THE SEVENTH DAY BAPTIST DIRECTORY

The Seventh Day Baptist General Conference

Next Session will be held with the Seventh Day Baptist Church at N., July 2-4, 1924.

President - Rev. Alva J. Davis, Ashaway, R. I.

1st Vice-President - Dr. E. W. Whitford, Pembroke, N. H.

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THE SEVENTH DAY BAPTIST MEMORIAL FUND

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(Incorporated, 1916)

President - Rev. W. J. Loughery, Battle Creek, Mich.

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Western - Mrs. W. B. Hough, Portland, Me.

Southwestern - Mrs. E. H. White, Salem, Mass.

Central - Mrs. Elva W. White, Salem, Mass.

Western - Mrs. J. H. Austin, Ashaway, R. I.

Southwestern - Mrs. J. H. Austin, Ashaway, R. I.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE


THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

For the joint benefits of Salem and Milton Colleges and Alfred University.

The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

SEVEN WEEKS OF THE SABBATH RECORDER

A Seventh Day Baptist Weekly Published by the American Seventh Day Baptist Association, Plainfield, N. J.

Vol. 95, No. 22

Plainfield, N. J., November 26, 1923

Whole No. 4,108

We Are Cheersed By The Young People's Stand No one thing has given such good cheer, as to our outlook as a people, as has the enthusiastic, sensible, and loyal stand taken by our young people in regard to the Sabbath Recorder. The very fact that they appreciate the denominational paper and that their subscriptions are in bearing upon our future is in itself cheering. The new Recorder Reading Contest and move to increase the subscription list, shows that the young people realize the danger that threatens our denomination when great numbers seem to care nothing for this much-needed source of information and help for our future.

It goes without saying that one of the most discouraging features of our denominational life today is the evidence of indifference, if not actual disloyalty to the denominational paper. The evidence that it is much too common in many homes; and that the certainty that hundreds of families never have it nor take any interest in it, combine to fill any thoughtful mind with misgivings as to our future. The fact that after two or three years of faithful effort by the Tract Board, through its faithful committee, appealing to pastors and churches over and over again, to push a canvass for the Recorder, has met with such meager responses, only intensifies our misgivings.

If we have no paper, or if very many families do not read it, how can interest be maintained in the various lines of our work? How can the spirit of unity, so essential to success, be secured? The spirit of disunion; indifference to the kingdom tasks; drifting away from the faith of our fathers, must be inevitable to any people without a medium of communication such as our denominational paper affords.

We are glad indeed to see the young people coming to the rescue. Several societies are pushing the matter. Thirty-two new societies were, by them, reported to the board in their last meeting and others are coming. God bless your young people.
cation that it will continue to function for many generations to come, and the more it is sided the better work it will be able to do. It needs the enrollment fund to enable it to meet its financial requirements and build for the future. It is deserving of aid, as its long and successful service against all odds affirms a strong evidence, and many hands should be outstretched in helping to provide it.

Particularly the good people of Harrison county to be interested in the plan to raise the desired $500,000. The college is right at their doors. It provides an opportunity at small expense for the education of their sons and daughters. That is why we refer to the institution as a great asset to the county and a better one. Encourage the enrollment fund by contributing to it. Every dollar given will help. Further contributions in the county can give and who would never miss the money. It is a good cause and deserves to be Boarded.

Judge John C. Southern made an eloquent address at the meeting, telling the people of Harrison County what the college means to them.

There were several speakers, who in years gone by had been greatly helped by Salem College in preparing for a useful life. We trust that Salem's many friends in the Mountain State will rally around the college and save it now in its time of need.

Milton's Good Resolution * anti-scrap resolution passed by the students of Milton College. Many people feel that there is a much better way to establish class superiority in schools, than by the rude methods of college rushes and hazings. There are parents who will feel better about their boys if they are in schools where this savage practice is abolished. Here is what Milton students think about the matter.

ANTI-SCRAP RESOLUTION

"We, the Student Body of Milton College, hereby resolve that all future class rushing and class scrapings shall be abolished; that the superiority of the lower classes shall be determined by their ability to do the most valuable work in the school and not only to be a single wish on your part for constructive criticism and am choosing this way of making it because I feel sure there are other pastors who face the same problems, just as there are other laymen who are anxious for the same help as that which you are giving.

A LETTER FROM LAYMAN TO PASTOR

DEAR PASTOR:

You have told us that you would welcome helpful criticism and suggestions from your church members. I have considered that it would be a sin for me to do so without your part for constructive criticism and am choosing this way of making it because I feel sure there are other pastors who face the same problems, just as there are other laymen who are anxious for the same help as that which you are giving.

At the last church meeting the treasurer's report showed a shortage of funds for denominational work, and at the present time the annual canvass promises to show a like condition.

Now do not take it, dear pastor, that we consider it any part of your work to raise money for denominational purposes. We have a finance committee for this. It is yours to lead the people into a larger spiritual life. The lack of funds for work outside our immediate interests is mentioned simply because it is an index of a lack of interest; for if it is true that "where your treasure is there your heart will be also," the converse is equally true. Under normal conditions we may say, "Where your heart is, there will be your treasure also."

A church much hampered by a debt for a building and is poor for pastors. He refused to come to them unless they would agree to give a certain percentage of their funds for missions. This they declared impossible. They must first pay their debts. The minister was firm and they were obliged to come to his terms. The result was that their debt was soon paid, more money for missions raised than ever before, and the church was growing in a most unexpected way. This church, in losing its life, found it.

Now this was not because of any magic in the money that they gave to missions, causing it to produce money to pay their debt. No, indeed, their spiritual vision had been enlarged, their love awakened and a force put in operation which made better men and women and attracted others, previously indifferent, to the church.

And isn't this what our church needs? Something to make us less self-centered and more anxious to share the abundant life with others?

Then the problem is, and I am sure you are feeling it even more than we laymen, how to get the church as a whole interested in denominational work.

