MAKING THE ANNUAL CANVASS

OUTLINE PROGRAM

Monday, October 1—
The pastor's annual letter

Sunday, October 21—
Appointment of solicitors

Sabbath Day, October 27—
Message on denominational program
(Solicitors and date of canvass announced)

Sunday, October 28—
Membership divided among solicitors

Sabbath Day, November 3—
Message on Stewardship
(Solicitors set apart by prayer)

Sunday, November 4—
Every-member canvass
(Report of solicitors in the evening)

Sunday, November 11—
Final reports

UNANSWERED

The round of neverness
That ne'er began, that ne'er shall end:
The Inconceivable!
Eternity.
And now, our life,
Our present day on earth,
Is in eternity.
Though in our form, or substance,
Change may come,
Yet shall we live eternally,
For nothing dies.
This is the law of Deity.
What of our sentient being,
When ends life's little day?
And what its attributes?
Its dwelling place?
We ever plead and ask in vain—
The ages answer not. —George I. Sill.
The National Father and Son Movement

Great good has come from emphasizing mother-love in the exercises of Mothers' Day, and we have often thought that a Fathers' Day was greatly needed.

We are glad to see a movement called, "The National Father and Son Movement" has been launched by the Young Men's Christian Association, with an extended program for 1923-1924. The International Sunday School Council of Religious Education and several other organizations approve the plan and will unite in carrying out the program.

National Father and Son Week begins on Armistice Day, with a full program for that week ending with Father and Son Sunday. Month by month during the year a special day will be devoted to some phase of the movement to secure more chummy and helpful relations between the fathers and sons of America.

On June 14, 1923, President Harding in a letter from the White House commended the movement in the following words:

"My attention has been called to the National Father and Son Movement, which is to be launched during National Father and Son Week, November 11-18. It is a great pleasure for me to commend this movement, which has as its objective to draw together, in a more intimate way, the fathers and sons of America, and to strengthen and develop this relationship."

The success of this movement during the past years has won for it a distinct place. Since the movement has become world-wide in character, it is most fitting that it center around the date of world-wide significance, Armistice Day. Surely, the coming generation will need to be constantly reminded of their obligation to help maintain the peace of the world, for which millions of fathers and sons have died in past years.

It is hoped that all individuals as well as constructive agencies, interested in the boy life of our nation, will give this week due consideration and recognition by bringing together fathers and sons in schools, churches, clubs and other places, and assisting the boys of the community to their inherent right of companionship with their fathers.

A Real Partnership Between Father and Son

There seems to be a general feeling of regret because so many boys tire of the farm and go to the city. Those of us who were brought up on farms but did not remain there, may feel that we can not say much when the great host of farmers' boys flee to towns and cities for their life-work. Many new inventions have combined during the years to make farming much easier than it was fifty years ago. Then the automobile and telephone have practically bridged the chasm between the farmers' homes and the towns, so that the farmer's life is much less of a humdrum life than it used to be.

It may be that the Father and Son Movement will help matters somewhat, by promoting a genuine partnership and a more reasonable fellowship between the fathers and their sons in country life.

The following two little poems from the Sunday School Herald, came to notice almost at the same time the Father and Son Day program was laid on our table. They are so suggestive we offer them to our readers for their consideration in connection with this theme.

WHY ONE BOY LEFT THE FARM

By Lewis J. Colvin

I left my dad-his farm, his plow,
Because my calf became his cow;
I left my dad—twas wrong, of course—
Because my colt became his horse.
I left my dad to sow and reap
Because my lamb became his sheep;
I dropped my hoe and stuck my fork
Because my pig became his pork.
The garden truck I made to grow
Was his to sell and mine to hoe.

WHY ANOTHER ONE DIDN'T

By Daniel W. Johnson

With dad and me it's half and half—
The cow I own was once his calf;
No town for mine; I will not bolt.
Because my horse was once his colt;
I'm going to stick right where I am.
Because my sheep was once his lamb;
I'll stay with dad—he gets my vote.
Because my hog was once his shoat;
It's "fifty-fifty" with dad and me—
A profit-sharing company.

Those Lost Creek Fans

We hear about the "fans" in a ball game and in various other athletic contests; but these are not the kind of fans in evidence at the association in Lost Creek, W. Va. These fans were unique in two or three ways. There was a large number of them, neat and attractive in make-up, and each one contained the design of a
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cross a little more than five inches long, on which was inscribed these words: "The Lord is in his holy temple, let all the earth keep silence before him" (Hab. 2:20).

At the head of the fan above the cross were the words in nice type: "Be still, and know that I am God" (Psa. 46:10). Then, neatly arranged around the cross covering nearly all the fan were twenty Scripture texts as follows:

"The earth is full of the goodness of the Lord" (Psa. 33:5).

"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty" (1 Chron. 16:25).

"He that dwelleth in love dwelleth in God, and God in him" (1 John 4:16).

"In every thing that is above, not upon the things that are upon the earth" (Col. 3:2).

"Ye shall know the truth, and the truth shall make you free" (John 8:32).

"A good understanding have all they that do his commandments" (Psa. 111:10).

"And we know that all things work together for good to them that love God" (Rom. 8:28).

"In you is the light, and the light shall guide thee in the way which thou shalt go: I will guide thee with mine eye" (Psa. 32:8).

"Cast therefore your lot upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved" (Psa. 35:22).

"The word is a lamp unto my feet, and a light unto my path" (Psa. 119:105).

"Beware of evil motions and lusts, that they be stricken out" (2 John 6).

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26:3).

"In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:6).

"I am come that they may have life, and that they may have it more abundantly" (John 10:10).

"O death, where is thy sting? O grave, where is thy victory?" (1 Cor. 15:55).

"I can do all things through Christ which strengtheneth me" (Phil. 4:13).

"I am come a light into the world, that who­sever believeth on me should not abide in darkness" (John 12:46).

"Owe no man any thing, but to love one another: for he that loveth his neighbour hath fulfilled the law" (Rom. 13:8).

"But he that is spiritual shall judge all things, and he himself shall be judged by no one" (1 Cor. 14:37).

"Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2).

Below these texts were the words: "This fan is the property of the Seventh Day Baptist Church, Lost Creek, W. Va., presented by J. Ransel Romine.

We have seen many such distributions of fans in religious bodies by near-by mer-

chants, as their advertisements; but we do not remember of ever having seen such appropriate ones for a Christian meeting.

It seems as though any person into whose hands one of these Scripture fans might fall, on a hot sultry day, might not only stir up a breeze for his face, but that he should also receive the blessing of heavenly breezes in his soul.

The Young People

In the Young People's department of this RECORDER will be found a plan for a "SABBATH RECORDER Reading Contest", which every Christian Endeavor society is asked to adopt and put into practice. It is a good sign, when the young people take the initiative in a movement to secure wide-spread and thorough reading of the denominational paper.

One of the encouraging features in the matter is the evidence that so many families who have the RECORDER fail to read it. The RECORDER unread in any home is practically killed and buried so far as its ability to promote the causes we claim to love is concerned.

For the back of the board has tried to devise plans for a larger circulation of the RECORDER, and we know that its members will hail with joy this movement by the Young People's Board.

In the last line of No. 2 paragraph should be stricken out.

The Commission, feeling the burden of the public welfare, and finding an awakening in religious interest in our churches, placed plank No. 2 in the platform. The members of the Commission wisely urged all our people to strive for spiritual awakenings—old as well as young.

When the matter came to Conference it seemed to some that the word "young" was not needed next to the last word in the sentence; and fearing that it might be taken as a reflection upon one class of the dear people the Conference Committee voted to strike it out.

We all felt that the last exhortation in that paragraph, would be quite as appropriately applied to the old people as to the young.

There are evident many live wires among our young people as among the older ones.

What Would You Do? There are thirty-two pages in the SABBATH RECORDER, one of which is given to special standing notices. Just before time to begin making up the forms for the issue of October 1, word came to the editor's desk. "We have more than twelve galleys too much. Will you please come and decide what to leave out?"

Of course there is no alternative. The forms can not be stretched. Something must wait and the editor must say what that something is to be. This time, by actual measurement there were sixteen full pages too long; a little more than half enough to fill the next RECORDER.

What would you do in such a case?

There seems but one way, and that is to decide which articles can wait without interfering too much with current interests of our work, and which will be just as timely a week or so later. It is not always easy to decide; for often there is no room for some that we wish could be crowded in. We will answer the questions being asked as to why some articles are delayed so long.

AMERICAN SABBATH TRACT SOCIETY

THE ANNUAL STATEMENT OF THE BOARD OF DIRECTORS, 1923

With gratitude to God for his presence and blessing the Board of Directors of the American Sabbath Tract Society presents this eighteenth Annual Statement, which consists of a general review of the work of the year by the Corresponding Secretary, together with the report of the Business Manager of the Publishing House, the report of the Treasurer, a suggested budget for next year, the report of our leaders in Sabbath reform work, and closing comments by the Corresponding Secretary.

