was turned away, and the scene where about a dozen little folks tip-toed onto the stage and peered into the manger and softly sang:

Away in a manger, no crib for his bed
The little Lord Jesus lay down his head
Weak and helpless, on Paul’s Lap he lay
The little Lord Jesus asleep on the hay.

The historical background for these scenes was furnished in the beautiful old Christmas carols sung by an invisible choir, led by Mrs. Edward Hull. As Pastor Sheard, who took the part of the oldpriest, or wise man, well said, “This was no Kris Kringle, Diz,!” and those who witnessed it got a new conception of the meaning of the Christmas season and went home feeling that it is indeed “More blessed to give than to receive”.

The annual church meeting and dinner was held on the last day of the old year when a large company gathered in the church. The annual reports of the officers, committees and auxiliary organizations outlined the general activities of the church and revealed a vast amount of work accomplished during the year.

The pastor reported a healthy condition, all services being well attended and main­tained. He had spent an unusual amount of time in denominational activities this year. Delegate from the Northwestern Association to the Eastern, Central and Western associations he had attended those gatherings in June and greatly enjoyed the spiritual feasts and the delightful hours spent with friends and acquaintances of earlier years in the ministry. He attended Conference at Ashaway and the Northwestern Association at White Cloud in September, besides doing missionary work on the central Wisconsin field, working for the college in the Thanksgiving drive and attending various board meetings in the interest of the college and denomination. The pastor has made 329 calls and visits, and other attendance to the work of the church.

The Stewardship superintendent of Mr. Robert Green has done good work, showing a notable increase in contributions and attendance. He reported a most successful Religious Day school during the year, the attendance sum­mitting to the splendid year’s work done by faithful teachers in the boys and girls department.

The Christian Endeavor society, while small has proven both loyal and efficient.

Working along somewhat independent lines, the young people have maintained a high standard of efficiency. The meetings are almost always one hundred per cent meetings—every one taking some original part in the meeting. It should be said to the credit of the young people that they have attended in their attendance also. The pastor can depend upon them at any time. Several standard socials have been held during the year which showed much thought and skill on the part of the Social Committee. Correspondence has been kept up with absent members and letters have been written to and received from some of our foreign mis­sionaries and our knowledge and interest increased in mission.

The Ladies’ Aid reports a membership at the close of the year of fifty-two, thirty-seven having paid their dues. They have held twenty-seven meetings during the year at which they have repaired clothing and made comforters for the Russian sufferers to the amount of $257.75. They have raised through suppers, birthday offerings, and sales $245.71. Of this they contributed to the Foward Movement $250.00, and to Sunshine work $41.00, leaving a balance in the treasury of $191.75.

The trustees reported that the bequest of the late Mrs. Ezra Goodrich amounted to more than $25,000.00, the income of which was to be used for the upkeep of the church. As the funds were beginning to come in from that bequest the parsonage was painted, insurance on the church property increased and repairs made. Results from the memorial funds show that the people are taking this gift in the right spirit and are continuing their own generous support of the work, both local and denom­inational.

By the co-operation of loyal workers we closed the old year and began the new in a most interesting way. On New Year’s Eve we held a series of cottage prayer meetings beginning at 7:30. These meetings were held in the homes of shut-ins for half hour, not simultaneously but consecutively. They were well attended by people in the imme­diate vicinity and by some young people who attended all to assist in the music. The first was at the home of Brother Oron Cawthorn, led by Mrs. Cawthorn, the second at Miss Alice Kelly’s and “Aunt” Lucina Gilbert, with Mr. Holston leading. At this meeting the ages ranged from 16 to
to 95 years, Aunt Lucina being above 95. The third meeting was held at the home of Mrs. Eva Maxson with the pastor leading. These meetings were a source of inspiration not alone to the pastor but to all who were present. Many joined in heart-felt prayers of thanksgiving for the blessings of the past year and the blessing of God as we entered the New Year.

Following these the young people met at the home of Miss Mariah Coon for a social hour where they were delightfully entertained. Then at eleven o'clock the young people of our church and those of the Methodist church met in our church for a "Watch Hour." Pastor Sheard conducted a sort of Methodist class meeting at which short, spicy reports were given about the prayer meetings which had been conducted by the Methodists as well as ourselves. Then he preached a short sermon on "The Unchangeable Christ in the Midst of the Changing Years."

Pastor Van Horn then took charge of the service and invited the young people to gather in a circle at the front of the church. After a short one-two-three he said, "Ladies and gentlemen, the young people sing, "Take my life and let it be consecrated, Lord, to thee." Pastor Van Horn spoke of the challenge of the whole hearted, faithful and people in the manhood and womanhood was being consecrated to the kingdom tasks before them.

Our annual canvass is just completed. Sabbath Day was a sort of preparation for this when we had a strong program by members of the church and Miss Butterfield, a visitor from Chicago. Pastor Will outlined the program and the local and denominational budgets, explaining how the money was being spent. Mr. Holston spoke of the tragedy of retirement and the outlook for workers. Deacon H. M. Board spoke of the mission as a "Watch Hour." Pastor Sheard spoke of the challenge of the whole hearted, faithful and people in the manhood and womanhood was being consecrated to the kingdom tasks before them.

January 28, 1923.

SHOULD A WOMAN VOTE?

A reader of the Herald wants me to say through its columns if I believe a Christian woman can vote without committing a sin. I certainly do. I believe a Christian woman with all propriety can go to the post office and drop a letter into the letter box without committing sin, and with equal propriety can go to the polling place and drop her vote into the ballot box. Christian women pay their taxes, raise and train their sons, give them to war and battle, and contribute in every way to all that is good in the church and society. There are many problems coming up before the people that demand attention, sympathy, encouragement or opposition. May God grant that 25 or 30 millions of women in this country may drop their ballots into the box against wine, beer, the liquor traffic in all of its phases until the devil and his emissaries will be thoroughly discouraged and give up all hope for the restoration of the saloon in any of its varied forms.—Pentecostal Herald.

Let us then be what we are, And speak what we think, And in all things Keep ourselves loyal to truth. -Longfellow.

REDUCING THE DEBTS BY SUPPORTING THE FORWARD MOVEMENT

The denominational budget in its working is somewhat like the budget of a family's living expenses.

We would be very indeed to have our living expenses stop, for that can only be when life ceases. We eat to live, and we enjoy life. We are glad that our children have good appetites, even if it does entail considerable expense. We are happy in the discovery of faculties and talents which call for a larger outlay of money for their development. There may be a perpetual race between the weekly demands of the family and the next check, but we regard the normal demands cease. We may have to forego luxuries and even to do without some things that would seem to be for the family's good, but we will reduce the actual expenses for food and clothing and education only when we are obliged to, and then just as little as possible. We will exhaust every effort to increase the family income, and will even go into debt.

The most discouraging situation, however, is to get behind, with no reserve to draw upon, while the regular income is absorbed as fast as it is received by the running expenses.

Doubtless the parallelism carried through the above paragraph is obvious. The last situation described is the one in which some of the denominational interests now find themselves. What is the remedy? Shall we institute a debt-raising campaign? Doubtless that would help, at least temporarily. Some persons who are not strong on raising a yearly budget for the regular support of the work respond quite readily to an appeal for a debt.