The General Conference and the associations are over. You have attended both but only a limited number of laymen have had that privilege. Judging from the effect upon the churches that have entertained Conferences and associations we believe if all laymen of all our churches could have been present and received the inspiration and help of the denominational programs approved by them the work would go forward with enthusiasm.

Now how is our church to get the full benefit of these meetings? We have been told that they were the "best ever," and that everybody had such a good time, but we have heard so little about them that some of us have forgotten the reason why they were held.

To be sure, we had the reports of the Conference delegates on the Sabbath after their return. But even if they were so long that some of us grow uneasy it was manifestly impossible for these delegates, some of whom were novices at reporting, to give in two hours any adequate idea of the work of the six busy days of Conference. Our interest was stimulated, and our appetite whetted for more; but no more has followed.

There has been no "follow-up" work, now deemed so important in business, and we have almost come to think the work was not so important after all.

To be sure, we may read all about Conference and the associations in the SABBATH RECORDER, but it is only those most interested who do read it. There are a lot of us who have never heard of the habit of getting much from the printed word, unless presented in sensational style. For most of us there is much more power in the spoken than in the printed word. The spoken word is the voice of the Great Chief of Personality. Is there not also a psychological value in all thinking together of the same thing at the same time?

I stood the other morning listening over the radio to a service in a distant city. The pastor was praying and something like this was well said. "We thank thee, Lord, for the safe return of Mr. So-and-So to this country. May their stay in this country be a blessing to them and to us. We thank thee also, that Mr. and Mrs. Blank have given themselves to the mission field in Africa. May thy choicest blessings attend them as they sail next Wednesday, and may they be abundantly blessed." This pastor was leading his people in prayer for interests outside of their own church circle. I feel sure there are other pastors who feel the same, but they are not heard. They would find you in prayer for many of our denominational interests, and that we would be the better for so doing.

Your sermons, dear pastor, are most excellent; but I sometimes think they could be preached anywhere. I feel they need something which is specific to denomination as well as in our own church. May we not, now and then, indeed, quite often, have something that shall stimulate...
our interest in our own denominational work and serve to keep us in touch with its progress.

I do not know that a layman should venture to make suggestions about the composition of sermons. But suppose the subject chosen is “Faith.” Can it not be illustrated by the faith of those who launched the missionary and tract boards? Are there not some who are carrying on denominational schools under the great handicap of insufficient funds be encouraged; and also the faith of those who are going out to do good without salary. Commended; or may not these be the subjects chosen? These are only suggestions from a layman.

The subject may be that of “Peace,” “Nation shall not lift up the sword against nation,” May we not then be reminded that in helping on Christian education in China, or South America we are helping to bring about the fulfillment of that prophecy? The needs of these missions across the waters will then be brought to mind.

And might not the weekly prayer meeting be utilized to bring denominational interests to mind? Might we not at one meeting pray for our schools, Milton College, Salem and Alfred and Fouke? Another might be given to pastorless churches, and if we stopped to consider how many there are, we might have the burden laid upon our hearts to pray to the Lord of the harvest to send workers into his vineyard.

These are only suggestions from a layman and perhaps not worth much considerable. But suppose the pastor were to devise some way to let us know the progress of the work; what have been the results of the work of Eugene Davis as he has gone from church to church; what new things the missionary and tract boards are taking up; the news from home and foreign missions, fields, and the many things that should grip our interest, bind us together as a people, and help us to grow in grace? Yours with love and loyalty,

Layman.

“Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me” (Matthew 10:24).

SURPRISE PARTY—MARLBORO, N. J.

DEAR DR. GARDINER:

In South Jersey we find that even the elderly people enjoy Hallowe’en. At least they raid the Marlboro parsonage on Hallowe’en. Not only the boys and girls wore masks and gowns; but, some of the gray-haired mothers as well. Their countenances were not sad looking, after the masks were removed. They proved to be a jolly lot of people, bent on having a good time. They were not only happy themselves but they seemed to want to make others happy also. After spending a social evening they departed, leaving substantial evidences of their good will.

I give here the lines written on a paper attached to the envelope which contained more than ten dollars “for gas.”

We’ve enjoyed very much
The calls you’ve made;
May ride far and near,
Herin you’ll find
The means for gas;
We hope you’ll use it
While it lasts.
One gallon from each family here,
Your visits give us lots of cheer.

Besides the cash, the kitchen table was loaded with packages for the pastor and wife to feast on. We certainly appreciate the kindly spirit of loving fellowship that prompts these gifts.

We are enjoying our work with the Marlboro people. The Sabbath services are well attended, and there is a splendid interest in the Sabbath school work.

We are expecting a spiritual feast of good things at the yearly meeting to be held with the Marlboro Church, November 30 to December 2.

We shall hope to see you at the meeting.

JAMES H. HURLEY.

“If we were to live up to God’s idea, we would do all in our power to bring about the victories of peace.” Why not try to make a beginning by applying God’s idea in the Near East.—President Harding.

Two Meetings in Philadelphia

At the Shiloh Conference two years ago the present writer was elected a member of the American Section of the Universal Christian Conference on Life and Work. In November of that year I attended a meeting of the American Section in New York, where there were present thirty-eight delegates representing eighteen denominations. Another meeting was held in Philadelphia November 12 and 13, 1923, which it was my privilege to attend.

The speakers at this meeting were Rev. Floyd W. Tompkins, of Philadelphia; Rev. Chauncey W. Goodrich, recently pastor of the American Church in Paris; Rev. Nathan Soederblom, Archbishop of Upsala, Sweden; M. le pasteur Jezequel of Paris; Rev. Thomas Nightingale of London; and Rev. Nehemiah Boyce of New York.

A good deal of time was given to the consideration of the work of the six commissions which have been set up for the purpose of studying certain phases of Christian work to be considered finally at the conferences to be held in Stockholm, Sweden, in August, 1925.