GENERAL REVIEW OF THE YEAR

At the meeting of the Board of Directors, July 9, 1922, Rev. Edwin Shaw tendered his resignation as Corresponding Secretary of the American Sabbath Tract Society to take effect on September 1, 1922. The resignation was accepted with expressions of deep regret.

With the resignation of the joint Corresponding Secretary it was deemed advisable by the Missionary Society and the American Sabbath Tract Society to return to their former custom of having separate Corresponding Secretaries. This was not because of friction between the two societies, or their officers or members, but wholly in the interests of greater efficiency in their work.

At the General Conference William D. Burdick, pastor of the Piscataway Church, at New Market, N. J., was nominated as
Corresponding Secretary of the American Sabbath Tract Society, and at the annual meeting of the Society, September 17, 1922, he was elected to the position. According to the plans agreed upon he continues as pastor at New Market.

DEFINITE APPROPRIATIONS
1. Six hundred dollars has been sent to Rev. Gerard Velthuysen, of Amsterdam, Holland, to aid in the publication of the Boodschapper—a reduction of $200.00 from the appropriation of the previous year. The paper continues to be a valuable aid in our work in Holland.

2. One hundred dollars has been sent to Rev. T. L. M. Spencer, of Georgetown, British Guiana, towards the support of the Gospel Herald. $300.00 less than the appropriation for last year. Because of this reduction the paper was first reduced to eight pages, and then it was issued quarterly instead of bi-monthly. The paper from the hands of missionaries and colporteurs introduces itself as "a Seventh Day Baptist magazine. An exponent of Bible truth."

A recent number of the paper says, "Since its publication it has gone throughout the colony and the world."

3. One hundred dollars has been sent to the Mill Yard Church in London, England, for Sabbath reform work, and has been used in the publishing of The Sabbath Observer. The paper is published quarterly in the interests of "the commandments of God, and the faith of Jesus."

4. The last year's budget carried an appropriation of $50.00 towards the traveling expenses of the Rev. George W. Hills on his missionary work in the Pacific Coast States. This visit is to be made in July. The appropriation of $50.00 last year was used in the trip in September, 1922. This was the tenth year in Elder Hills' visits, and he reports it as "the most fruitful and full of hope of any up to date."

FIELD WORK
Sabbath Evanglist

At the February, 1922, meeting of the Board of Directors Willard D. Burdick resigned as field worker of the American Sabbath Tract Society. Requests for literature are continuously coming in from various sources. Several city, college and seminary libraries, the Bible Tract Society, and other similar bodies, have come from persons who have been supplied with books and other literature explaining the difference between our beliefs and those of other Sabbath-keeping denominations.

While canvassing after a serious operation, Dr. Gardiner, the Editor of the Sabbath Recorder, went to Daytona, Fla., where he spent several weeks very acceptably to the Sabbath-keepers in that city, speaking to them on the Sabbath, and writing his editorials for the Sabbath Recorder.

DISTRIBUTION OF LITERATURE

During the year several of our pastors and young men preparing for the ministry, and church workers have been supplied gratis, with certain books and other literature in stock that will be of service in Sabbath study and promotion.

During the year 13,960 pieces, containing 165,112 pages of tracts, have been sent out by the Secretary, as chairman of the Committee on Distribution of Literature of the Society.

In several instances requests for literature have come from persons who have but recently learned of Seventh Day Baptists, and frequently very interesting and encouraging correspondence has resulted.

Several persons have asked for literature outlining our religious beliefs and church polity, and some have asked for literature explaining the difference between our beliefs and those of other Sabbath-keeping denominations.

Several city, college and seminary libraries have been supplied with books and other denominational literature during the year.

Upon the recommendation of the Committee on Distribution of Literature, the American Sabbath Tract Society has financed the printing of the following tracts during the year: The Forward Look, by Rev. G. E. Fifield; Seventh Day Baptists and Their Young People, by Dr. George W. Post, Jr.; and has published the booklet, The Abiding God and His Holy Day, by Rev. Alva J. C. Bond. The expense of the booklet is being largely met by its sales.

COMMITTEE ON REVISION OF DENOMINATIONAL LITERATURE

This committee held a meeting of six sessions in February at Alfred, N. Y., in which plans were discussed and recommendations
agreed upon looking toward encouraging the study of the English Bible in our colleges, and the building up of a constructive system of religious education for our children and young people.

In harmony with its recommendation the American Sabbath Tract Society has published in tract form the main part of a sermon prepared by Dr. A. E. Main for the Seventh Day Baptist congregation of Daytona Florida, entitled, *Why a Seventh Day Baptist;* a Sabbath Catechism for boys and girls of junior age, by Mrs. Willard D. Burdick; and an evangelistic tract by Willard D. Burdick, entitled, *The Light of the World.*

**THE SABBATH RECORDER**

During the early winter we were caused great anxiety by the serious illness of our beloved editor of the SABBATH RECORDER, Dr. T. L. Gardiner, but we rejoice that God has graciously spared him to us and to the work that he has been doing so helpfully.

The following testimony, from a gifted speaker and writer, voices the opinion of many concerning our denominational paper, "I regard it the best denominational magazine I have ever seen."

During the year Miss Ruth Marion Carpenter has become contributing editor of the Children's page of the SABBATH RECORDER, and this department of the paper is being built up to meet the needs of our children. Observers of the paper are bearing strengthened to the increased value of the paper, while the editorials continue to touch hearts and to inspire readers so helpfully.

Many are realizing that the discontinuing of the SABBATH VISITOR has been a distinct loss to us, and that it would have been better to have reduced the size of the paper, and then made it such that it would meet the needs of our Sabbath-school children. In compliance with this action, the Sabbath School Board and the American Sabbath Tract Society, that have jointly published and printed the paper for many years, discontinued its publication January 1, 1923. Many are realizing that the discontinuing of the SABBATH VISITOR has been a distinct loss to us, and that it would have been better to have reduced the size of the paper, and then made it such that it would meet the needs of our Sabbath-school children. In compliance with this action, the Sabbath School Board and the American Sabbath Tract Society, that have jointly published and printed the paper for many years, discontinued its publication January 1, 1923.

The recommendation of the Commission adopted by the General Conference, "that the Tract Board, the Sabbath School Board, and Young People's Board be asked to make a study of the feasibility of publishing a suitable periodical for our boys and girls of junior and intermediate age," has been considered to some extent, but no feasible plan has been agreed upon.

**DENOMINATIONAL CALENDARS**

Under the direction of a special committee a denominational calendar was issued in December, an edition of 2,000 copies being printed. The interest in the project however was not sufficiently great to secure the sale of all the calendars. Many of our people feel the need of such a calendar with its special feature of a denominational directory, and have expressed their pleasure and satisfaction in having the calendar printed. To make it a financial success and of greater use to the denominational work the calendar should be issued at an earlier date and should have the most cordial support of pastors and other church and denominational leaders.

**GENERAL CORRESPONDENCE**

The Secretary has corresponded with many persons in this and several foreign countries during the year. In several cases people who have but recently learned about Seventh Day Baptists, have written for information about our denominational beliefs and activities. Several have asked if there are Seventh Day Baptist churches near them. Some have asked the difference between our religious beliefs and church polity and those of other Sabbath-keeping denominations. An increasing interest in Seventh Day Baptist beliefs, church organization, and denominational activities has been shown by a number of colored Sabbath-keepers, and considerable literature has been sent to individuals and congregations of these people.

Correspondence during the year strengthens the belief of the Secretary that there are many Sabbath-keepers in this and other countries who have severed their connection with other denominations, or who have never united with a Sabbath-keeping denomination, who need the help that comes from forming a church and denominational life. Some of these people are realizing more and more this need and are inquiring of us about the views and church polity of Seventh Day Baptists. The Secretary is in the habit of answering such of these as can come to us in agreement with the beliefs and polity that we have so uniformly held through the centuries.

**OBSERVATIONS AND GENERAL COMMENTS BY THE CORRESPONDING SECRETARY**

The Constitution of the American Sabbath Tract Society says that, "Its object shall be to promote the observance of the Sabbath, and the interests of vital Godliness and sound morality, and to print and circulate the religious literature of the Seventh Day Baptist Denomination of Christians.

For upwards of three centuries intellectual strong, Spirit-filled men and women have believed that they and the world need the Seventh Day Baptist Church. World conditions and the interests of the Kingdom of Heavn are evidences that the responsibilities and privileges are many and great today.

Everywhere about us Godliness and lawlessness are rampant. In a recent editorial by Frederick Lynch in the *Christian World* is this significant statement following his question, "Is the Lord getting only the leavings of our enthusiasm as well as the leavings of our money?" "It is a very serious question at just this time when civilization is in such a bad state and the one question before the world is this: Is it for Christ or chaos?"