Raising a debt is a job that can be finished; a budget goes on forever. In a debt campaign we give, others give, and by and by the thing is done. Then we can sit back and enjoy a breathing spell—while another debt is accumulating.

But this is the method of financing the denominational budgets that we have learned, trying to get away from. And we are making progress. The boards have reduced their expenditures to such a figure that if we raise as much money this year as we did last year, our present deficit will not be increased. If we can bring our offerings up to seventy-five per cent of the budget (not an unreasonable goal) the present deficit will be materially reduced, and at that rate for another year it would be wiped out entirely without retirement.

As a substantial evidence of the effectiveness of this method we are able to announce that the various deficits at the end of January are something like two thousand five hundred dollars ($2,500.00) less than they were the month before, due to larger receipts for the previous two months. Less than two hundred dollars of this amount has been designated for the "debt".

Moral: The way to reduce the deficits of the boards is to raise a larger percentage of the budget.

Of course it is every one's privilege to designate where his money shall go. In view of the deficits of the Missionary Board, the woman's Board, and the Forward Movement, it is legitimate and worthy thing to do to help clear these interests of this depressing condition. But send your money so designated to the treasurer of the Forward Movement, and have it credited on your church's quota. The treasurer will see to it that your money does what you want it to do. Name any one interest and it will go to that interest. Pay it on the "debt" and the treasurer will apportion it to the interests that carry a deficit. But let it increase the percentage of your church's quota to the Forward Movement. If your church can make 100 per cent without your extra gift, make it 150 per cent if you can. Instead of breaking down a good method of financing the kingdom's interest the Seventh Day Baptists, let us make it a success.

A CONCERT OF FAMILY WORSHIP

Are you saving your Recorders containing suggestions and material for family worship? This daily service begins February 14, and the first installment appears in the issue for January 29.

THE SABBATH RECORDER

THE NEW FORWARD MOVEMENT

AND

SABBATH STUDY AND PROMOTION

AHLV J. C. BOND, Director

207 West Sixth Street, Plainfield, N. J.

REDUCING THE DEBTS BY SUPPORTING THE FORWARD MOVEMENT

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Prayer—For employers and employees and right relations in industry. (74).

WEDNESDAY. The Fear of Truth. Read 6: 14-20. Text: 6: 20. And Herod feared John, knowing that he was a righteous and holy man. There are errors which are as fierce as wolves and as pitiless as hyenas; they tear faith and hope to pieces.

Meditation. To invest a life whether by long years of toil, or by one supreme sacrifice, to truth and righteousness, is to build that life into the enduring structure of the Kingdom. May we not count the hazards for truth, but rather the opportunities.

Hymn No. 2—Faith of our Fathers, living still.

Prayer—For foreign missionaries and their native helpers. (78).

THURSDAY. The World's Need of Truth. Read 6: 30-44. Text: 6: 34. They were as sheep not having a shepherd, and he began to teach.

"A part of shepherding is feeding and an important part."

Meditation. The world needs truth more than any other thing. We are under divine obligation to teach whatever of truth we have made our own through personal experience.

Hymn No. 41—Just as I am, thine own to be.

Prayer—For clear thinking and for pupils. (69).

FRIDAY. The Teacher's Need of Prayer. Read 4: 46-56. Text: 4: 46. He departed into the mountain to pray. "Men become dilapidated as stone walls do. The virtues of the soul fall asunder and men need to be rebuilt."

Meditation. If Jesus, the Son of God, needed to pray, I can not get on without it. If Christ climbed a mountain for better praying, I can not afford to be careless in my devotions.

Hymn No. 46—Prayer is the soul's sincere desire.

Prayer—For strengthening the habit of prayer in my own life, and that my church may be a praying church. (1).

SABBATH DAY. Truth Rather than Tradition. Read 7: 1-23. Text: 7: 5. Why walk not thy disciples according to the tradition of the elders? The assurance from a faith that is eternal is always more or less painful as well as hazardous.

Meditation. Jesus recognized the value of the past and continued to quote from the fathers but he was none the less ready to pioneer in the realm of the spirit.

Hymn No. 30—How firm a foundation.

Prayer—For those venturing souls who at great cost are finding new curers, new riches and new truth. (6).
The Lincoln Spring

At the birthplace of Lincoln on the Lincoln Farm, in Hodgenville, Ky., there is a beautiful spring of crystal water, flowing out of a cave, under a great oak tree, out of which Lincoln drank as a boy.

There's a flow of crystal water from a hillside far away.

In the Southland where our Lincoln came to birth one Fateful day,

There Kentucky fields are sunny and the happy Bluebirds sing.

In the trees above the hillside by a cave-born, cooling spring.

Bending bow to reach its waters in the days of long ago,

Lincoln's lips were kissed with cooling in its crystal depths and flow.

Lincoln's soul was washed with sunshine: Lincoln's mind was left as clean

As the shadow of his figure in the water's rippling sheet.

Other springs were on the hillside of this lowly Lincoln's Youth

And he drank with wistful wonder from the Pierian springs of Truth.

For he drank from books and people; and he drank from mother-love;

Then he drank his fill of worshiping the Father-heart above.

Other springs were on the hillsides and he drank with holy glee

From the springs of love and laughter; lowly life and liberty;

Drank he deep of field and flower; drank he deep of star and tree;

Filled his soul with Bible lyrics; drank the cup of Destiny.

Other springs were on the hillside of this eager, wistful life;

Springs of sympathy and yearning for the humble brother's strife;

Springs that had their crystal sources where the ancient Sages tree;

Springs that leapt in light and living from the mighty soul of God!

—William L. Stidger, in the Christian Advocate.

MINISONS

Rev. William L. Burdick, Ashaway, R. I.
Contributing Editor

NEWS FROM THE HOME FIELD

All missionaries in the employ of the Missionary Board on the home field make quarterly reports on blanks furnished regularly by the board. These reports contain much helpful information. They show, in a small way, what is being done and the problems the missionaries are facing on their respective fields. So that the readers of the SABBATH RECORDER may have the benefit of some of these reports the secretary has gleaned extracts from the reports for the quarter ending December 31, 1922. Many of the missionaries this quarter reported nothing except statistics. This does not mean that they are not accomplishing splendid things, but that for some reason, they did not see fit to report anything special this quarter. Below are given excerpts from some of the reports.

New Auburn, Wis.

Fare more than two years I have been trying to cope with the problems of the New Auburn field. The problems are many and varied. I feel that we have accomplished more from a business standpoint during the last few months than during all the previous time that I have been here.

To make a long story short, we are working on these matters for some time and have them nearly remedied. Yesterday was our annual business meeting. At its close we were fully organized as a church. The certificate of incorporation had been previously filed and a constitution was adopted yesterday. But this is not the best yet. About a month ago I voluntarily offered to reduce my salary to $720 per year if the church would become self-supporting in 1923. Owing to the scattered condition of the people here our canvass for funds can not be made as expeditiously as in other places. But at the close of the meeting last week the church voted not to accept my offer, but to pay me the same salary I had been receiving and this was followed by an announcement by the church treasurer that the full $1,000 was pledged and enough yet to bear from to make up the other running expenses of the church. Hence, the Missionary Society will be relieved of giving us any aid this year. The outlook is by far the most hopeful of any time since my coming here.

If at any time board wishes to use me in any manner in this part of the country or elsewhere, I am here to be directed.