There are four sections of this proposed conference, and each section has six commissions corresponding to these in the American Section. There is a British Section of which the Archbishop of Canterbury is chairman; a Continental Section of which the Archbishop of Upsala is chairman; and an Eastern Section presided over by the Primate of Ceylon.

Rev. Arthur J. Brown of the Presbyterian Board of Foreign Mission is the chairman of the American Section. Rev. Henry A. Atkinson is the general secretary of the conference.

The declared purpose of the conference is set forth in the following paragraph taken from its formal announcement.

The purpose of the Conference is not primarily to promote the reunion of Christendom, though such co-operation between the churches is as proposed would undoubtedly help to this end. It is not intended to deal with questions of Faith and Order. The purpose is rather to concentrate the thought of Christendom on the mind of Christ as revealed in the Gospels towards those great social questions, industrial and international, which are so acutely urgent in every country. Believing that only Christ’s way of love can make the world find healing and rest, we desire to discover how best his message may be applied to the problems of citizenship in the mind of Christ cannot be ignored. The nations are yearning for purer politics, industrial unrest is producing chaos and confusion. The basic motives of Christianity need strong reinforcement. In international affairs men are seeking anxiously for permanent peace and deeper fellowship. We believe that the message and teaching of Jesus Christ afford the only solution. To set ourselves to discover his will and under the guidance of his Spirit to find wise ways of applying his teaching would seem to be the paramount task of the Church.

World Alliance for International Friendship

The Universal Christian Conference on Life and Work is composed of representatives of the churches; it considers a wide range of subjects, and is supposed to terminate its activities with the Stockholm meeting.

Following the adjournment of the American Section of the Christian Conference of the World Alliance for International Friendship Through the Churches convened for its eighth annual meeting. The Alliance exists simply and solely for promoting friendship throughout the world and is a voluntary association of people interested in the cause of international friendship.

I remained over for one session of the Alliance. Dean A. E. Main of Alfred, N. Y., seems to be a member, and was present at this session. The program gave promise of many good things for the day and sessions which followed this open meeting. Doubtless it will be of interest to SABBATH RECORDER readers to know what impression this first session of the Alliance made upon a newspaper reporter. The following was clipped from a Philadelphia paper:

SABBATH RECORD
Two or three impressions came vividly to mind as I witnessed the opening exercises yesterday of the "American Council of the World Alliance for International Friendship through the Churches." First of all: "We are witnessing the beginning of a real get-together of Christian forces," and the second: "For the development is only in its beginning. Christianity is not a unanimous world-wide force fused into a white-hot solidarity of conviction and purpose. It is world-wide and there is a vast unanimity of purpose and conviction: but it is broken up into an astonishing multitude of denominational fragments, and the denominational fragments again are granulated into congregational, denominational, and parochial fragments smaller still."

These mighty spiritual forces have not achieved a real fusion of effort. The separate congregational and parochial forces do not feel any overmastering attachment, even to the denominations of which it is a part. But all this is changing. That is the first impression I got from the Alliance which is made up of representatives from so many denominations and civic organizations. The second impression is of an equally hopeful kind. This conference is talking about politics, about industrial problems, about the measures and means necessary to a reconstructed and reconciled society, the world-defining realities of the broad daylight. These elements again are granulated into congregational, denominational, and parochial fragments smaller still."

Notwithstanding the abominations of their own misery and degradation, the missionary world is mobilizing in the church, through the church, for the welfare of the world, and in the church, through the church, for the progress of the church. The church, indeed, is the universal church, which is the world in the making. It is an effort to bring about the world's redemption. It is a part of the great world-wide force fused into a white-hot ardor, about a warless world.

Money for this enterprise should be sent to Frank J. Hubbard, Plainfield, N. J., or to Samuel H. Davis, Westerly, R. I., and the object to which it is given should be clearly stated. If contributors will send to this office a postal card stating the amount of the gift, and indicating whether they were, or were not, at Battle Creek, we shall be glad to record from time to time the progress of the matter as proposed in the communication appearing above.

FOR MISSIONARY EXTENSION IN JAMAICA

As reported to the Sabbath Recorder to November 20, 1923

"I was at Battle Creek" ............................................... $ 5 00
"I was not at Battle Creek" ........................................... 5 00

Total ................................................................. $10 00

Make all remittances of money to F. J. Hubbard, Plainfield, N. J., or S. H. Davis, Westerly, R. I.

An appeal is made in the "Sabbath Gift Book" to our readers to send money for this enterprise, and for the publication of a booklet.

If you and I each of us have any wish to be a little redeemer, there is no other way to do but to put our feet in tracks left behind him by the great Redeemer. There is earthliness, hollowness all about us, and about the midst of it all there are little celestial nests we have constructed, that we plunge ourselves in, viewing with birds' eyes the landscape underneath, sorry for the horrible things we witness or that we suspect, regretting the broad belts of hell with which earth is streaked, but willing that people should stew in the bubbling, spluttering abominations of their own misery and iniquity, rather than quench our own paradise for the sake of pulling them out—Dr. C. H. Parkhurst.
FROM WORKERS ON THE FIELD
GLEANED FROM QUARTERLY AND OTHER REPORTS

PASTOR ROBERT B. ST. CLAIR, DETROIT, MICH.—The church and Christian Endeavor society are this year undertaking 100% Forward Movement; 100% Parallel Program; $704.00 for the work of the Provisional Committee for Work among the Colored People. Twenty dollars of the latter has already been paid in. Our people will also help in the sending of a man or men to Jamaica, and the Christian Endeavor society is memorizing the Missionary Society to make an appeal for popular subscription to do this, if necessary.

Special correspondence has been conducted with five different persons in the British West Indies, copies of a portion of this correspondence being in hands of the corresponding secretary.

Called at Des Moines, Iowa, on the way back from Conference, and made suggestions regarding the inauguration of a Sabbath school, putting Elder Riley Davis in touch with certain isolated Sabbath keepers. He is following this up. Preached twice at church of God (Seventh Day) Omaha, Neb.