Dr. Arthur Keller, Secretary of the Central Bureau for Relief of the Evangelical Churches in Europe, and of the Swiss Protestant Federation, in a Statement to the American Churches and Christian People, says: "In fourteen European countries the churches are fighting for their existence. Of course the distress is not the same in all the different countries, but it can be safely said that they are all passing through the most critical hour since the Reformation. And again he says, "But there are many in the churches who do not speak merely of depression, but of annihilation, and the imminent downfall of European Protestantism. There is a wide-spread saying from the mouth of the French, 'France has won the war; from the political standpoint, Great Britain; from the economic, America; from the cultural, the Jews; and from the religious point of view, the Roman Catholic Church has won it. That would mean that as far as the Protestantism had lost the war. Catholics proclaim this openly. Suffice it to say that those who know are deeply concerned in their hearts for the immediate future of Protestantism in Europe despite many signs of new life and faith."

Your attention has been called to some of the special interests that have appealed to us during the year. The needs of our people gain greater weight than now. The calls from those outside our denomination for help and encouragement were never more numerous or insistent.

**SUGGESTED BUDGET FOR THE YEAR 1923-24**

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<tr>
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<tr>
<td>Sabbath Reform Work</td>
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<td>from the military standpoint of</td>
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<td>the American people</td>
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<tr>
<td>Rev. G. Veltheuysen</td>
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<tr>
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<td>$100</td>
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<td>Rev. L. M. Spencer</td>
<td>$100</td>
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<tr>
<td>Pacific Coast traveling expenses</td>
<td>50</td>
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<tr>
<td>Committee on Revision of Literature</td>
<td>200</td>
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<tr>
<td>and salaries, etc.</td>
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<td>Vacation Religious Day Schools</td>
<td>800</td>
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I have always found myself in agreement with those who believe that the distinct mission of Seventh Day Baptists as a separate Christian, Protestant, evangelical denomination is to extend to all people everywhere a knowledge of the true Sabbath, and to bring men into the blessed experience of Sabbath-keeping.

Therefore, I shared with others at the Shiloh Conference in 1921 the earnest desire that the denomination undertake more aggressive work in Sabbath reform. However, when action was taken urging the Tract Society to employ some one for this work, I did not think of myself in that relation. As the matter developed through the year I was called upon to give it consideration, and, because of the number and the character of the people who urged me to undertake the work, I was led to believe that in this instance the voice of the people was the voice of God.

Sabbath Recorder, $7,000 00
Magazine for Young People, $275 00
Helping Hand, $275 00
Junior Grades Lessons, 450 00
Intermediate Grades Lessons, 750 00
Tracts and General Printing, 9,050 00

I have always believed that the distinct mission of Seventh Day Baptists need to be revitalized; and many others among us share this feeling. So far as our work with those outside the denomination is concerned, is one of establishing, and maintaining contacts. The existence of a Sabbath-keeping denomination at once sane and evangelistic, with both a history and a hope, should be more widely known for the sake of the Sabbathless multitudes. Near and far the message needs to be carried and the fact put across, that a recognition and proper use of God's holy day is necessary to a satisfying Christian life, and to a life of complete fellowship with Christ, the Lord of the Sabbath and the inspirer of the souls of men.

I have no price of a hundred thousand dollars or of any lesser amount to offer, but I trust that every Seventh Day Baptist who is interested in the welfare of the kingdom of God in the earth will give serious consideration to this subject, and will help us to discover the best methods of spreading abroad Sabbath truth.

Conclusions

I. There are many Sabbath-keepers and persons convinced of Sabbath truth who have never heard of Seventh Day Baptists. Many of them would welcome an acquaintance with us, and some of them would unite with us if they could find us, and know us and our views. Such an ingathering would greatly strengthen their desire to be Sabbath-keepers, that some of them have no holy day of rest. This is a challenging task. I have given some time to the study of the Sabbath issue, more especially with the view of discovering as far as possible what made convincing Sabbath truth to these people.

II. There seems to be a spreading among us a deepening conviction that we ought to be more zealous messengers of Sabbath truth to those who have no holy day of rest. This is a challenging task. I have given some one of the Sabbath's issue, more especially with the view of discovering as far as possible what made convincing Sabbath truth to these people.

In conclusion, I would suggest that the voice of the people is the voice of God, and that in this instance the voice of the people is the voice of God.
bath-keepers, groups of Sabbath-keepers, groups of churches, and small denominations—who need to get together in a closer affiliation. Some of these people are ready to unite with us, for they are in reality Seventh Day Baptists, but many are not ready for the union of Sabbath-keepers in a single organization, such as we can enter, but as the oldest Sabbath-keeping organization in existence we should encourage a federation of Sabbath-keepers, and show them sympathy and give them encouragement in instruction and every possible assistance.

4. In the closing months of the five-year period of our New Forward Movement we realize that much good has been realized in its operation, both spiritually and in building up our local churches and denominational lines of work.

We believe that a denominational budget is absolutely needed in order that we may plan for and build up the various lines of our denominational work, but, in a hasty sweep, that denominational work and the spiritual help gained in raising and giving their part for the success of the New Forward Movement.

With our history of over three hundred years of organized church existence, standing today for the same glorious truths that our ancestors stood for, and holding to the same church polity, we ought, we must, go forward to help the world to God and the institutions of God.

Yes, we need much more money to carry on the work already begun, and to take up other work that appeals to our hearts and minds to do, but much more do we need a larger open-mindedness and a greater Christian zeal to press on and take up the larger work that God would have us do.

The foregoing Annual Statement was approved by the Board of Directors at a regular meeting held at Plainfield, N. J., July 8, 1923.

WILLARD D. BURDICK,
Corresponding Secretary.
Countersigned, ARTHUR L. TITSWORTH,
Recording Secretary.

THE YEAR BOOK

At the date of this writing, Wednesday evening, October 3, not only has the proof for all of the minutes of the General Conference and of the report of the Education Society, including the minutes of its annual corporate meeting, as well as the School Board, been corrected, and returned; but the revised proof of seventeen (17) galleys of the minutes of the General Conference, has been corrected and returned by special delivery to the Publishing House. The Business Manager, Mr. Burch, and the Chairman of the Supervisory Committee, Doctor Clawson, show a fine spirit of determination to complete the Year Book at the earliest possible date.

The report of the Vocational Committee was received some days ago; but the minutes of the corporate meetings of the Tract and Missionary societies are still both missing.

CORLISS F. RANDOLPH,
Chairman of Committee on Engrossing the Minutes of the General Conference.

Nettawk, N. J.

REST AND WORK

Where is rest? In what isles of the summer-clad seas?
In what garden of calm? Neath what sleep-draping trees.
By what still-growing waters, what lily-fringed streams?
In what meadows of silence what valley of dreams?
Neath what thunderless skies? Ly what hillsides of sleep?
On what moon-lighted mountain or star-lighted deep?
Yes, where on the earth's or the ocean's wide breast?
Is the home of release and the harbor of rest?

Why, here in the corn field—and take up your hoe!
Fling here in this mill—make the paddle wheel go
Right here with your engine—up steam and away!
Right here with your sewing machine every day.
Where there's work there is rest, and it's nowhere else.
Though you travel all lands, and you sail every tide.
Where is rest? Go to work, and your spirit renew.
For no man can rest who has nothing to do.

—Sam Walter Foss.

THE NEW FORWARD MOVEMENT

AND SABBATH STUDY AND PROMOTION

AHVYA J. C. BOND, Director
201 West Sixth Street, Plainfield, N. J.

STEWARDSHIP MONTH

It is hoped that during the present month pastors are making the subject of Christian Stewardship a matter for thoughtful and prayerful consideration in the churches.

Certain churches made the annual canvass at the beginning of the year. It can do no harm certainly, and may do much good, to consider again at this time the question of giving. Other churches will follow their custom of several years and will make the annual canvass at the beginning of the calendar year. Such churches will doubtless find it profitable to fall in line with the denominational program far enough to think and speak and pray about this important subject during the present month. Surely those churches that make the canvass at the designated date in November still be getting ready for that important date throughout the weeks of October.

An outline program is presented on the back cover page of the Sabbath Recorder.

A BIBLE READING ON STEWARDSHIP

Last week there appeared in this department, of the SABBATH RECORDER, a timely paper by Mrs. J. C. McClary of Stanford, Ky. Pastorless churches can do no better thing than to read this paper at the regular Sabbath morning service of the church, November 3, as the message on stewardship called for on that date. Pastors of churches could make good use of this splendid message in the regular prayer meeting service.

THE DISTRIBUTION OF DENOMINATIONAL LITERATURE

R. D. ROBERT B. ST. CLAIR
(Witten at the Northwestern Association, Battle Creek, Mich.)

A denomination nowadays would have extraordinarily hard sledding without some form of special literature, as on every hand comes the inquiry of the faithful adherent of any church—"What do your people believe?" We have thousands of such requests as a paper which has just reached the speaker from the conference secretary of another denomination. As this inquiry is illustrative of both the general demand and need, I will quote it in part:

"Please let me hear from you as quickly as possible. Many are inquiring whether they want to know the doctrines of the Seventh Day Baptists, what they stand for. Could you send me a full list of the teachings and beliefs of the organization by return mail? You see, I was a Baptist for all of my past life, and can appreciate all that is taught in the denomination, but Adventists are a little funny on some lines of doctrines, therefore they are asking for a full understanding of the doctrines and discipline as taught by the Seventh Day Baptists."