C. B. Loofbourrow.

Exland, Wis.

Fifteen of our members attended the semiannual meeting at New Auburn, Wis. Our society had prominent parts in community affairs for Christmas and special meetings in other churches. We have done nothing in a special way to raise money. Our people, as well as others, raised potatoes for money crop and prices failed to pay expenses of digging. Hard times!

—Charles W. Thornegate.

Detroit, Mich.

In offerings this month about $20.00 was raised for the Missionary Society, and we expect as much more in January, 1923.

I have addressed meetings in several First Day Baptist churches, also in missions, and spoken before the Interdenominational Ministers' Union at New Auburn, Wis. The problems are many and varied, and we have accomplished more from a business standpoint during the past few months than during all the previous time that I have been here.

To make a long story short, we are working on these matters for some time and have them nearly remedied. Yesterday was our annual business meeting. At its close we were fully organized as a church. The certificate of incorporation had been previously filed and a constitution was adopted yesterday. But this is not the best yet. About a month ago I voluntarily offered to reduce my salary to $720 per year if the church would become self-supporting in 1923. Owing to the scattered condition of the people here our canvass for funds can not be made as expeditiously as in other places. But at the close of the meeting last week the church voted not to accept my offer, but to pay me the same salary I had been receiving and this was followed by an announcement by the church treasurer that the full $1,000 was pledged
could be made for five or six discourses by Elder Fifield it would be a great help.

The circulating library instituted several months ago is being continued with beneficial results. Several have even gone through Dr. Lewis' History of Sabbath and Sunday while many of our books and periodicals have been, or are being, read. "Mary Slessor of Calabar", a missionary book recently added to our library, is being read with deep interest. We are glad to find that not only Seventh Day Baptists but other Seventh Day people as well are reading the library literature, and we are particularly pleased to note that certain First Day people have likewise been carefully perusing the same.

Our tract distribution has aroused considerable interest, and the cards, such as the enclosed of which we (the church) had 10,000 printed, are causing many anxious thoughts. The First Day Baptist Sunday school class president said "it" had bothered him "in a way" he found no opportunity. I left him a Sabbath Recorder and certain Scriptural verses to help.

R. B. ST. CLAIR.

Boulder (Colo.) Field

In keeping with instructions of the board given at the Conference in Ashaway last summer, I went to Colorado in October. On the way I spent a Sabbath in Chicago preaching to our people there: stayed two nights in Welton, La., preaching one night; spent the next Sabbath in Colorado Springs, Colorado, preaching two nights with good results, and I left him a Sabbath Recorder and certain Scriptural verses to help.

D. BURDENT CH.0N.

Southwest Field

I keep the matter of finances before the people, but the business depression has placed our people of this field in such straitened circumstances that they can scarcely feed and clothe themselves.

Two weeks were spent at the Little Prairie Church and ten days at Fouke. In both these places special meetings were held. One Sabbath was spent at Lomoe and I have also kept up the monthly appointments at Belzoni, Okla. . . . There is no trouble to get a hearing, but persuading people to do is not so easy.

We are not unmindful of the continued interest of the Missionary Board in this section, for which we are grateful. I do not know as there is anything more we could expect of them. ROLLA J. SEVERANCE.

Hammond, La.

The interest has been good, as it always is, with both activity of the membership. A large family has moved down from Milton. Their presence is a great help. There seems to be a greater unity of feeling than there was a year or two ago.

S. S. POWELL.

Little Prairie, Ark.

Brother C. C. Van Horn, of Little Prairie, Ark., reports that the society made a thank offering of fifteen dollars, that members have furnished his family quite plentifully with table supplies, that in addition to his regular work he has conducted three burial services and waited upon the sick. Their greatest problem is, he says, to overcome opposition.

White Cloud Field

The needs of this field are not so different from other fields. I believe there should be a special effort in this field to quicken the membership to a more consecrated action and to deeper interest in the salvation of souls.

There is no suggestion to make to the Missionary Board, but there is a need of support to keep up the monthly appointments and regular work here. Let the denomination know that this is the established plan of the Board to he put into effect as soon as possible.

M. A. BRANCH.

Middle Island, W. Va.

The little Middle Island Church will certainly pull together for what they think is the very best things, however there is a dread in a way of any course that shall make them feel or appear selfish, self-centered or undenominational.

G. H. F. RANDOLPH.

Syracuse, N. Y.

The financial matters in which we are especially interested just now and which have a bearing on the Missionary Society, are such as come under the head of our Forward Movement. We are planning to increase our result of last year. The special work was to raise cash for a better instrument to use in our Sabbath services, and also to raise what we thought was a good donation to help one of our members who got hurt in an automobile. The great problem is the general one, getting Colonel people to accept the Sabbath and live the truth. The needs are men and cash.

WILLIAM CLAYTON.

West Edmeston

We made an every-member canvass for the Forward Movement and also made an offering for the debt of the two boards the Sabbath before Christmas. I have tried to bring to my people the needs of the board and the needs of our church.

MRS. LENA G. CROFOOT.

Hartsdale and Scio, N. Y.

Union communion services of Scio, Hartsdale and Petrolia were held November 18, 1922. Evangelistic services were held at Hartsdale eight evenings during October and November; also four midweek services were held during that time.

Special community Thanksgiving services were held Thanksgiving evening. Christmas exercises were presented by the young people Christmas eve. The Hartsdale Church is facing the problem of whether it shall maintain Sunday evening services regularly and how the church may most efficiently unite all in the community who have yielded themselves to the Missionary Board.

A. BRANCH.

Four Scio people and two near neighbors are considering baptism. Others both at Hartsdale and Scio and around here (Witters, four miles from Wellsville) are considering the question of decision and of observing the Sabbath.

ELIZABETH F. RANDOLPH.
SOUTHERN WOMEN ON RACE RELATIONS

One of the most convincing signs of increasing good will between the races is the widespread expression of sentiment and action taken by Southern white women. North Carolina women have formed a State Commission on Race Relations. They have issued a strong joint statement of principles, among which occur the following:

"We believe that unrest existing between two different races dwelling side by side under the same economic system and the same government can be lessened, and eventually dispelled by a course of justice and fair play.

"We believe that every human being should be treated not as a means to another's end, but as a person possessing aspirations toward self-realization which must be recognized; that we must cherish racial integrity and racial self-respect, as well as such mutual respect as will lead each to higher moral levels, to mutual trust and mutual helpfulness.

"No family and no race rises higher than the womanhood. Hence, the intelligence of women must be cultivated, and the purity and dignity of womanhood must be protected by the maintenance of a single standard of morals for both races."

Similar organizations of women have been effected during the last year in Georgia, Alabama, South Carolina, Virginia, Tennessee, and Texas.
W. G. T. U. has changed it to a large body of water uniting the countries of the world."

Miss Mabel Archibald, editor of the national W. C. T. U. paper of India, gave the first response to the addresses of welcome. She was dressed in the robes of a Hindoo princess, and salaamed to the platform and audience, remarking that salaam meant, "Glad to see you. How are you? It is a fine day." She said while the world India had only five letters, yet every fifth child in the world was born in India, and it is an important part of the world. Through our million dollar fund we have helped India and other countries, so she spoke of India's gratitude for the help, and told us of the desire for prohibition of the liquor traffic.