The Vocational Committee is still functioning. Mae Bishop has been secured a position in Crowley-Milner's Department Store; Elmira Kagarise (Salemville, Pa.) in the phone service; Leland Coon of Ashaway, just arrived, is in the hands of the committee; Paul Kagarise was assigned work with Brother Beers, but has returned to Salemville for the winter. All these have their Sabbaths off.

Mr. Perera, of Ceylon, has made written application for admission to the Detroit Church and the matter will come up first Sabbath in October.

PASTOR D. BURDETT COON, BOULDER, CO.—At a meeting of the Missionary Committee of the Boulder Church, which committee counsels us concerning the mission ary interests on this field, held with us a few nights ago, it was decided that it would probably be best for me to spend three weeks in October in missionary work on this field. That will complete the time I am to spend in the employ of the board this year.

They thought it best for me to visit people who are either directly or indirectly interested in our cause living in Loveland, Fort Collins, Logcabin, this State; Cheyenne, Wyo., Eaton and Greeley and Brighton, Colorado, next week; probably spending the three Sabbaths in Denver.

If I carry out this plan I shall have made a pretty good general survey this summer of this great field. I hope that another year I may be able to eliminate some of these places from my visiting list, and give more time to some of the other places.

Elkhart, Kan., should have some special meetings. The same is true of Montrose, Col., in case our people, who are there now, continue to reside there.

I hope to get a better idea within the next month of what may seem best for us to do in Denver. I shall try to give you my conclusions in my next report.

There are many discouragements along the way together with some very hopeful signs and evidences of growth and developments of our cause. The field is so big, distance so great, and interests so scattered, that it is impossible for one man to do for it in three months of a year what he should.

On another page I will write you more details of the work done during the last quarter.

Traveled 1,307 miles with the Ford car at an expense to the board for travel, etc., of $46.41.

As a result of the work at Montrose, Col., a Sabbath school with a membership of 15 was organized there.

Rev. L. J. BRANCH, WHITE CLOUD, MICH.—We are holding a weekly meeting in a Baptist church with a splendid interest; the number has been increasing since we began and we shall be greatly disappointed if we do not see some good results. The place is open for us and the work should be continued most likely through the entire winter.

I do not know whether the Missionary Board will see fit to continue to pay a small salary as they are doing now to keep some one to look after these calls, but my opinion is that something should be done to enter these open doors.

CHARLES W. THORNHORNE, Exeland, Wis.— Tried to make our Christian Endeavor meetings more public. Invited some evangelists who were in town to hold services in our church, in which we assisted.

Just now we are not so hopeful for our little band as usual. Mr. and Mrs. Earl Babcock have gone to North Loup to spend some time with her people. Mr. and Mrs. Crandall have rented a farm near New Auburn, Wis., George, John, Helen and Dorothy Thorngate are working in other churches; also Arthur and Howard Drake; all of whom are loyal to their home church, as are the ones who are still here.

There are six who have left, but who have not joined our church yet.

PASTOR E. R. LEWIS, STONEFORD, ILL.— I am sending you under separate cover a pencil sketch of the new church we are building. Data as to cost are as follows: Material already purchased $1,572.00, yet to purchase $1,400.00, total $2,972.00. Estimated cost including labor $7,500.00. We expect to raise $5,500.00, including labor amounting to $1,500.00. We are asking the Memorial Board for $2,000.00.

A community of about twenty-five families is served by this church, containing about seventy-five children and young people who are otherwise without church privileges.

The attendance at Sunday night meetings has for some weeks been about fifty persons in excess of our facilities for housing them. What are we to do? I consider this an opportunity for missionary work in an intensely practical, largely constructive way.

(The clerk of the Stoneford Church sends the paragraph given below. Cor. Sec.)

The Stoneford Seventh Day Baptist Church stands alone in the community, surrounded by the families which make up the membership. These families are permanently located, in most cases owning their homes where they were brought up. There are about seventy-five children under sixteen years of age, forty-four of whom belong directly to our society. If the Stoneford Church fails these people, the children of Sabbath-keeping parents, will be unchurched. We are building a new church house.

With the help of the Lord and some financial aid we believe this church will be a blessing to the community for generations to come. Howell Lewis, Clerk.

REV. HAROLD R. CRANDALL, at Garwin, IOWA, (whose services for six weeks the New York Church donated to the board). We were in Garwin six weeks. I preached four times, conducted one prayer meeting, and one funeral. We were at Welton the Sabbath of the ordination of Rev. Claude L. Hill, the last Sabbath in Garwin. Rev. A. Clyde Ehret preached. The congregation numbered from forty-four to seventy-six. We were in something like twenty-three homes, some of them several times, (I did not keep strict count of calls.)

A letter from Garwin states that they expect Elder Socwell again this winter if he is well enough. They need a pastor to lead and keep the many children and young people.

PASTOR WILLIAM CLAYTON, SPRINGFIELD, N. Y.—No work of any special character has been done. Am glad to be able to say that the ordinary services of the church have been kept up through the summer months. The greatest problem just now is the need of a permanent meeting place. There is a good deal of uncertainty about our continuing in the Y. M. C. A. building. I would make many suggestions; but knowing the financial situation and the lack of workers, I believe we had better do as well as we can under the circumstances.

PASTOR LENA G. CROFOOT, WEST EDMESTON, N. Y.—The church was one hundred years old on September 28th and as the Brookfield Church was one hundred years old last January, we both celebrated our one hundredth anniversary on September 29th, at Brookfield. Dr. C. A. Burdick preached the anniversary sermon, Rev. F. E. Peterson was in charge of the morning service. We had with us Rev. T. J. Ivan Hors of Verona, who had charge of the church's anniversary evening. Rev. Loyal Hurley and some of his members were present from Adams Center. Rev. John F. Randolph and some of his members and about sixty of Verona people were in attendance. Mrs. C. A. Burdick sang a beautiful solo Sabbath morning. In the afternoon we had the historical part, with reminiscences and messages from former
pastors of both churches. It seems to me these churches should be an inspiration to the people who are all that lay in our power to influence, and with whom I have talked several times regarding the Sabbath, told me since we came home from the association that he is convinced that the Seventh day is the Sabbath. I am sure he and his wife will begin its observance soon. They do not believe in it.