This comes from a field in which (to quote the writer) "whole churches are turning down the White-ite theory." These people are much impressed with the splendid history of our church, but, as a hasty exit from the frying pan, they desire to make a better landing than that of the fire itself.

I have quoted from this letter because it fully illustrates the situation confronting us and fulfills the prophetic utterance of the late Abram Herbert Lewis. And this utterance is not the first of Dr. Lewis' demonstrated by time to have been in the very spirit of true prophecy.

To meet the general needs of the demand for literature, our American Sabbath Tract Society has printed and placed in circulation, hundreds of thousands of pages of good tracts. Recently a committee on the revision of the literature has been appointed with the hope that our good literature should be made even better. As time goes on, we earnestly pray that our tracts may be beyond all comparison, the best to be issued by any denomination. We have the best of God's precious truths, and we therefore wish to place these truths before a needy people in the best form and manner possible.

I have been asked to say something as to the kinds needed. Well, we must remember that it takes all kinds of people to make a world and for an earth containing many men of many minds, we need many kinds of literature, because what looks up
in the mind of one person as important is entirely unimportant to another and vice versa. In the great sanitarium of this city, the shore, caring deeply diagnosing each case, prescribes an appropriate diet for each patient. I suppose he would prescribe a different diet for Chaplain Kelly and myself—prescribing many things we did like and prescribing many we did not. The same is true of spiritual food, insofar, at least, as the demand exists and quite possibly the need of different literature for different people. Fortunately our denomination is broad and liberal as the Bible itself, can supply any legitimate demand.

We need Sabbath tracts. And we have them! One recently published is most excellent. I have circulated it in certain circles with splendid results. But to some people, not so far advanced in Bible truth as the one who wrote it, it has the very over bearing effect, so far as possible, place it where it will do the most good. Certain Sabbath tracts written from the traditional viewpoint are well adapted to the millions of Methodists, Presbyterians, Episcopalians, and others who still have the traditional view of the Ten Commandments, but apply the mandment to the Ten. General Conference has also declared the use of Sabbath tracts against the third of the Ten Commandments. The General Conference has also declared and prescribed many we did not. The publishers issue attractive prospectuses of the same to which could be added our insert as previously indicated.

The above mention of our literature should be encouraged where the sale of same is more difficult to effect. Not only each church, but each and every Sabbath school, Christian Endeavor society and lone Sabbath-keeper should actively engage in the work of tract distribution. This can be done in many ways. Many churches have tracts provided by the American Sabbath Tract Society and these are in use. We can also enclose tracts in certain of our let­ters, or we can mail them out to friends or others in packets. We should sow by the side of all waters. Oh the good we all may do while the days are going by! How many of us have left one or more tracts in the post office? In the occasion to call the main office of Battle Creek since my arrival, and was pleased to see that some one had left a tract on one of the writing desks. I would have been even more pleased if it had proven to be a Seventh Day Baptist tract. Not so long ago I was told by a young lady on a Detroit street car. A young lady passed from seat to seat handing out Sabbath tracts. The people eagerly read the same. The railroad stations, hospitals, prisons and other places should receive our good literature.

In securing a distribution of literature among our own people, the agencies of the church, the Sabbath school and the Young People's Society of Christian Endeavor should be used.

To secure the distribution outside of the denomination, I would suggest that one method might be to send to every Sabbath-keeping minister and worker in the world, a brief statement of our position and history, along with certain of our tracts, possibly some of the new ones indicated. There are many Sabbath-keepers who are unac­quainted with us; in fact many have been, it appears, deliberately kept in ignorance of our existance. A goodly proportion of these people are almost entirely dissatisfied with their present surroundings and are likely to drift aimlessly about; and possibly be lost to Christ and his Sabbath. It is “up to

Lyman Hurlbut's Story of the Bible, with additional chapters on the Sabbath, Baptism, and Baptists, will be published in the near future. It is profusely illustrated and sells well. The publishers issue attractive prospectuses of the same to which could be added our insert as previously indicated.

In this way much of the tracts we have on hand at Plainfield, N. J., could be removed from the shelves and placed in the hands of those whom we trust would appreciate their reception.

In closing, let me urge upon one and all that we endeavor to carry about with us at least a few of our excellent tracts and place them where opportunity presents itself, together with a silent prayer that God will abundantly bless the effort put forth in his Name.

**SEVENTH-DAY BAPTIST GENERAL CONFERENCE Receipts for September, 1923**

<table>
<thead>
<tr>
<th>Movement</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tract Society</td>
<td>$1,011.83</td>
</tr>
<tr>
<td>Missionary Society</td>
<td>$1,015.83</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$2,027.66</strong></td>
</tr>
</tbody>
</table>

Respectfully submitted,

WILLIAM C. WHITFORD,
Treasurer.

Alfred, N. Y.,
September 30, 1923.

Canada, troubled by a shortage of labor, is making plans to promote the integration of a million youths from Great Britain, who are now suffering from unemployment. Montreal will be the distributing center. An effort will be made to put the young immigrants on Canadian farms.—*Youth's Companion.*
The purpose of science is to develop, without preconception of any kind, a knowledge of the facts, the laws, and the processes of nature. The even more important task of religion, on the other hand, is to develop the consciences, the ideals, and the aspirations of mankind.

**AMERICAN SABBATH TRACT SOCIETY OF NEW YORK**

**ANNUAL MEETING**

The eightieth annual meeting of the American Sabbath Tract Society of New York was held on Sunday, September 15, 1923, at 2 o'clock p.m., in the Seventh Day Baptist church, Plainfield, N. J., President Corliss F. Randolph in the chair.


Visitors: Auley C. Davis, of Shiloh, N. J.

Prayer was offered by Rev. Theodore L. Gardiner, D. D.

The annual report of the Board of Trustees prepared by the Corresponding Secretary, the Treasurer and the Business Manager of the publishing house was presented and adopted as follows:

The special annual report of the Treasurer to the Corporation as required by Section 3 of Article IV of the Constitution was presented and adopted as follows:

*The purpose of science is to develop, without preconception of any kind, a knowledge of the facts, the laws, and the processes of nature. The even more important task of religion, on the other hand, is to develop the consciences, the ideals, and the aspirations of mankind.*

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The special annual report of the Treasurer to the Corporation as required by Section 3 of Article IV of the Constitution was presented and adopted as follows:

Plainsfield, N. J., September 1, 1923.

To The American Sabbath Tract Society, (N. Y.)

Gentlemen:

In accordance with the requirements of Section 3, Article 4, of the Constitution and By-Laws, I herewith submit the following report of the financial condition of the Society as of June 30, 1923.

The whole amount and present property owned by the American Sabbath Tract Society on June 30, 1923, is as follows:

*See forthcoming Year Book for this report.*

**THE SABBATH RECORDER**

President—Corliss F. Randolph, 76 South Seventh Street, Newark, N. J.

Vice-Presidents—William C. Hubbard, Plainfield, N. J.; Clarence W. Spicer, Plainfield, N. J.; Alexander W. Vars, Plainfield, N. J.

Corresponding Secretary—Willard D. Burdick, Dunellen, N. J.

Recording Secretary—Arthur L. Titsworth, 231 East Sixth Street, Plainfield, N. J.

Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.

Treasurer—Frank J. Hubbard, Plainfield, N. J.


Respectfully submitted,


By vote, Orsa S. Rogers, William C. Hubbard, Asa F. Randolph, Irving A. Hunting, were elected the Committee on Nominations for the year 1924.

Minutes read and approved.

Adjourned.

Corliss F. Randolph, President.

Arthur L. Titsworth, Recording Secretary.
THE SABBATH RECORDER

AMERICAN SABBATH TRACT SOCIETY OF NEW JERSEY

ANNUAL MEETING

The second annual meeting of the American Sabbath Tract Society of New Jersey was held on Sunday, September 16, 1923, at 2:30 p.m. in the Seventh Baptist church, Plainfield, N. J., President Corliss F. Randolph in the chair.


The annual report of the Board of Trustees prepared by the Corresponding Secretary, the Treasurer and the Business Manager of the publishing house was presented and adopted.*

The special annual report of the Treasurer to the Corporation as required by Section 3 of Article IV of the Constitution was presented and adopted as follows:

*See forthcoming Year Book for this report.

To the American Sabbath Tract Society (N. J.),

Plainfield, N. J., September 1, 1923.

GENTLEMEN:

In accordance with the requirements of Section 3, Article 4, of the Constitution and By-Laws, I herewith submit the following report of the financial condition of the Society as of June 30, 1923.