Mrs. W. H. Carvossa, corresponding secretary of the Australasian W. C. T. U., responded for her delegation of five, who had traveled 13,000 miles to attend this convention from Japan. Miss Carvossa was an old white-haired woman, who had attended one of our World's Conventions in Boston in 1906, and the last one held in London, England, in 1920, and while she was not able to come to this meeting, she said her regret, she lies on her bed praying for its success.

Miss Agnes E. Slack, one of the honorary secretaries of the World's W. C. T. U., speaking for the English delegation, gave a glowing from Lady Cecilia Roberts, president of the British Women's Temperance Association, and daughter of the late Countess of Carlisle, and referred to the strong statement made by Prof. Gilbert Murray of Oxford University, son-in-law of Lady Carlisle, that they three great miracles of the world in the last century were wireless telegraphy, the conquest of the air, and prohibition of the liquor traffic in the United States, and that the last of the three was the greatest in its effect on the welfare of the world. "You in America," said Miss Slack, "have a tremendous responsibility. If you should change your dry law or lower the standard of your enforcement law you would lower the status of civilization throughout the world. You of America stood beside us in the time of stress and storm in the World War. We are here tonight to emphasize all the ties that bind us—the same language, the same literature, the same high ideals."

A special service was held and seats were reserved for the delegations from the Philippines, South America, Denmark and Finland were introduced and responded briefly.

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A special service was held and seats were reserved for the delegations from the Philippines, South America, Denmark and Finland were introduced and responded briefly. The reports of the secretaries gave a bird's-eye view of our activities in other lands. The report of Miss Gordon called the house to order by Miss G. L. V. Case, "Miss Gordon, the president of the World's W. C. T. U. Convention took place on Monday morning, and all of the morning sessions were held in the spacious ballroom of the Bellevue-Stratford Hotel. At ten o'clock Miss Gordon called the house to order by the women deliberate taps of her gavel, and after developing a great cause called the roll which included the General Officers, the presidents of the various countries who responded with an enthusiastic "Here,—" and the superintendents of the departments. The last reference was to give a bird's-eye view of our activities in other lands. The report of Mrs. Boole, of New York, honorary treasurer, was intensely interesting. She told how the gift of $5,000 from the Jubilee Fund of the United States had helped the World's treasury over a hard place financially, and had enabled us to send our workers into other lands, and the legacy received from the estate of the Countess of Carlisle of 1,000 pounds, and an additional 90 pounds to be used in Burma, had wonderfully helped the cause. The report was greeted with great applause.

On Monday afternoon, in the Academy of Music, the Japanese delegation, led by Miss O. N. Kubushiro, brought to the front her straight bobbed hair, her sloe-black eyes and her dainty figure, as the wee maid who stood from which their parents had come, and of our activities in other lands. The report of Mrs. Boole, of New York, honorary treasurer, was intensely interesting. She told how the gift of $5,000 from the Jubilee Fund of the United States had helped the World's treasury over a hard place financially, and had enabled us to send our workers into other lands, and the legacy received from the estate of the Countess of Carlisle of 1,000 pounds, and an additional 90 pounds to be used in Burma, had wonderfully helped the cause. The report was greeted with great applause.

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"Then came the peaceful invasion of the convention by one hundred and fifty little people—coming citizens' of the republic, led by Miss Mary B. Ervin, national general L. T. L. secretary. The children marched down the aisles, following the American flag, and arranged themselves across the platform, where they gave, in unison, America's creed, sang, 'On them, Loyal Workers,' and recited the pledge of allegiance to the flag. Miss Ervin spoke briefly on the value and importance of work with and by the children. The little folk were from three of Philadelphia's public schools, and had been drilled by Mrs. C. C. Pashin. The smaller ones in the front row wore the native costumes of the countries from which their parents had come, and of them all, perhaps none was quaintier than the little maid who stood by the speakers' desk, whom she calmly surveyed the adoring audience from her straight bobbed hair, her sloe-black eyes and her dainty Japanese costume, she might have stepped out of an oriental picture-book. Another subject of comment was the manly boy who, though addressed to his mother, said he was relieved of his burden, carefully held up the large flag, through song and address and salute.

(To be continued)
A TRIBUTE TO MISS IVANNA PALMER

Possibly a little group of workers, who are separated from each other by living conditions, and scarcely meet except as they traverse the miles necessary to bring them together on the Sabbath, or for their once a month meetings, may hold each other just a little dearer because of the effort required to meet.

True it is that the little band of women making up the Auxiliary Society of the New York Church seem to be bound together in a very close tie of love and sympathy. Any break in their circle is like a family loss to each.

When there flashed over the wires to our various places of sojourn, last summer, the word that Ivanna Palmer had passed on into the "great unknown," it brought a great sadness, and sense of deep loss to each of us.

We all recognize Ivanna's charming personality, and the possession of those qualities which testified to a beautiful inner Christian life. While her duties kept her from active participation in our meetings, she was one of us and we loved her. No higher tribute could we pay to Ivanna than to try to emulate her cheery, sympathetic manner, and to follow her example in those little acts of thoughtfulness which brighten life's pathway.

Mrs. George H. Whipple.

PASTOR HILL AT DODGE CENTER

Dear Editor: I am taking this occasion to write you about the meetings at Dodge Center, union meetings held in the Seventh Day Baptist church which have been the excellent preparation made by the observance of the week of prayer in which the M.E., Congregational, and Seventh Day Baptists joined, and which had been well attended, also through the untiring efforts of the hard-working pastor, Brother C. L. Van Horn. The weather was ideal and the attendance was splendid, in fact we had about all that the church could seat comfortably, and community socials and basketball games seemed to make but little difference.

The opening service found all the seats occupied, even the choir chairs were brought into play and Brother Van Horn thought the last evening we had the largest attendance at our church. At the request of the M. E. pastor we held our Sunday evening service at that church, which was the largest attendance of the series.

The days were spent in visiting, our calls extending in all directions. We carried us to a very hospitable home eighteen miles from Dodge Center, where practically the whole day was spent in searching the Bible and answering and asking questions. These good people attended four of our meetings. They came to the Bible Sabbath after a search of the Word and we are hoping that in the near future they will unite with the church at Dodge Center.

We carried on the campaign for only ten days but it was intensive and the spirit of the Lord soon made itself manifest in deep interest among the people. There was good music in which all joined heartily and a male chorus which faithfully responded each evening. There was soon a turning to the Lord and Sabbath morning at the call of the pastor seven young people offered themselves for baptism and membership, four others by letter, while others came forward to redeedicate themselves to the Lord.

As I sit tonight writing this article, in my mind's eye I can again see the kindly faces that were before us night after night and hear the expression of joy in the Master's service given in the testimony meetings by young and old, feel the warm hand clasp, and hear the words of thankfulness for the meetings and words of encouragement. I am also reminded in another way, for as I write, a beautiful desk lamp fills the room with light, a gift of the good people of Dodge Center, and I feel the weight of a very substantial donation of money received the evening of the last service.

It was a great and blessed season that we had together and the Lord was there to direct and bless. May the Lord grant many such experiences in all our churches is my prayer, and I have faith to believe that he will, if like the Dodge Center church, we long for, pray for, and work for it.

As your brother in Christ,

C. L. Hill.

January 25, 1923.

If you were busy being right,
You'd find yourself too late.
To criticise your neighbor long
Because he's busy being wrong.