Rev. R. J. Severance, Gentry Ark.— Held meeting for two weeks with the Rock Creek Church, Oklahoma, and was with the Fouke Church for ten days. While there were no definite conversions or Sabbath converts, yet we felt that the meetings were not without their fruits. We need most of all an awakened conscience concerning duty, duty to God and our fellow-men.

Pastor S. S. Powell, Hammond, La.— A few of our members are temporarily embarrassed financially, but this condition will pass. Others are doing fairly well. There are a few families who are unable to move here from the Northwest. Situated as we are in the far South, Hammond is always an attractive point for certain ones of our people in the North. Our people greatly appreciate our church: are regular and faithful. We have a goodly number of children and young people who are receiving a splendid church training. In Kansas City, Mo., I preached once in Greek in a Greek church. The literature above was in Greek of my own printing from temporary money received for services to the Near East Relief.

Pastor Clifford A. Beebe, Fouke, Ark.— The special work of the quarter was a series of revival meetings held, with the help of Elder Severance, for two weeks, July and August. While there were no definite results in the way of conversions, the meetings were a great help and uplift to the church and entire community, as the meetings were largely attended by many besides our own people.

When we left, the people were making some much needed repairs on the church building. The great need, as I have stated it before, is for more time and effort to be put into church work. We tried to meet this need in a small way by staying on the field during the summer. We have felt we accomplished some good this way; we did our best and leave the results there, and we shall work for Fouke the best we can wherever we are. The people of the denomination, as a whole, do not have the interests of Fouke on their hearts. Whatever we have written for the Recorder has been for the purpose of presenting the needs of the field to the people in such a way as to enlist their support, as both the church and school are hard-pressed financially. Perhaps we have failed in that object—it sometimes seems that way—but we have done our best.

Pastor George W. Hills, Los Angeles, Calif.— I have made my annual trip up the coast and was at Conference. Prospects for results from work on this field are the best that they have been at any time since I have been here.

THE YEAR BOOK

We have no further report to make on the progress of the Year Book, as our own work on it closed last week. But we have promised some comments on it.

First of all, we have attempted to hasten its publication at the expense of more hasty proof-reading than we could have wished; and some purely typographical errors appear for that reason. Again, for the same reason, the work on the minutes of the General Conference had to be crowded more rapidly than usual, and less attention was given to a finished record than could be desired. Certain other short-comings are also visible, due to other causes, of which we shall speak later.

Reverting to the statistics, of which we have written two or more times hitherto, we are pondering as to the responsibility of the laitymen in this connection. Have we been doing all that lay in our power to improve conditions, by encouraging young people to remain true to the Sabbath? Have we advised them as to the choice of business or profession that would enable them to keep the Sabbath? Have we sought to make our homes Seventh Day Baptist homes, in the fullest and truest sense of that word? Have we exerted our every effort to induce young married people to establish Seventh Day Baptist homes. A short time ago, we attended a Jewish wedding, of the orthodox type; and one of the most impressive features of the ceremony was what, for want of a better term, we shall call the charge to the newly-wedded couple, in the midst of which the rabbi solemnly and impressively admonished them to make their home a Jewish home, wherein would be perpetuated the atmosphere and lofty domestic life that has characterized the ideal Jewish home for thousands of years, and that the loftiest ideals of the Hebrew prophets, the Talmud, and the Torah should be realized as nearly as possible. As we observed, and mused upon these things we queried in our mind why Christian ministers—especially Seventh Day Baptist ministers—do not do well to follow the example of the Jewish priest.

Our condition is a serious one, but by no means hopeless, unless we choose to make it so; and this is not a case where responsibility can be shifted to the shoulders of another. The courageous soldier often fights best with his back to the wall.

Corliss F. Randolph,
Chairman Committee on Engrossing the Minutes of the General Conference.

Newark, N. J., November 20, 1923.

The supreme test of any church is this: do the men who enter the sanctuary find that it is the spirit of Christ? We all know of churches where you can find candles and vestments and rituals and dogmas, but somehow fail to find Christ. And when he is absent many dissensions arise because the church has become eccentric—off its center. When he is absent the spirit of charity goes with him, and all divisions among us build large and black, just as rocks protrude in the harbor when the tide ebbs out to sea. We overcome the rocks not by blasting them out, but by letting the tide come in. "We have the mind of Christ"—to have that is better than to have all the endowments in the world. When that mind—so broad, so just, so forgiving goes from the church—nothing is left of the kingdom, but only separate quarreling individuals. The Baptist.

Courage, brother, courage.

Treat the world in a friendly way and you will make friends, be useful, and you will be successful. If you do not agree with this thought, try the ugly plan of constant' looking for a fight, and you will find it—Silent Partner.
WOMAN'S WORK

THANKSGIVING

For songs divine half beard and half withholden,
That dropped on silver pinions down the sky;
For visions fair, half hid and half behelden,
Compelling dreams that knew not how to die;
For all the wine, untasted and immortal,
Before mine eyes, the white hope ever spilled;
For all the dreams that shone above life's portal,
Tell fell beside my pathway unfilled;
For all ungathered roses, red as fire.
This lit my way with luscious, fragrant flame;
For all the old, dear dreams of fond desire
That led me hither captive as I came;
For all, on bended knee I make thanksgiving;
The unachieved that spurred my steps along.
The unattended that makes life worth the living.
The unfilled that keeps my spirit strong.
—H. H. Bashford, in London Outlook.

As the time designated as "Children's Book Week" approaches, I am thinking of a little incident that happened in my childhood.

We were brought back to our childhood occasionally. I notice that the farther we have gone from those days the more pleasure we find in this indulgence, so we may feel that it is a sure sign of youth if we do not indulge in this pastime on the other hand I do not care to say that it is the only way to remember our youth has past if we like to talk of those days. I will leave that to your imagination.