The whole amount of real and personal property owned by the American Sabbath Tract Society (N. J.) is as follows:

Balance, cash on hand, General Fund $331.37
Maintenance Fund $46.69

$378.06

Depository Bank

Debitors

$18,500.00

$2,959.35

$21,459.35

Less notes outstanding

Less notes outstanding General Fund $4,900.00

$16,559.35

$16,559.35

$46,264.38

These responsible for the Publishing House at Plainfield submit the following statement:

ASSETS

Current:

Cash $3,205.12
Banking, Rev. L. Titsworth, $99.29
Accounts receivable, less reserve 5,007.08
Leasing, Rev. L. Titsworth, 1,971.51

$12,283.01

Deferred:

Unexpired insurance

143.05

* See forthcoming Year Book for this report.

In Berkeley we had a glimpse of the University of California and met a former Topika friend and real estate, who reported $97,000 sales from his Berkeley office for two days.

In San Francisco, the day's work can be seen in the hillside above this is located Thacherie Schol for boys and boys. The mountaineers were going to the nearby of Ojai and in the hills above this is located the coastal line. And in the hills at these places we found the Coast line peoples, the hotel rates on the other is of cement paved roads, and auto travel is impo

Recent trips into the moutains gave us the most little town of Ojai and the hills above this location is located. Thacherie Schol for boys, surrounded by cottages and supported mainly by millionaries.

Two other days' trip into the moutains gave us an exult little town of Ojai and in the hills above this is located Thachers Cliff for boys, surrounded by cottages and supported mainly by millionaries.

The next day after arriving we all started by auto for a week's trip to San Francisco. July Fourth in Santa Barbara, with its celebration, and ocean bathing, thence northward by the Coast route.

The cold ocean breeze made all our wraps insufficient for comfort. We passed through Atascadero, the place founded by E. G. Lawers, who is now developing a thirty-five million project between Long Beach and San Pedro, also through Palo Alto where the great Stanford University is located. A day in the big city gave us a view of the Golden Gate. Suto Park, the Exposition grounds and buildings with their wonderful works of art. The cheapest hotel rates that we have found anywhere were in San Francisco, one dollar for good room for two in a good hotel in the heart of the city.
Not only in material things but spiritual and moral as well we find here an interesting field. If sin did abound may not grace as well? Not much more about? I heard Dr. Earl of St. Paul's in several sermons in Dr. Brougher's Auditorium Baptist Temple church. These were very excellent and satisfying. The First M. E. have a new million dollar church, paid for and crowed last Sunday morning. "Bob Shaw," from Texas, is a preacher of righteousness in civic and political affairs, as well as as evangelical religion. He had a full house last Sunday night to hear his sermon: "Will Organize and Kill Suicide." A splendid message under the three heads: 1. If they renounce Christ, God, the Bible and religion, they are doomed. 2. If they go back on the flag, their government, it means their ruin. 3. If they seek only their own selfish ends, and do not work for the elevation of all workers and all men it will mean suicide. Billy Sunday and Bryan are to preach and lecture for Shuler the next two weeks. One night I heard a wonderful service by Mrs. Aimee Semple-McPherson in her Angel Temple. A week night, 4,000 present, a sermon, 50 to 100 people forward seeking religion, 30 to 40 forward for healing, some of them healed on the spot, and the audience dismissed at 9:30, this is certainly a great evening's work. She built this temple and has been holding continuous services for the last eight months. The Seventh Day Adventists are holding a tens days' camp meeting on South Vermont street, having 400 family tents on the ground. Sunday afternoon Judge Rutherford, present head of the Russel movement, projected in the Coliseum at Exposition Park on the great Battle of Armageddon and the end of the world. Thirty-five thousand were reported present. I guess there is hardly a faith or unbeliever in the world that is not represented in this cosmopolitan city, but many of the Lord's faithful are fighting valiantly for the faith once delivered to the saints. Even in the Los Angeles Times on the 21st was lately given the most powerful defense of the Ten Commandments which will do the hearts of Seventh Day Baptists good, and which I enclose in the hope that the Recorder will publish. Our own pastor, Brother G. W. Hills, at the little church around the corner is earnestly doing his part for a sanctified church, a Christ-honoring, Bible-believing religion.

The sun is setting, the mountains range flank our right and left, all this hot afternoon we have been crossing the Mojave desert and are nearing the Needles, the hottest place in the country, and this reminds us afresh what a delightful temperature we have enjoyed in the city the past two months, even better than the winters. And we again take off our hats and bid grateful adieu to you our summer friends and entertainers.

G. M. COTTRELL.

August 29, 1923.

P. S.—Thursday I asked the ice cream cone boy at Needles how hot it was there yesterday, and he said, "Not very hot, only 95 degrees!" The porter said we would find it cold in Kansas. I couldn't believe it. We shall see. I reversed in our berth last night and slept with my head at the open window. But before morning we were glad to get under the sheet and even spread the blanket over us. G. M. C.

P. S. 2.—Forget to tell of the special entertainment put on while we were there, that rattled our door and shook our bed about midnight. Some were even shaken out of bed. Little damage done. We turned over and went to sleep.

THE CHILD GARDEN

The mind of a child is a garden place, Where the sweetest of flowers grow; Where sometimes they live, in perfect grace, As a rose lives under the snow.

Oh, where they bloom, these blossoms rare
More wonderfully every day;
As a rose lives under the snow.

For a garden, to grow with a healthy zest,
Must know patience and faith supreme.
Oh, and that garden's help will do its best
To sparkle and glow and gleam!

Violets and bluebells and mignonette,
Thoughts that are fine as lace;
Pansies for dreams that one can't forget,
When glimpsed on a small child's face.

Lilacs and tulips and maiden-hair,
And daisies too—G. M. C.

Oh, we who are grown-ups must take care
That the garden is helped to grow!
—Margaret Sangster, in Christian Herald.

WOMAN'S WORK

MRS. GEORGE E. CROSLEY, MILFORD, WIS., Contributing Editor

UNBELIEF

There is no unbelief:
—whoever plants a seed beneath the sod;
whoever waits to see it push away the clod,
he trusts in God.

Whoever says, when clouds are in the sky,
"Be patient, heart; light breaketh by and by,"
they trust in God.

Whoever sees, near winter's fields of snow,
The silent harvest of the future grow,
God's power must know.

Whoever lies down on his couch to sleep,
Content to lock each sense in slumber deep,
Knows God will keep.

There is no unbelief:
And day by day, and night unconsciously,
The heart lives by that faith the lips deny—
God knows why.

—Edward Bulwer Lytton.

BABSON ON BILLBOARDS

Roger W. Babson, a leading national authority on financial and economic conditions, for the past statistical reports 20,000 leading business firms of Wisconsin subscribe, in a recent bulletin devoted a page to the following statement on the billboards situation:

"For some years the women of the country have been opposed to billboard advertising. Their opposition has been on aesthetic grounds. They felt that the promiscuous use of the billboards was a blight on the landscape and that the very presence of the advertisers in placing their largest and most flaunting exhibits in the sightliest and most attractive locations was their chief point of offense.

The attempt has been made to eliminate what the women called the "billboard nuisance" through legislative means. In legislation after legislature bills have been introduced, aimed at the limitation or the elimination of billboard advertising. No appreciable progress has been made on these lines and the state of all the agitation the billboards have not only multiplied, but the profits have mounted, the elaborateness and compelling power of the boards have increased and today there is scarcely a point of scenic interest but sings the praises of some ham or codfish or timepiece. We are never likely to forget that, in order to be happy and prosperous, we should buy the things about which the billboards talk. "One might size up the situation by saying that the boards are never able to forget that, in order to be happy and prosperous, we should buy the things about which the billboards talk. "One might size up the situation by saying that the women have been licked.

But the women are not licked. Women are never licked. Women have been on one line of attack. That merely means that they shift to another. They are like the woman in the Bible who approached the un­just judge. At first he refused her and afterwards he decided to avenge her of her enemy, 'lest by her continual coming she weary me.' The unjust judge may have been unjust, but he knew what he was up against!

"So, now, the women have switched the line of attack. Their object is the same—the elimination of billboards. Their method is different. No more legislative lobbies. No more ill-fated bills, to be killed in committees or vetoed by governors. These things have been abandoned. In place of them the women now are concentrating their attack on public opinion. Near Glens Falls, New York, is a wonderful bit of natural scenery. Tourists from all over the country seek this region to feast their eyes on the lovely stretches of scenery. The billboard man has beaten them to it and they find the usual exhortations staring at them from every vantage point. So the women's club, the D. A. R. and other women's organizations have begun their attack via public sentiment!

"How does it work? Simply. Very simply. Commodities that are advertised on local billboards are passed by when the women are making their purchases. Merchants who sell goods that are not talked about by boards! The women have switched the line of attack to other fields, they are not concerned with the elimination of the billboards themselves. They are concentrating their attack on the elimination of the billboards. Their object is the same—the elimination of billboards. Their method is different. No more legislative lobbies. No more ill-fated bills, to be killed in committees or vetoed by governors. These things have been abandoned. In place of them the women now are concentrating their attack on public opinion. Near Glens Falls, New York, is a wonderful bit of natural scenery. Tourists from all over the country seek this region to feast their eyes on the lovely stretches of scenery. The billboard man has beaten them to it and they find the usual exhortations staring at them from every vantage point. So the women's club, the D. A. R. and other women's organizations have begun their attack via public sentiment!"
writing threatening letters to the women, warning them that they will sue them for injury to the billboard business and are also attempting to enlist local merchants to help out the pro billboard campaign.