Rebecca B. Foreman.

THOUGHTS ON THE SABBATH

Ministers appear to be a kind of spiritual traders who supply food suited to the mental digestion of the people. If it is honest and too simple in applying the word, their flocks soon send them about their business, hence the difficulty of getting them to lead off in Sabbath reform. The Protestant Reformers had it best; had it been there would only have been one sect, and that such as described in Rev. 14: 12: "Here are they who keep the commandment of God and the faith of Jesus." Though many Protestants still cling to errors still clinging to Christianity, they would all be dispelled in time by the light of God's Word, which is a revelation covering all.

"How glorious is the sacred page
Responsive like the sun;
It gives a light to every age,
It gives but borrows none."

How can Christ save us if he broke the Sabbath? He must have kept it in order to have rendered a complete service for us. He was obedient to any of his Father's commandments.

The Sabbath could not have been changed at his resurrection, as asserted, without its being made known, either by himself, or in whom it was no guile, or by one of his apostles. Who were those who observed who worked at tent-making in the week and reasoned in the synagogue on the Sabbath, thus by practice supporting the old Sabbath; would he not have sinned by not announcing the change of the day? Did not the apostles always observe the Sabbath of the Lord, and had they not done so would not the Jews have protested loudly against its profanation, seeing what bitter enemies they were to Christ and his followers? The Savior's prophecy is against the idea of a change. "Pray that your flight be not in the winter, nor on the Sabbath day." Who will dare to affirm that Jesus here refers to Sunday? Matthew's Gospel was written 6 years after the resurrection. Mark's, 2 years, Luke's 28 years, Revelation 61 years, and John's Epistles 63 years, or in the ninety-seventh year of our Lord, and yet nothing is taught by John or the others about Sunday.

St. Paul says that in his day the mystery of iniquity had begun to work. Ah! what cares Satan if nine commandments are kept, if he can secure the violation of one that oftener calls to mind the being and authority and care of God the Creator? What cares the scoundrel how sound the ship is so long as he can pierce the bottom? But say some, "We keep the first day in honor of his resurrection." We answer that Christ has appointed his own Memorial for that event, namely: Baptism—a burial and a resurrection. He commemorated his death and resurrection. He had no occasion to tamper with the Sabbath, which was the Memorial of the Creation before man sinned; and if man had not sinned it would have remained the same until the present day. Man can not change the Sabbath day without breaking it. Obedience is better than sacrifice. Those who offered strange fire in the wilderness were destroyed.

But what does it signify so long as we keep one day in seven? We answer, God is the law-maker and not man. "The earth is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant, saith God." 1 24: 5. As an illustration, the king invites you to a reception on a given day: would you reply, "What does it signify, I will come the day after?" How much greater are God's and Christ's appointments than those of the king? How much greater to keep Sabbath in God's appointment than the Sunday of Constantine's appointment? God's thoughts are above our thoughts, and his ways are better than ours; the Sabbath served the world for an undisputed purpose for 4,000 years, and still serves an important minority of man-kind, therefore let it stand untaunted with and unbroke, the same blessed and delightful some day as of old.—The Sabbath Observer.

REFRESHMENT

From deep perplexity or anxious care—
When things go wrong—
Often at dusk I steal away
Into the quiet nooks of the friendly woods,
And listen to the silence.
Or soft breath, stirring through the trees;
And there I hold sweet converse
With the Spirit of the forest, like to prayer.

The peace and rest of mystic Nature—
Like a mother's tender hand—
Soon soothes my troubled thoughts,
And strong restore my soul,
To life's stem tasks,
Refreshed and calm.

—W. Howery.
YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK,
R. F. D. No. 1, Atlantis Creek, Me.
Contributing Editor

THE REFUGE PSALM

MRS. T. J. VAN HORN
Christian Endeavor Topic for Sabbath Day,
February 24, 1922

CHRISTIAN ENDEAVOR TOPIC FOR SABBATH DAY,
February 24, 1922

THE SABBATH RECORDER

THE SABBATH RECORDER
Mra. Davis entertained the society at the parish house. Reports of the state convention were given by members of our society attending.

On March 4, our society entertained the Westerly Christian Endeavor society at an automobile standardized social.

Our April social was a "Nutty" social. The chairman of each committee was asked to tell why his committee was the most important committee in the society. This proved very exciting and interesting. The evening closed with devotions.

Three members of our society were appointed to assist Rev. P. S. Sailer in the organization of a Christian Endeavor society at Potomac Hill.

On April 24, the regular business meeting was held, the reports being given in the form of diagrams, stories, poems, telephone dialog, debate, song or letters. This added much interest to the meeting.

On May 20, our society held a joint meeting with the Junior society. A musical social was held May 22 at which the Rockville young people were our guests. The social September 7 the installation of the Intermediate society was held. They were welcomed by our president and vice president.

A Hallowe'en social was held in the parish house with the Intermediates as our guests.

November 18, Dr. Waite and son James entertained the Westerly society and our society at their home. A most excellent time was enjoyed by all present.

The Prayer Meeting Committee have introduced new methods of conducting the meetings so as to make them more interesting. On November 25 an automobile social was held and on December 9 a foursquare meeting.

Our December social was held at Elizabeth and Merrill Kenyon's at Canochet. Blanche Burdick: treasurer; Elise Jordan was asked to bring a 5 cent present, these were put on the Christmas tree and later distributed.

Instead of attending the local union watch meeting, our society voted to hold one in the parish house. The first part of the evening was given over to the personal workers' study class. Following this was the regular bi-annual business meeting at which the following officers were appointed for the next six months: President, John D. Wells; vice president, Gilbert Maine; recording secretary, Tacy C. Crandall; assistant recording secretary, Verece Crandall; corresponding secretary, Blanche Burdick; treasurer, Elise Jordan; Junior superintendent, Eliseh Kenyon; assistant Junior superintendent, Margaret Davis; Tenth Legion superintendent, James Waite; Ouiet Hour Comrade superintendent, Ira Peck.

Prayer Meeting Committee, Inez Jordan, chairman; Lookout Committee, Corydon Wells, chairman; Social Committee, Margaret Davis, chairman; Missionary Committee, Mrs. A. L. Davis, chairman; Music Committee, Mary Partelo, chairman; Information Committee, Rev. A. L. Davis, chairman; Junior Committee, Margaret Davis, chairman; Good Literature Committee, Dr. Porter; Finance Committee, Bertha Peckham, chairman; Flower Committee, Helen Kenyon, chairman; Pastor's Aid Committee, Everett Partelo, chairman.

Refreshments were served and the evening closed with a program and devotions.

Two reading circles have been formed during the year.

Our society started the year 1922 with a budget of $200.00 and the items of the budget have been paid, leaving a balance of $18.62 January 1. Not all of the amount pledged has been paid in yet.

The membership of our society now is 28 active, 3 absent, 14 associate, and 4 honorary members. Two of our active members have been transferred to honorary membership by removal, and one from active, having gone away to college. The net gain for the year is three members.

Respectfully submitted.

Tacy C. Crandall, Recording Secretary.