Our home was a pioneer farm home lacking many of the comforts that are deemed necessities today; but always there was a moderate amount of good reading both for the parents and the children. I can well remember that some good friends of father and mother when they came to our home seemed always to deplore the fact that novels were read by Christian people, and I can still feel the thrill of pleasure that came to me when father and mother did not hesitate to differ from this opinion. And later, when these good friends had gone, we children listened to father and mother while they continued the discussion until they finally agreed that these good friends would have greatly enlarged their sphere of influence if they had broadened their knowledge of human nature by the reading of a few good novels. But to them their Bible said, "Let your communication be yea, yea, and nay, nay," and not what they thought of the parables of Jesus. But I have wandered far from the little story that I started to tell. You may know that in that little home money for papers and magazines was not very plentiful and considerable thought was usually given to the question of what periodicals should be taken.

One day there came an agent taking subscriptions for a certain magazine. The printed notices that he carried extolled the paper and the premiums were really beautiful pictures so the subscription was given and we eagerly awaited the coming of the first number of our new "family magazine" with the half dozen or more pictures printed in colors. Finally the day of its arrival came, the pictures were admired and the paper carefully taken from its wrapper. I am not sure who was the first to read it, but I think likely one of the children. I seem to remember having started a confidence story. Finally our mother had a little leisure and she took it up to read, but she had not read long before we saw that something was wrong and finally we were told that the magazine was not fit for us to read. Then there was a little ceremony of cremation in the kitchen stove. This ceremony was followed by a letter to the publisher, telling him that his paper was not fit to come into that little farm home for those little children to read. Two or three other copies came after that but they went into the stove unopened. I dare say that the editor had a good laugh over the idea that a woman from the prairies of Minnesota should think that she could tell an editor from the great State of Maine how to run his paper. To this day I never see a magazine of a certain type but I feel that I should like to get some fire tongs and take the cover off a kitchen stove with a fragrant wood fire and shove it in. I was glad the pictures were good and could be saved, they fell to me, and I have kept them all these years and not the little great-grandson of that old home any thanks to the pitiful books" that contain these pictures whenever he comes to call on us.

Of course times have changed and while it was a comparatively simple matter to supervise the reading of children in those days; we find these days that "of making many books there is no end," and the problem of finding the best books and putting them into the hands of the children is a great problem. The teachers in our public schools and the great public libraries and the little ones as well, are doing all they can to help to help the youthful mind into the right channels of thought by helping in the selection of good books, but without the cooperation of the father and mother the result will not be what we are hoping for.

An editor of a famous magazine for women makes the startling statement in his magazine that "More degrading books are published in a single year than came from the presses of American publishers in a generation before the war." He goes on to say that as a rule men neither buy nor read these books, but that women and young girls read them with avidity. He continues to lay more blamable upon women, when he finds that parents often deplore the fact that their children are hard boiled and shockless; yet these same women will buy those unspeakable books and after reading them will leave them lying where their children can pick them up and read them; justifying themselves by saying that it will do no good to forbid them as they would read it anyway. Out of ten books left lying around in this manner this writer claims that nine will be read by children. I am well aware that you who read this column are not the purchasers of this type of books; but you do help to mould public opinion, so I urge all women who can attend this meeting to avail themselves of the opportunity. A program of this meeting will be published in an early issue of this paper.

EXTRACTS FROM A LETTER FROM SHANGHAI

Sept. 15, 1923.

MY DEAR SISTER:

We have just come from church. It seemed good to see the church full. Of course, the greater proportion of the congregation were pupils of the schools, but there were quite a number of old girls and boys too, I presume, and other church members. After church we held open house for an hour or two serving tea and cookies to those who came in for a friendly visit or to see the girls in the school. Sometimes a dozen or more came. Sometimes it is only a few. The visiting is usually all in Chinese so I sometimes absent myself as I am doing now. Today three of our old teachers are here. We are glad to keep in touch with them, and this seems one way to hold them.

School has been running for a week under vicissitudes not a few. But all these trials seem trivial in comparison with the earthquake troubles. To begin with, the head school was taken seriously ill, and we traveled since that day? How far have we traveled since that day? You remember how happy we were that the war was ended and how kindly we felt toward everyone (except the Kaiser and his family) how proud we were of our soldier boys and how we hoped for the success of good and the rout of evil. I wonder—

—Arnold's marks—many places, the opening of the roll call of the Red Cross, and before you read this the house to house canvass for members will be completed. While it is too much to expect the Red Cross to keep up its war-time strength, it is good to know that there is a large organization ready on short notice to reply to the call of distress that may come from any part of the world.

The annual meeting of the Federation of Women's Boards of Foreign Missions of North America will be held in New York, January 5-8, 1924 and I should like to urge all women who can attend this meeting to avail themselves of the opportunity. A program of this meeting will be published in an early issue of this paper.
Some girls who registered did not come, so we are not quite so full as we expected to be, but Miss Burdick and the teachers have had to work over the program of the week to make it come out right for everyone. Yesterday when they thought it had been made satisfactory the new teacher comes in with a request for a change. But Miss Burdick thinks she has reached her limit for changes.

But not everything has been discouraging this week. We have had a good visit with Carroll Coon, and some of the people in whom we were especially interested who were in Japan at the time of the earthquake and had been reported dead, we have found were saved, after all. After so much loss of life and confusion and disorder it has taken time to find out who really escaped. Many people got away from danger by walking many miles to find a place they thought sufficiently safe. The quakes continued slightly for several days. There are many tales of miraculous escapes.

We have sorted over our clothing and spared what we could. Not old clothes but several new garments. I took down one day over forty garments beside stockings.

Another day a call came for old soft cotton and linen cloth and I took down a bunch of that. The second contingent of sufferers arrived in Shanghai yesterday and, more are coming tomorrow.