"The fact that there are millions invested in the business that several great companies, with large investments and with the most promising profits are engaged in the business does not make any difference. The women are still in the campaign and the methods described have made the first real dent in the billboard business.

"People who are in billboard companies should make up their minds that at last the women have turned out a winning card, and adjust themselves accordingly. To talk of illegal boycotts and interference with trade will not avail. No high court will decide the matter. The response has been gratifying.

The committee chose James L. Skaggs to serve as secretary-treasurer.

In the interests of this new work the committee arranged with Cyril A. Crichlow to serve as evangelist and field secretary for one year. About enough has been subscribed to provide for the salary where he was working. Those present at the Eastern Association will recall his making a short talk. He is a loyal and enthusiastic supporter of the work at Asbury Park.

When Mr. Crichlow went to Asbury Park they started a Sabbath school, holding it in their home. Both of them are doing personal work in the city, and are corresponding with a good many people. They have sent out literature to several hundred persons. Some time ago Mr. Crichlow asked me not to have any of the old Sabbath Recorder at the Publishing House destroyed, for he wished to use them among his people. We carried about 500 copies to him last Wednesday.

But it is quite impossible for Mr. Crichlow to hold evangelistic and Sabbath meetings in his home with the expectation that people will respond in any considerable numbers. He must have a place for meetings where the people will not excuse themselves from attending because the services are held in a private house.

There are probably 2,000 or 3,000 colored people in Asbury Park. There is a hall to provide business street housing in the colored section of the city that can be rented till next May for $17.50 per month. This hall can be made to seat about two hundred persons by moving the partition back a few feet. For comfort during the colder weather this partition should be extended to the ceiling. The Sabbath-keepers there have sent in to the committee names amounting to $20.00, and now they plan to provide for the heating and lighting of the building from their tithes. The committee desires to secure the hall for the six months beginning November 1, for which we need at least $150.00 for rent and material for extending the partition. Then, too, we must either rent or purchase a piano for the meetings. Both Mr. and Mrs. Crichlow pay the piano. And the committee should have sufficient funds during the year for postage for the correspondence of the department, and for such printing as is needed to carry on the work. And it would be very helpful to the cause if we could send Mr. Crichlow to visit groups of Sabbath-keeping colored people with whom we are corresponding in near-by cities.

We also called Elder Williams from his carpenter work for a few minutes to talk with us as we passed the building where he was working. Those present at the Eastern Association will recall his making a short talk. He is a loyal and enthusiastic supporter of the work at Asbury Park.

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The more the committee becomes acquainted with the possibilities of this work the more interested we get in it. We are seeking to move carefully and wisely—

but we feel that we must move forward. Brother and Sister Crichlow are going to reach many for good in their correspondence, and we must provide a place in which they can hold, evangelistic and Sabbath meetings.

Doubtless there are other persons who, knowing more about the work will be glad to give a dollar a week, while in other cases groups of persons can join in paying the share, while Sabbath schools and Christian Endeavor societies can help financially in carrying on the work.

Members of the committee will be glad at any time to give information or answer questions about the work.

Funds for the work should be sent to Rev. James L. Skaggs, 511 Central Avenue, Plainfield, N. J.

WILLARD D. BURDICK,
Chairman.

425 Center Street,
Danellen, N. J.

THE TEST OF A MAN

The test of a man is the fight he makes,
The grit that he can win or lose.
The way he stands on his feet and takes Fate's numerous bumps and blows.
A coward can smile at fear's threat,
But it takes a man to stand up and cheer
When some other fellow fails.

It isn't the victory, after all,
But the fight that a brother makes;
The man who, driven against the wall,
Still stands up erect and takes
The blows of fate with his hands,
And bruised and pale,
Bleeding and bruised and pale,
Is the man who'll win in the by and by.
For he isn't afraid to fail.

It's the bumps you get, and the jolts you get,
And the shocks that your courage stands;
The hours of sorrow and vain regret,
The price that escapes your hands,
That test your mettle and prove your worth;
It isn't the blows you deal,
But the blows you take on the good old earth,
That show if your stuff is real.

—Selected.

"To add yesterday's load to what you already carry makes a heavy burden. Put tomorrow's load on top of that and you can not support it."
now rapidly increasing, reach the point of
compelling complete efficiency and activity.
We have reduced the smuggling of diamonds
to an almost negligible minimum because the
customs service for many years has been
organized, trained and adequately manned
for the job. And if we can prevent the illicit
bringing in of goods that the criminal may
conceal in the sole of his shoe, is it not
absurd to throw up our hands in despair and
say that we can not prevent the illicit im-
portation of such bulky contraband as casks
and barrels?

If the hastily improvised war patrol fleet
of the Navy could keep the enemy’s hidden
submarines from our coasts in wartime, are
we now to be defeated by the appearance of
a few miserable tramp ships and tugboats
looming on the horizon with their cargoes of
rum barrels? Every lighthouse keeper on
the three coasts of America, every coast-
guard patrolman, every captain of a light-
ship is available as a watcher. Our entire
fleet of revenue cutters, lighthouse tenders
and scores of other government craft can
patrol for the criminal employes of the liquor
agents if necessary. The number of Federal
enforcement officers may be multiplied a
hundred times if necessary, and
then the power of this Government
to enforce its laws will hardly have been
tapped. So far we have not really scratched
the surface of that mine of power.
what yet prohibition is a 75 per cent success,
partly because of the police efforts to en-
force, but chiefly because the majority of
the people of the United States do not want
liquor in the country.” — Enemies of
Prohibition,” by Charlles A. Selden, in the
Ladies’ Home Journal.

FACT VERSUS FICTION

The attempted nullification of the Eigh-
ten Amendment through misrepresenta-
tion has been exposed by Charles Scanlon,
general secretary of the Board of Temper-
ance and Welfare of the Presbyterian
Church. His exposition of the situation
was originally printed in the Christian Science
Monitor in this graphic form:

Fiction—Prohibition was hastily enacted.
Fact—Prohibition was intensively and extensively
studied and discussed. No question ever
decided by the American people was better understood.

THE SABBATH RECORDER
of the Young People's activities at Conference.

Voted that the Corresponding Secretary send letters of thanks and appreciation to all those who had a part on the Young People's program at Conference, and to all who helped in preparing exhibits, or who aided in any other way.

The Treasurer presented a report which was approved. The following bills were allowed:

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<th>Item</th>
<th>Amount</th>
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<tbody>
<tr>
<td>Goal cards and yearly reports</td>
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<tr>
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<td>Banner (cost of)</td>
<td>2.75</td>
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<td>Marjorie Willis, expenses to Conference</td>
<td>15.00</td>
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<tr>
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<td><strong>$22.82</strong></td>
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The Corresponding Secretary's report was read and approved. It follows:

**REPORT OF CORRESPONDING SECRETARY FROM CONFERENCE TO SEPT. 10**

Number of letters written—20. Goal cards and annual reports have been sent to each society. Correspondence has been received from Miss Hazel Langworthy, Miss Elizabeth Kenyon, Miss Lucie F. Randolph, Miss Vida T. Randolph, O. T. Babcock, Mrs. A. E. Whitford, Miss Frances Ferrill Babcock, Mrs. Ruby Babcock, United Society of Christian Endeavor.

Mrs. Ruby Babcock presented the Sabbath Recorder Reading Contest for consideration. The details are being worked out, so that it will be ready for presentation at an early date.

A discussion followed on the Life Work Recruit program for the coming year.

Voted that the Corresponding Secretary be instructed to procure stationery.

Voted that the President appoint the chairman of each of the following committees, the President and the Chairman to select the other members: Conference Program Committee, Nominating Committee, Christian Endeavor Week Committee.

The Tenth Legion Superintendent presented a written report.

The Board was very much pleased to have with them Mr. and Mrs. Lester Osborn, recently of Riverside, Cal. Mr. Osborn brought the greetings from the Riverside society, and spoke of the work among our young people.

Reading and correction of the minutes. Adjournment.

Respectfully submitted,

MARJORIE WILLIS
Recording Secretary

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**SABBATH RECORDER READING CONTEST**

**DEAR ENDEAVORERS:**

In order to stimulate a more lively denominational spirit among all young people, and intensify the spirit of fellowship among all our people, and at the same time increase the circulation and use of the Sabbath Recorder, the Young People's Board, as one of its major activities this year, is launching a record and subscription campaign in the nature of a contest, to be carried on by the local Senior and Intermediate Christian Endeavor societies. Every society in the denomination is urged to get into this, both for its own good and the good of the cause in general. Following is the plan:

1. The contest will open at once upon the receipt of this bulletin and close with the Conference year June 30, 1924.

2. A visitors panel, to be selected from the local society to whom the contest is to be appointed in each local society who shall take and keep the records at each Endeavor prayer meeting, receive and forward all subscriptions, and make reports of the contest to the Young People's Board January 1, April 1, and July 1, 1924.