THE SABBATH RECORDER

C. E. NEWS NOTES

WE WELCOME TWO NEW SOCIETIES AT SALEMVILLE

A Christian Endeavor society was organized at Salemville, Pa., the second Sabbath in November. The attendance runs from twelve to twenty. The offers are as follows: President, Ardwin Kagarise: vice-president, Albert Blough; secretary, Dorothy Kagarise: treasurer, Roscoe Eberly: assistant secretary, James H. Ford: chairman of Prayer Meeting Committee, Sherman Kagarise, chairman Social Committee, Mary Blough.

The new society has already held two business-social meetings, and is planning to hold one each month at the home of some member. At Christmas time a gift box was sent to Fouke School.

Two weeks after the Young People's Society was organized a Junior society was started by Mrs. Thorngate. There are usually eight or ten at the meetings which are held at the parsonage.

A LETTER FROM SALEM

Although the Recorder readers have not heard from the Salem Christian Endeavor society for some time, we are not idle. The weekly meetings are interesting and well attended. The first executive meeting for the new year was held January 14. The reports of different committees show that good work is being done. A class of Christian Endeavor experts has been started which meets once each week at the home of one member of the class. The society voted to send greetings to the Christian Endeavor society which has been organized at Salemville.

We hope to make this year one of the most successful for our society, and with the co-operation of all members we feel sure that we can.

Belle Davis.

ASHAWAY, R. I.—The Christian Endeavor society of the Seventh Day Baptist church is observing Christian Endeavor week with a program of extra activities.

Sabbath afternoon special features were addresses by Rev. A. L. Davis and Elizabeth Kenyon and a duet by the Misses Josephine and Helen Maxson, of Waterford, Conn.

On Sunday afternoon there was a business meeting and a social of the Juniors when the following officers were elected: President, Mellicent Porter; vice president, Anna Burdick; secretary, Elnora Eccles; treasurer, George Davis.

Following the election an installation service was held.

Wednesday evening the Pawcatuck society will act as hosts at a radio social, the guests being the Ashaway and Rockville societies.

Thursday evening the annual business meeting and election of local union of Christian Endeavor and kindred societies occurs at the First Baptist church of Westerly. Rev. M. S. Stocking will give the address of the evening. The social hour is in charge of the entertaining society.

Friday evening the church prayer meeting will be conducted by the Christian Endeavor society.
Sabbath morning Rev. William L. Burdick will deliver the sermon to adults, and Rev. A. L. Davis will speak to the children. The Seniors, Intermediates and Juniors will be seated in a body.

Sabbath afternoon at 4 o'clock the Seniors and Intermediates will hold a joint meeting, topic, "The Chief Value of a Christian Endeavor Society," leader, Elisabeth Kenyon.

The evening after the Sabbath the Senior society will hold a calendar social at the parish house. There will be special features representing every month in the year, and some of Deacon B. Andrew Morris, and at the meeting, topic, "Heritage of the Harvest." One was very much appreciated. After the meeting the gifts of fruit and flowers were laid. A few of the people who are meeting on the Rosetrum Sabbath afternoons seem to enjoy the meetings. Next week a quartet under the direction of Inez Hutchins will sing for us. We hope to have, Paul, Clyde and George, for they will be present with their violins and saxophone to help us with the music. We believe the hour spent together in singing, Scripture reading and the discussion of questions of interest and importance is well spent. Come thou with us and we will do thee good. Up to date there is no age limit.

Next Sabbath Day marks the close of Endeavor Week and is also Decision Day. A special sermon will be preached and some special decisions will be made. It is asked that the three Endeavor societies sit together, the Juniors in the first two rows on the south side of the church, the Intermediates in the next two rows and the Seniors in the next two rows. After the Sabbath school hour dinner will be served to the young people of the church in the basement. After dinner a short musical program will be given, followed by an intermission before the afternoon sessions. All young people are invited, whether members of the societies or not.—North Loup Loyalist.

SALEM, W. VA.—Salem's first mayor, known to and loved by hundreds of local children as well as most all the older folks as "Uncle Jesse," quietly celebrated his eighty-second birthday at the family home on Main Street Monday evening.

It is true that Uncle Jesse is not so spry as he was in his younger days, and although the weight of 82 years of a well filled life rest upon his shoulders, he is still a familiar figure about the business section of the city and may be seen at an early hour each morning busy with the chores around his home, feeding his cow, etc.

Besides being the first mayor of Salem, Mr. Randolph was also a member of the legislature, and has played an important part in the growth of the city.

As one of the many, the Herald-Express extends sincere felicitations on the completion of his eighty-two years of a life well spent, and trusts that the remainder, if not so long as that which has gone before, may be filled to overflowing with all that is good and therefore pleasing.—The Salem Herald-Express.

ASHAWAY, R. I.—Thinking that others might be interested in some of the information contained in the pastor's annual report to the church the following is condensed from said report:

The pastor would record his deep appreciation of the interest which the church and congregation have manifested for the work, and the kindly help and encouragement which he and his family have received from the church and community. While the work of the pastor during the year has been the heaviest, and in many ways the most taxing, of any year of his ministry, God has graciously sustained him, and to God be the praise for whatsoever success may have resulted from his labors.

The Sabbath school, under good supervision and with the assistance of a group of loyal teachers, has done commendable work.

The Christian Endeavor societies have been especially active. An Intermediate society with ten members has been organized. This now with the work of our young people and furnishes a place for every child and young person to become identified with Christian Endeavor work. The Senior society won two banners at the one Congress—"The Greatest Gain," and "The Highest Achievement." The pastor is now conducting a personal workers' training course, using as a textbook, "Enlisting for Christ and the Church." Ten Endeavorers are taking the course. An "Expert" class is now being taught by one of our Expert Endeavorers of last year's class. Under the direction of Mrs. A. L. Davis, chairman of the Missionary Committee, a reading circle has been organized. They are reading: "Ann of Ava," "The Moffets," "Fremont," " chronological," "The Vanguard of a Race." Through the splendid work of our Social Committee our socials have been standardized.

The Junior Church which was organized sixteen months ago has held regular monthly services, save two or three months when it seemed necessary to postpone them. The interest has been sustained with remarkable enthusiasm. This little credit for the success of this work has been due to Mrs. P. Welch and Miss Lillian Budlong. Without their help the Junior Church could scarcely have been possible. From the first the aim has been to make it a community service. In a large sense the community accepted it as such. And it is a great disappointment to the pastor, as he knows it will be to a large number of other people, that it seems necessary to discontinue this service.

Aside from the regular church and pastoral work and the work necessitated by the General Conference, the pastor has engaged in three revival campaigns,—one in Shiloh, N. J., in February; one in our own church, in April; and one in Milton, Wis., in December. These three meetings resulted in 62 conversions, 55 of the number uniting with Seventh Day Baptist churches. The pastor has preached 157 sermons, in 16 different churches. Of this number 41 sermons were preached in our own church (Continued on page 224).
ONLY A PENNY

"Only a penny," I heard the boy say;
"A penny for Jesus if given each day
Would send the gospel to every soul.
Now sitting in darkness pole to pole.
Only a penny from every one
Who bears the name of God's own Son."

A penny for Jesus. How small a sum,
By the side of millions that go for fun.
To ruin the bodies and souls of men.
Or the millions that end in smoke—and then,
A penny a piece from every one
Who is saved by the death of God's own Son!

A penny from young and old,
From the silver pocket and the gold.
From the orphaned and widowed ones who share
With all God's poor, in the Shepherd's care.
A penny from one who trusts
Who prays in the name of God's own Son.