Although many of the Chinese regard the calamity as a judgment from God on Japan yet they should help them in their trouble, especially as they belong to the same race and are neighboring countries. One boy said they should help Japan so that some day Japan might help them. One said that it was those in authority who had ill-treated the Chinese and not the common people. That they were kind-hearted and should therefore help the Japanese. Some of the Chinese yet they should help them in their trouble, especially as they belong to the same race and are neighboring countries.

Carroll's boat came in Sunday afternoon, and he came out here for dinner that night. The next day he was here for lunch and in the afternoon I went with him to Lieu-oo. It was a hurried trip that we made, for we were invited to the Crofoot in Japan for dinner. By coming back on the last car we made it, having been gone from home less than six hours, which is quite different from our former time of going to Lieu-oo.

After a short visit with him in the evening he went back to the boat which sailed the next morning, taking with him some baskets and a few other things we are sending home.

And now one of our last year's pupils who has just recovered from measles or scarlet fever has just come back to school. While she has been properly disinfected or not we do not know, but Miss Burdick is taking no risk and is to give her a thorough disinfecting before she is allowed with the other pupils. She is isolated in the other side of the house from the mumps.

Truly, the way of a boarding school principal must be a vigilant one.

Mabel's work in the government school is with a group of thirty-five boys which she has in four different classes. This comes in the morning and her work at Bridgeman is in the afternoon.

She studies Chinese from seven-thirty to eight-thirty, each school day, and one hour on Sunday when it can be put in.

Monday Afternoon.—(This is a sort of a diary.) The girls went down yesterday to meet two new girls who are to work in the second class. Besides they studied Chinese from seven-thirty to eight-thirty, each school day, and one hour on Sunday when it can be put in.

Monday Afternoon.—(This is a sort of a diary.) The girls went down yesterday to meet two new girls who are to work in the second class. Besides they studied Chinese from seven-thirty to eight-thirty, each school day, and one hour on Sunday when it can be put in.
press the stories upon their minds and leave a life-long memory with them.

So today, children of nearly all Seventh Day Baptist families have the privilege of a Bible school. Not all do the Seventh Day Baptists enjoy the privilege; but the invitation is extended outside of our denomination to other children to enjoy the work together with our children. I might say that at Welton if this were not so, it would hardly be possible to carry on such a school. Of course it means responsibility for three short weeks in the summer. It means that ways must be provided for the transportation of children from the country. Teachers must be provided and all this means expenditure of money and time. But what is three weeks of time without furthering the work for the cause of Christ? Some people will complain that they see no results from such a school. But can we expect to see great results in just three weeks. Often it takes a lifetime to see the benefit derived from such things.

In studying political economics we find there are two kinds of wages. Money wages and real wages. Money wages may be called the return from labor or the amount of money paid for work. Real wages is the purchasing power of this same money. In other words. How much can we buy with the money we earn? Now instead of using the term wages, let us use the word value, making it money value and real value. Now may we not apply this to our Bible school? In Welton this year, the money expended was one dollar and thirty-five cents to hold a Bible school for three weeks which required three teachers and two means of transportation. The transportation, the services of two teachers and supervisor, were furnished without charges. Had these teachers and drivers for transportation ways, been paid money wages on the basis of our public school wages, it has been estimated that it would have cost between two and three hundred dollars. Then here we have our money wages or money value—returns for labor—and it had been any charges. But how are we to estimate the real value of this work? What is the purchasing power of this labor and time? We have no sages or prophets that can tell us the value of the work that will build characters for the boys and girls of today and the men and women of tomorrow. Who can tell the influence that the school may have on the future character of some boy or girl? Therefore the real value of this effort can not be estimated in terms of dollars and cents, but waits to be revealed in the future.

Then gladly the people of Welton recommend the Religious Vacation Bible school to any community where the need of such a school is felt.

THE VALUE OF ATHLETICS AS SEEN BY PROF. JOHN DALAND OF MILTON COLLEGE

Before the coach had been very long on the job were indirect results as well as direct results of his efforts. On one of his trips to North Loup, President Whitford was told by the parents of a boy, who was then in college here, that they were very grateful for what the coach had done for their boy.

Money spent to keep up a clean, well-organized department of physical education and athletics is not spent merely for games, sports, and good times, and good things, assistance for the body and the mind, but is money invested to build self-control and a sense of fair play. Games and sports are but the means. Athletic training spells strong bodies, steady nerves, quick and right action; and it is upon strong bodies, steady nerves, and the ability to act quickly and rightly that present character and future success must be built.

In the light of these facts, in view of the improved enrolment in the college, is not pertinent to ask the alumni seriously to consider the question as to whether the policy of a full-time coach could be abandoned without extreme detriment to the institution?

Open the door of your own life a little wider, and admit the life-giving oxygen of opportunity. Throw open the windows, and get the ventilation of vim into your lungs. By laughing a lot, by living well, by filling your niche, by always looking for the best in others, by seeing earth's beauties, and then by expressing your mind while under this spell of appreciation, you are sure to be sought out as an example of a man who has made of life a success.—The Silent Partner.

THE SABBATH RECORDER

THE SABBATH RECORDER

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABOOCKR
R. F. D. 6, Box 75, Battle Creek, Mich., Contributing Editor.

THE SUCCESSFUL WORKER

WALTON H. INGHAM

Christian Endeavor Topic for Sabbath Day,
December 4, 1923

DAILY READINGS

Sunday—Industry ( Neh. 4: 15-23)
Monday—Imagination (Exod. 31: 1-11)
Tuesday—Honesty (Tit. 2: 9-10)
Wednesday—Faithfulness ( 1 Sam. 12: 1-5)
Thursday—Health ( Ecl. 5: 9-12)
Friday—Religion ( Dan. 1: 17-21)
Sabbath—Idea, What Makes a Successful Worker? (Prov. 6: 6-11)

WHAT MAKES A SUCCESSFUL WORKER?
The phraseology of the question suggests two definitions.