3. The contest will be based on points, the society making the highest percentage in points based on active membership to receive a banner at Conference, and the two individuals in the denomination making the highest record in points each to receive a choice of C. E. emblems not to exceed $6.00 in value, and the next three highest to receive plain gold C. E. pins. The Tract Society has also been asked to offer a free Recorder subscription to societies based on points made, the subscription to be placed as the society winning them directs.

4. Only C. E. members will contest and points awarded as follows: (a) One point for each department of any issue of the Recorder read by the C. E. member reporting, (b) An additional point for each report of a board meeting read by the member reporting, (c) For departments or reports of board meetings read by others than C. E. members, one point each to be credited to the member reporting, (d) For each renewal of Recorder subscription ten points, (e) For each new Recorder subscription fifty points, (f) Be made by each contestant in person at the weekly C. E. prayer meeting, or if absent, to the superintendent in writing.

Awards to societies will be made on the average of active membership June 30, 1923 and June 30, 1924. It will be seen that in our plan the small society will have as good a chance of winning as the large, wherever located, the individuals will have equal opportunity to win highest honors.

Will corresponding secretaries present this matter at once to their societies, and as soon as the contest is launched in the local society report the fact on a postal to the undersigned. Mrs. Babcock or Mr. Holston will answer any inquiries concerning this contest.

FRANCES FERRILL BABCOCK

156 Goodale Avenue
Battle Creek, Mich.

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**THE SABBATH RECORDER**

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**HOW A FAMOUS POEM WAS WRITTEN**

Admirers of Sam Walter Foss' poem, "The House by the Side of the Road," are many. They love the story of the old house that was built, and the beauty it is known to few. He was an enthusiastic traveler, and on one of his trips through England he came, at the top of a long hill, to a little unpainted house almost in the road, so near it was. Near one side was a queerly constructed sign post pointing to a well-worn path and sign, "Come in and have a cool drink." Following the path, he found in the side of the bank, some distance from the house, a spring of ice-cold water into which had been sunk and above which hung an old-fashioned gourd dipper; and on a bench near by—a wonder—was a basket of fragrant apples with another sign, "Help yourself."

Seventing a story, he went back to the house, where he found a childless old couple in straitened circumstances, with the rocky farm as their only source of livelihood. But it was rich in the delicious spring water and an abundance of fruit; so the sign was placed guiding to the water and from the time of ripening of the first purple plum to the harvesting of the last apple a basket of whatever fruit might be in season was placed near, so that every one passing might rest upon the long hill and refresh himself.

The old gentleman explained that they were too poor to give money, so took this way to add their mite to the world's well-doing.

The beautiful thought and its real helpfulness so impressed Foss that he immortalized with his pen the spirit of the ideal home:

*Let me live in my house by the side of the road, Where the race of men go by; They are good, they are bad, they are weak, they are strong.*

*Wise, foolish; so am I.*

*Then why should I sit in a corner's seat Or hurl the cynic's ban? Let me live in my house by the side of the road And be a friend to man.*

---**Gospel Banner**

It's a good plan not to tarry by the wayside very long, to listen to either those who condemn you or those who commend you. We are here just for a short time, so let us make the most of our stay.—*Napoleon Hill's Magazine.*
always wanting him to do something he
didn't want to.

Now there was something he especially
did want to do and they weren't going to
let him, that is, they said they wouldn't,
though they had the habit of not want-
ing to, and sometimes said, "I don't want
to," when he really wanted to. Harold was

THE PHILIPPINES
ELISABETH KENYON
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day.
October 20, 1923

THE LITTLE ARTIST
Oh, there is a little artist,
Who paints the sun and stars,
Pictures for wee, wee children.

Who painted the moon and stars
Of wondrous trees and flowers—
Pictures of snow-capped mountains
Touching the snow-white sky:
Pictures of distant oceans,

The moon is the lamp he paints by,
With pigmy ships sail up—
Pictures of rushing rivers,
By fairy brooks and streams.

Bits of beautiful landscapes,
Copied from elfin land.

His brush is a frozen snowflake:

Jack Frost is the artist's name.

WHEN "I DON'T WANT TO" WANTED TO
It had been a bad day for Tollie. Everybody
had wanted him to do something that
he didn't want to, or that is the way it
seemed to him, to others it had seemed
that Tollie didn't want to do anything in
the world any one wanted him to.

Mamma had asked him to bring up
the potatoes from the cellar but he hadn't
wanted to. Sister Ruth had said in the very
sweetest tones: "Tollie, dear, put on a nice clean
waist and go to the store for sister. I'll give
you a penny if you will," but Tollie
had answered with a pout and the old
disagreeable, "I don't want to."

"Here, Tollie! Hold this leather while
I braid a bit of hair. I'll make you one,
too," Angus suggested invitingly, but Tollie
hadn't wanted to.

"Let me brush your hair and make you
all pretty like a good boy," sister Anna
didn't, but Tollie didn't even want to be
made pretty. He had the habit of not want-
ing to, and sometimes said, "I don't want
to," when he really wanted to. Harold was

"I say Harold, let's run up and look at
our traps," Angus suggested. "It won't
take but a minute." The older boys sprang
out and pulled the boat well up on the
beach by a long rope fast to its gunwale.

"Yes, ma'am, Tollie, and watch the baby
til we get back. We'll carry her to the
house in a minute."

"I don't want to," Tollie objected.
The boys paid no heed, however, but started
on. "Oh, say, Tollie! tie that rope
to the big root," Harold called back
over his shoulder. "We forgot it."

But Tollie didn't want to. When they were
gone he sat for a while stubbornly and ate
nuts. There was a great grapevine swinging
down from the big sycamore over his head.
At the far end of the boat he believed he could
reach it by standing upon the seat. He
wondered if there were grapes up in the

Baby May was still asleep. The boat
was carrying her out into the river. If he
had only tied it as the boys had told him to.
Oh, he longed to do it now! He only dared
to jump, but the water looked deep.
If the boys would only come.

Then the little brown dog began to bark
along with at the long rope creeping like a
snake through the dry leaves. He thought it
was something alive and pounced upon it.
As the big knot at the end pulled past him
he caught it in his teeth, and braced his little
legs and held fast with all his might.

It was the dog who saved her, for when
the boys came back he was still holding on
though he was in the water up to his neck.
How the boys petted him and praised him.

"I'll never say 'I don't want to' again," Tolle said after they had helped him out of the tree. "The dog didn't say, 'I don't want to.'" —The Little Ones.

THE WORLD'S LARGEST SHIP

On May 16, 1922, the Majestic of the White Star line, the world's largest ship, steamed up New York Harbor, completing its maiden voyage from Southampton in five days, fourteen hours and forty-five minutes. The Majestic was formerly the Bismarck, designed in Germany, but not completed there. Under the Versailles treaty it was turned over to Great Britain, and has just been finished in British yards. The gigantic liner is 956 feet long and 100 feet broad and has a capacity of 36,000 tons. Its boilers cover about five acres of space, and its turbine engines can develop 100,000 horsepower. It has accommodations for 4,000 passengers.—Kind Words.

THE BOYHOOD OF JESUS

Lesson Two—The Baby Jesus

Text—Luke 2: 1-7

Very eagerly Jimmie, Hilda, Esther and Baby John, Helen and Richard watched Miss Alice as she seated herself at the table with them. Very softly Miss Alice said, "Every little head bowed, every little hand folded, every eye shut tight, and we will have our little prayer." "Dear Jesus, help us to dress in the morning?"

"Because she is too small to dress herself."

"Mary used to take just such pains in dressing little Jesus."

"Esther, what does mother do when baby John is hungry?"

"She gives him something to eat."

"And Mary always had nice food for her little baby when he was hungry," Miss Alice added. "Helen, when your baby sister gets tired and fussy, what does mother do?"

"She puts her to bed for a nap."

"And so did Mary put Jesus to bed for a nap when he was tired."

"Richard, why does mother help you with your coat and rubbers and mittens and then kiss you?"

"Because she loves me."

"Mary and Joseph both loved their baby boy, too."

...these out and fitted the letters together to form the word Love...
**Lone Sabbath Keeper's Page**

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

**Dear Friend,**

Your letter was forwarded to me while I was staying with my sister who lives fourteen miles from my old home. When I arrived my sister was very sick with pneumonia and the doctor did not think she would live. But the worst has passed and she is better. At times her temperature was very high, and besides all the fresh air that open doors and windows let in, she often had to be fanned to keep her from losing her breath. Day and night during the worst some one had to be near her, but when I left she was so much improved she could sit up in a chair an hour a day and eat three good meals a day. Since I came home they write she can walk to the kitchen for her meals. We southerners often use one end of the kitchen for the dining room, in a separate building a short distance from the dwelling house. This is the way her kitchen is, though there is a board walk between the houses. Now that she is able to do this, we feel she is well on the way to complete recovery.