A penny to show our love
To Him who left his home above,
For this very work; and whose last command
Left this mission to Christians in every land.
Only a penny from every one
To send the gospel of God's own Son.

THE GOSPEL RAILROAD
Road bed. (1 Pet. 1: 25)
Engine. (1 John 4: 16)
Engineer. (Ps. 46: 1)
Conductor. (Heb. 13: 8)
Travelers. (Acts 16: 31)
Kind of water. (John 4: 10)
Destination. (Matt. 5: 12)

ANSWERS TO LAST WEEK'S QUIET HOUR WORK:

ALL THAT HE PITIFULLY COULD

"Robert Dillon, a world war veteran, dy­
ing of tuberculosis in Denver, Colo., turned
his thoughts, tempered by suffering and en­
lightened by his knowledge of conditions as
they exist in a war-torn country, to
that most pitiful group of war-victims—the
orphaned children of the Near East.

There was not much he could do for them, however compassionate his heart
might feel, for he had not much to give;
neither was there much in which to do
that little, because he had not long to live.
But he did what he could, all that
he pitifully could.

Near East Relief has received from
Robert Dillon in the last hours of his life,
two checks, one for $57.50, his insurance
money, and $500 for $500 money, for
for total disability. By this act has the life
of a little child been guaranteed for more
than two years."

SABBATH SCHOOL

E. M. HOLSTON, MILTON JUNCTION, WIS.,
Contributing Editor

SAMPLES FROM THE FILES

These letters and reports from the
Weekly Department of the SABBATH
and the primary departments
will interest others besides the persons di­
rectly concerned.

Rev. E. M. Holston,
Milton Junction, Wis.

DEAR MR. HOLSTON:

The superintendent of the Sabbath school
here, Mr. R. C. Brewer, is anxious to im­
prove the work and organization of the
school and has asked me to act as chairman
of a welfare committee. It seems to me
that the Sabbath school is, in general, in
very good working condition, but no pro­
gress is made in two grades—"good
enough" and we want to set advanced goals
toward which to work.

I am writing to you because I know you
can make valuable suggestions. Any sug­
gestion you may give will be greatly appre­
ciated. The physical conditions and organ­
ization will be our local problems, natur­
ally. But on some of the subjects sug­
gested below you can give us help.

As I find in the report the name of a
missionary, Mr. W. Ray Rood, Riverside, Cal.,
here, I write to you because I know you
found very little that would help me.

R. B. THOMAS,
Riverside, Cal.

DEAR BROTHER:
The church work here seems to be in
some sections of our cities and tried to help
the children in our homes for two weeks during
the crowded tenements where little if any sun­
had not sufficient to eat and many are
are Friendless
are Blind and crippled.
are Underfed. (Lam. 2: 19)
are Cripples (Mark 2: 3, 4)
are Help (Ps. 72: 12, 13)
are Overfed (Ps. 46: 1)
are Wise and Learned (Ps. 14: 2, 3)
are Blind and Crippled.
are Orphans (Isa. 1: 17)
are Children of Fatherless (Ps. 72: 12, 13)
are Underfed (Lam. 2: 19)
are Cripples (Mark 2: 3, 4)
are Blind (Job 29: 15)
are Orphans (Isa. 1: 17)
are Children of Fatherless (Ps. 72: 12, 13)
are Underfed (Lam. 2: 19)
are Cripples (Mark 2: 3, 4)
are Blind (Job 29: 15)

Many of these children are orphans and
orphans are being established for them
and many of these Friendless ones have
been taken into Christian homes and given
the same advantages that we receive.

We can help these boys and girls by giving
our money and by praying for them and
those who are giving their lives to help
them.

Let some Junior learn this poem and re­
peat it at the meeting.
of the work. A person who loves, and knows the ways of children, will discover many original things to do to make this a fascinating period for the children, as well as one for genuine religious training in worship. It is impossible to do this when the children meet with the adult school.

The teachers of this department should have the children meet upon uppermost in their hearts. They should be absent only for the most pressing reasons, and then a substitute should be asked to prepare the lesson in advance of the recitation period. To my mind there is only one method culling more than a religious teacher of children, that is motherhood. Story telling, dramatization, free hand drawing, cutting and pasting, social projects in helpfulness, etc., are finding prominent place in this department.

In the adult section the classes should not be too large, and should be separated as much as possible from one another. I often find people asleep on the fringes of adult classes. This may be due to different causes:

1. Classes are so seated that the members cannot hear one another. When a question is answered or discussed every member of the class as well as the teacher should be able to hear what is said.
2. The lecture method. Teachers fail to inspire lively discussion on practical application of the lesson.
3. Diffidence on the part of the class member. He doesn’t want to be inspired. It disturbs his weekly nap.
4. Lack of original study and thought on the topic assigned for the day.

Adult classes should have a simple organization and find group expression in social projects, missionary projects, and projects for additional church and Sabbath school equipment.

In a two room school the intermediates and young people will be found in the adult department. This is the critical age, and the adults should not hesitate to give way to these classes in choice of teacher, class-room or equipment; or in conduct of devotional period. The intermediates, by all means should use the gathered helps, and find expression in organized work along similar lines as suggested for adults.

Do the business of the school in a Workers’ meeting. It should find scant place in the Sabbath session.

Perhaps after studying the complete survey of your school which you are making, I might think of some other suggestions.

Fraternally,
E. M. Holston, Field Secretary.

January 29, 1923.

P. S.—I overlooked your request for a suggested motto, and the “connection of the Sabbath school with the church”. I have liked this. Perhaps you can adapt it.

"To know God and his will"

Through—

the church, by regular worship and instruction;
the Sabbath school, by regular study of his Word;
and the fields for work,

CHRISTIAN EFFORT, by regular training in Christian service.

The Sabbath school is the church school of religion where the great fundamentals of Christian doctrine, the forms of worship and the means of service, are taught to the children, and discussed by their elders. As an organization, it is auxiliary, and therefore subservient, to the church.

E. M. H.

Sabbath School. Lesson VIII.—Feb. 24, 1923


Golden Text.—"He that is faithful in a very little is faithful also in much." Luke 16: 10.

DAILY READINGS


(For Lesson Notes, see Helping Hand)

MY HOUR

Happy the man, and happy he alone, Who, whose heart, both to God's will and his own, Is true. He, in whom the will of God Has found its truest joy and holiest rest, Is, in a word, happy. Who can say, "I have lived today, To be fair, or foul, or rain, or shine," He who, secure within, can say, "My heart has been, and has been, and has had my hour."—Horace.

"Concentration is the secret of strength."—Emerson.

MARRIAGES

Hillhouse-Havens.—At the home of Rev. and Mrs. Wilford W. Havens, Rochester, N. Y., on February 1, 1923, Mr. William Hillhouse, of Rutherford N. J., and Miss Ethel A. Havens, N. Y. Mr. Havens is a cousin of the bride, was the officiating clergyman.

Van Horn-Schafer.—At the Presbyterian Manse, in the evening of December 28, 1922, Mr. Ross Van Horn and Laura Schafer, of Mcallen, Texas.

Priest-Harrises.—At Fort, Ark., on December 22, 1922, James and Julia, of the Baptist pastor, Mr. Butler Priest and Miss Margaret Harrises.