My trip back to my old home, where I am now, was full of commotion. Oh, the rush and worry of this unresting world! Surely a weekly Sabbath is necessary for the human wheels, to prevent hot boxes in their brains and smash-ups on their roads. Speaking of smash-ups reminds me of the plea Pennsylvania deaf mutes were making last year -frequent admittance and to other fields, but on other days a good patronage applied for admission. Thus God honored the plea, and my verdict this year is, though there is a board walk between the houses. When your welcome letter arrived in June, I little thought autumn aromas would pervade the atmosphere before my reply would return to you. The season has been a busy one, and a dry one. Local mills are short of water power. Hotels and homes find their supply low. While last year frequent rains caused potato blight to damage the yield about here, this year there seems to be none of that trouble, but apples are in-clined to fall early and worms are abundant.

When the first signs of frost appear, I like to chronicle a summary of the season's efforts, and my verdict this year is, "It is not in vain that we serve God, as Sabbath-keepers." What a deceptive fear it is that makes us afraid to say to the business world, "Closed Saturdays."

There are two ways of introducing the Sabbath into the business world. One is by accompanying the request for Sabbath recognition with careless, indolent inattention to the duty in hand. The other and better way is by accompanying that request with faithful industrious attention to the duty in hand. The former brings dishonor upon God's Sabbath, and the latter honor. Herein lies the importance of Christ's words, "Be ye perfect, even as your Father which is in heaven is perfect." There are some forms of business with unprincipled managers, from whom Christians should not expect to receive employment. I believe, where to please the management laws of God will have to be transferred. We may look at some highly organized business centers today and feel "left out" because we are not within the circle of activities; but we should feel inspired with a conviction that we are pioneers for a new ordered way of living, which will be active when present institutions are fallen into decay.

Close by us is a lot of land cared for by a Sabbath-keeper but owned by a non-Sabbath-keeper living at a distance. There were admittance difficulties in the past but last summer and the question arose: "Shall there be an open Sabbath for the owner's sake, or a closed Sabbath for God's sake?" Prayerfully an advertisement was framed something like this, by the caretaker: "Blueberry picking for quiet family parties. Rates reasonable. Open daily except Saturday during berry season."

The owner heartily approved this advertisement, and with directions as to location, it was inserted in a first-class worldly paper. Visitors were received according to the principle expressed: those coming Saturday were denied admittance and went to other fields, but on other days a good patronage applied for admission. Thus God honored the plea. The season has been a busy one, and a dry one.

But if the owner had been an unprincipled person, or if the caretaker had been a careless or negligent character, even an enterprise like this would not have had the blessing of God. In our own experience selling milk and cream the result is the same. We do not sell on the Sabbath, but the next day more customers come and purchase what has accumulated. If the milk was negligently cared for, so that it had poor keeping quality and tainted flavor, even professions about the Sabbath would fail to bring full honor to God's Name.

You in a warmer climate must have more difficulties in dairy management than we. It must be more of a task for you to keep food in good condition from day to day, than it is for us to bank up our houses, adjust storm doors and windows, and provide fuel to keep out the cold of winter. Two days ago I met a Jewish girl who told me all her family attended to business on the Sabbath; the law requires them to close on Sunday and they argue they can not do it. Two days every week. In reality they are following a destructive policy, linking their destinies with materialistic holidayism instead of with spiritual development; and they are mistaken about the law in this State, which allows a person to pursue business Sunday if he has rested on another day. This morning he disturbs no other-person by so-doing.

I am so glad you are collecting the hymns of Sabbath-keepers. When I first commenced keeping the Sabbath I began to feel the need of a distinctly seventh-day hymnal. I have since found out that the burden of sustenance often rests very heavily upon the Sabbath-keeper, who finds little time for exercise of poetical talent. It is to be regretted that the prosaic habit formed in the days of sevengrants continues when God grants prosperity. I do hope and pray that they who are able to combine spiritual inspiration with the rhythm of music, and those who fail in this, but possess means to help the sweet singers will receive an awakening and contribute willingly so that more and more the praise services of Sabbath-keepers will resound with symphony from Sabbath-keepers’ musical talent.

Conference is in session as I write. What an interesting history those North Loup pioneers have had! It probably is due to the presence of the absent ones, including yours and mine, will combine with the efforts of those present there, to perpetuate the faith and knowledge of God.

Hoping to hear how you and the sick sister have fared during the past summer, I remain,

As ever,

**YOUR FRIEND IN THE NORTH.**

**August 26, 1923.**

**RESOLUTIONS OF SYMPATHY**

WHEREAS, Our heavenly Father, in his infinite wisdom and love, has called to her long home our beloved sister, Hattie J. Garthaite, therefore be it

Resolved, That although we, the members of the Ladies Aid Society of the Milton Junction Seventh Day Baptist Church shall miss her loving greetings and friendly visits, since for some years she lived away from her church home, we find comfort in the thought that although she may not come to us, we may go to her, and "You are there, and understand." Resolved, That we extend our sincerest sympathy to the bereaved husband and family.

Resolutions of these respects be sent to the family, one to the Sabbath Recorder for publication, and one placed on the records of our society.

MRS. MATTHE M. BURBICK,
MRS. ESTHER E. CLARKE,
MRS. G. E. COON,
Committee.
Ward.—Kathryn Van Tassell Moore, daughter of Charles W. and Edith Garrison Moore, was born at Ashaway, R. I., April 29, 1895, and died at Hagerstown, Maryland, September 7, 1923.

For several years her father was principal of the Ashaway schools; he moved to Brooklyn, N. Y., August, 1896. Here Kathryn lived until 1914, when she, her brother Charles Warren, and her sister Dorothy May entered college at Salem, W. Va. When the three were graduated, Kathryn married Charles Dean Ward, and Dorothy married Elwin B. Clark, whose father, Dr. Charles B. Clark, officiated at both weddings. Mr. Ward, having become interested in the Boy Scouts of America, was employed at Norfolk, Va., as assistant scout executive, while Kathryn was secretary in the same organization. At Norfolk a son, Charles D., Jr., was born to them in May, 1920. In 1921, they moved to Lancaster, Ohio, where Mr. Ward was scout executive. This was their home until her failing health caused them to try to reach New York City for treatment. Of this journey, only the part from Lancaster to Dorothy's home in Hagerstown was completed. At the hospital in Hagerstown, an X-ray examination revealed an advanced condition of tuberculosis of the adrenal glands. Kathryn was not told of the seriousness of her condition, so she never saw the Grim Reaper near her, but she fell asleep—to wake in heaven.

The letters of love and sympathy to those bereaved were many; and dear comfort came from Kathryn's lovely, peaceful, happy face. Farewell services were conducted on September 9 by Rev. N. R. Normant of the Christian Church; interment was in Rose Hill cemetery, Hagerstown.

**RECORD WANTED ADVERTISEMENTS**

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

WANTED AT ONCE—Sabbath-keeping home for boy of 15 who has no known relatives. Mrs. Elizabeth Green, Haskell Home, Battle Creek, Mich.

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**S. D. B. YEAR BOOK, 1923**

Proof received from committee Monday, October 1.
Copy for Sabbath school tables received October 1.
Revised proof sent to committee Wednesday, October 3.
Part of revised proofs received back to date—Friday, October 5.

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**Sabbath School Lesson III—October 20, 1923**

**ISRAEL IN THE MIDST OF THE NATIONS.** Joshua 1:1-4; Deut. 4:5, 6; 8:7-10; Isa. 2:2-4; 19:23-25; Ezek. 5:5, 6.

**Golden Text.**—"Look unto me and be ye saved, all the ends of the earth." Isa. 45:22.

**DAILY READINGS**


(For Lesson Notes, see Helping Hand)
MAKING THE ANNUAL CANVASS

OUTLINE PROGRAM

Monday, October 1 — The pastor's annual letter
Sunday, October 21 — Appointment of solicitors
Sabbath Day, October 27 — Message on denominational program
(Solicitors and date of canvass announced)
Sunday, October 28 — Membership divided among solicitors
Sabbath Day, November 3 — Message on Stewardship
(Solicitors set apart by prayer)
Sunday, November 4 — Every-member canvass
(Report of solicitors in the evening)
Sunday, November 11 — Final reports


Yes, I am with thee when there falls no shadow
Across the golden glory of the day,
And I am with thee when the storm-clouds gather,
Dimming the brightness of the onward way;
In days of loss and loneliness and sorrow,
Of care and weariness and fretting pain,
In days of weakness and of deep depression,
Of futile effort when thy life seems vain,
When youth has fled and Death has put far from thee
Lover and friend who made the journey sweet,
When age has come with slowly failing powers,
And the dark valley waits thy faltering feet,
When courage falters before the unknown future
And the heart sinks beneath its weight of fears,—
Still I am with thee, Strength and Rest and Comfort,
Thy Counsellor through all earth's changing years.
Whatever goes, whatever stays,
Lo, I am with thee all the days.
— Annie Johnson Flint.

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S. D. B. Year Book, 1923