Steele-Andrews.—At the home of the bride's parents, Mr. and Mrs. D. M. Andrews, 170 Arapahoe, Boulder, Colo., by Rev. S. R. Wheeler, grandfather of the bride, Mr. Walter Steele and Miss Mildred Andrews.

DEATHS

Humphrey.—Andrew Douglass Humphrey was born at Alfred, Allegany County, N. Y., May 19, 1850, and died at the home of his son in Albion, Wis., January 21, 1923, aged 86 years, 4 months and 2 days.

He who removed to Edgerton, Wis. Brother Humphrey was always ready to make any sacrifice for his church, and his Church, she remained a faithful member until her last days comforted. She was very patient during her last illness and bore her suffering with Christian fortitude, and the end finally came she "fell asleep in Jesus.”

She leaves her husband, five children, three envious example and a blessed memory with all who knew him. He is the last of a family of four, all of whom are remembered for their good qualities.

Funeral services were conducted by Pastor L. D. Seager and interment took place in Evergreen Cemetery.

Morrow.—At his home in Peterson, Iowa, January 16, 1923, John A. Morrow, aged 89 years, 5 months and 2 days.

He was connected with many musical affairs.

in early life he was baptized by Rev. S. D. Davis in West Virginia, but it is not certain with what church he united.

He leaves to mourn his departure, his daughter, Mrs. J. G. Wallace, of Chicago; his two sons, Walter and John, of Peterson, Iowa; a brother in Ohio, a sister, Mrs. Lloyd Bond, of Oklahoma, and a wide circle of scattered faith and near.

Funeral services were conducted in the Seventh Day Baptist church at Garwin, Iowa, on January 18 by Rev. E. H. Socwell, an old time friend.

E. H. S.

Maxson.—Margaret Catherine Maxson, daughter of Thomas T. and Nancy Eckel Law, was born January 7, 1851, in Gilmour County, W. Va., and departed this life December 31, 1922, after 71 years, 11 months and 21 days.

She was always open to the ministers of the Gospel.

For more than fifty-three years she proved a devoted companion and wife with the warmest love and loyal affection. She was an efficient mother, and her sons and daughters were loyal friends to her to the end. Her devoted husband and children did all that was necessary for her comfort. She was very patient during her long illness and bore her suffering with Christian fortitude, and the end finally came she "fell asleep in Jesus.”

She leaves her husband, five children, three
I, grandchildren, and many pastor, W. L. Davis. and the body
KENNEDY.-Lloyd was a member of the Lost where for some vears he had
home fann here near Lost
One
The other two

a

the church treasurer. He was a man of. strong
intelligence, and
vice of the church and helped sustain the cause
and she was left without a mother's care and
into the home of Mrs. W. W. Ames. Here she
spent more than two pleasant years, ever helpful
The funeral was held December 31, 1922, at 11
and rest from sorrow's dreary spell.
But pure and calm and
Sleep soft, dear heart. thv. gentle Ii
sleep
thy years
In floods of glad. angelic song.
And haopy ages roll
SABBATH HISTORY I.
BEFORE THE BEGINNING OF MODERN DENOMINATIONS
AHVA JOHN CLARENCE BOND

CHAPTER ONE
A Growing Regard for Bible Authority

CHAPTER TWO
The Sabbath in the Old Testament

CHAPTER THREE
The Sabbath in the Gospels

CHAPTER FOUR
The Sabbath in the Early Church

CHAPTER FIVE
The No-Sabbath Theory of the Early

CHAPTER SIX
The Sabbath in the Early English Reformation

CHAPTER SEVEN
John Trask and the First Sabbatarian Church in England

CHAPTER EIGHT
Theophilus Brabourne an Able Exponent of Sabbath Truth

A Sabbatic Creed of the Seventeenth Century

Sabbath History I is a neat volume. 5x7½ inches in size, containing 64 pages printed in clear type, and with an attractive green cover. Price per volume, 50 cents.

This book of nine chapters is recommended by the Young People's Board for use in this year's study classes. Five copies will be sent post paid to one address for $2.00. Send for five copies, sell four at the regular price, and get your six at our expense. Address: The American Sabbath Tract Society, Plainfield, N. J.

THE SABBATH RECORDER

Mr. Justice has been a sufferer for many years, but especially during the past year when his suffering increased in intensity to the last.

Funeral services were conducted from the DeRuyter Seventh Day Baptist church December 28, 1922, being the sixty-eighth anniversary of the birth of his oldest son. Pastor Randolph used for text a passage of Mrs. Justice's own choice, 2 Tim. 4:7-8. "I have fought a good fight. I have finished my course. I have kept the faith: Henceforth there is laid up for me a crown of righteousness."

AYRES.—Ellis Ayres, son of Jehu and Lucy Ayres, was born near Marlboro, N. J., March 22, 1860, and died at his home in Superior, Wis., after more than two years of suffering caused by a stroke of paralysis. From this he only partially recovered, being able to work but a little of the time.

He came to Minnesota in 1880 and was married to Carry Joanna Tappen November 10, 1881. He was an expert photographer learning and working at his trade at Dodge Center for some nine years. A few years were spent in this business in Iowa, whence he moved to South Superior, Wis., and became interested in and inquired about the activities of that church to the last.

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You are planning to leave at least part of your money to the Denomination.

Send it to us now in exchange for one of our bonds on which you will receive an income for life and be assured that the money will be used thereafter as you desire.

F. J. HUBBARD, Treasurer, Plainfield, N. J.
in Ashaway, and 116 were preached in other churches. He has led 48 prayer meetings, baptized 16 candidates, received 18 into church-fellowship, conducted 9 funerals, solemnized 4 weddings, and made 227 pastoral calls. He has written 1,271 letters, 155 being written personally, 1,106 being written on the Roto-speed. The average attendance at the Sabbath morning service has been 119; the average attendance at the Junior Church service 165; at the Friday night prayer meeting, 26.

A. L. Davis.
Ashaway, R. I.
January 7, 1923.

Waterford, Conn.—On January 13 Rev. William Burdick preached for us and officiated at the communion service.

Following the communion service we had a short session of Sabbath school, and then a short session of Sabbath school, and then 12 officers, in all there were 16. We then adjourned, and then 12 officers, in all there were 16. We then adjourned, and then

A. L. Davis.
Waterford, Conn.
January 7, 1923.

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 solid leather, color dark tan, bellows 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.

National Bay State Shoe Company
296 BROADWAY, NEW YORK, N. Y.
OUR PLATFORM FOR 1923
Adopted by the Commission at the Pittsburgh Meeting, December, 1922

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.

If Christ were only a man it is strange that the nineteenth century can not produce a better one. He was born in an obscure and contemptible province. He grew up in an uncultured community; the child of a poor peasant’s home, of a subject race. Yet he rises sheer above all mankind, the one commanding moral character of humanity. Now if Jesus was all that just as a mere man, the world should long ago have advanced beyond him.

And so I challenge you who believe that Jesus Christ was merely a man, to reconcile that belief with the fact that you are not a better character than he was. With nineteen hundred years of his influence upon the world, with advantages possessed by us such as he never dreamed of in his day, if Christ’s character was purely human, it ought long ago to have been surpassed and there ought to be in the world today many men and women who are superior in their character to him.

I believe Jesus Christ is the Son of God, and proved to be such by the elements of character in him not to be found in men.

—Robert E. Speer.