By the term "successful worker" there comes to mind the individual, who is ever faithful to his task but rarely has a desire to reach beyond his present status. He may be the plodder in industrial life who fulfills an important element in making the wheels of industry revolve with necessary regularity and increasing profit. He may be the faithful garbage collector or 'white cap" whose work is highly important in the appearance of a city and, in a measure, to the health of a community. He is content without ambition, often frugal, usually satisfied. His vision is confined to narrow limits in keeping with his mentality. Workers of these trades would hardly come under the classification named.

The so-called successful worker is the one who makes each present station a step forward or girl? Theref ore the real value of this work is felt.

measure in life that registers the effectiveness of a man's labor in whatever field he may be employed. The more worthy the cause, the greater the qualities that go to make a successful worker.

1. Industry. A few weeks ago a contributor to this department stated that Mr. Nathan Straus, the eminent Jewish philanthropist declared there were two qualities whose possession assured success, but whose absence foreclosed failure, and these qualities were Industry and Thrift.

They were the foundation stones on which all business success at least is reared. In the case of Nehemiah it was his unaltering industry and persistence against great opposition that made possible the rebuilding of the walls of old Jerusalem. Human nature in its various forms has not greatly changed in the past 2,500 years. In modern life there is practically no barrier, surely not by reason of birth or surroundings, that stands in the way of high attainments. To him that overcometh, eventually success comes.

2. Imagination or Vision. The author of the Book of Proverbs utters a truism for all times when he affirms: "Where there is no vision the people perish."

Satisfaction leads to stagnation and ultimate death. The wise worker is ever seeking something better, and cultivates a passion for greater service to the needs of those who are near at hand. This world is forever a debtor to the vision of Paul who foresaw the portentous possibilities of life and salvation in the gospel of Jesus.

3. Honesty. "Honesty is the best policy," saith we all of us; but unless it be more than a policy it falsifies the life that parades its tenets. There is no real success unless downright honesty in thought, word and deed underlies all activities. A student dishonest in class fools himself, and suffers more harm than his deception imposes upon his instructor. One big disturbing element in the trades today is the
dishonest worker who constantly shirks on his job. His act is so contagious that all workers are influenced. The trickster who undertakes to put over some questionable proposition may make great gains, but he has lost his soul. His profits usually turn to gall-wood and a dishonored life.

Asiatic and European diplomacy is largely a system of trickery. The old world today is paying the penalty of this sin. I know of no virtue that contributes more to a real successful life, than that downrightness honesty as a fixed principle of life.

Faithfulness is the reward that comes to the faithful servant—the servant that was made ruler over many things because he had been faithful over a few. Faithfulness is measure not so much in terms of degrees, it is either inherent in the human heart or it is absent.

No more beautiful story of sweet faithfulness is found in any writings than that of the prophet Samuel, in his loyalty to Israel. Every custodian of funds, or any public servant, can read to good advantage this story at least once a week.

5. Health. This is comparatively a new factor in its relation toward a successful life. The old Jewish adage: "Take thin ease; eat, drink and be merry," has run its course and proven false. Abstemious habits are supplanting moderation if highest attainment is sought. The price of big success is self-denial. Agencies are everywhere at work establishing new standards of hygiene that make for perfect health.

The Carnegie and Rockefeller foundations and other similar institutions for instilling prevention and cure. Science and invention are everywhere contributing to the world's physical betterment.

Physical impairment in a young person is considered a reflection upon habits and conduct. Successful living calls for frugality and abstinence, and there is no worker who is giving the largest measure of service except by following these principles. These five qualities, Industry, Imagination or Vision, Honesty, Faithfulness, and Health, contribute to the maximum of efficiency and the perfect life. However gratifying may be the results achieved in the possession of these qualities there is one other factor that becomes life even more than any that have been named.

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THE GREAT FACTOR

The final test of the successful life is measured by the nearness with which it follows in the path of the Master. His only, was the full and abundant life.

Call it religion if you prefer, to me it is Christianity.

It is the one element that glorifies all life and enables all achievement. "What makes a successful life?" Their co-working with the heavenly Father; fighting the powers that make for evil; uplifting the hands that strive for right and righteousness; the spirit of the Master working out in everyday life, first and foremost in the home, and then in the church and in the world, everywhere. This old world today, as it was possible in no earlier period, needs the successful worker whose standard is the Golden Rule, and whose aim is life eternal.

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A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

THE SUCCESSFUL WORKER

If all men working in a large manufacturing plant were unfaithful in the performance of their duties, the plant would not last long. Even if only a few of them are unfaithful the whole institution is affected to a certain degree. I heard recently that the proprietor of a certain restaurant has "gone bankrupt," and his business is ruined. No doubt this condition was caused by someone who was unfaithful in his work. This is true in the case of Christian Endeavor society. That society whose members are indifferent, uninterested, unfaithful, can not endure long. Let each of us consider this question: "What kind of a society would my society be, if every member were just like me?"

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YOUNG PEOPLE'S PROGRAM, SOUTHERN WISCONSIN QUARTERLY MEETING, ALBION, OCTOBER 20

General Theme "The Joy of Service.

Text—Eph. 6: 7, "With good will do service, as to the Lord, and not to men."

Song Service. Introductory Song by Chairman, Harriet Belland. (Walworth)

"What Training Does Christian Endeavor Offer for Young People?" Dorothy Larkin. (Chicago)

Music—Boy's Quartet.

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CO-OPERATION AS A FACTOR IN SERVICE

"Co-operation as a Factor in Service," Maurice Sayre. (Albion)
"Little Deeds of Kindness," Doris Holston. (Milton Junction)
"The Joy of Service," Charles Sutton. (Battle Creek)
"A Message from the District Convention" Margaret Babcock, (Milton) Pres. of Southern District.

Closing hymn.

Benediction—Pastor Seager.

(Several of these papers will be published soon. R. C. B.)

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A LETTER FROM THE TENTH LEGION SUPERINTENDENT

DEAR CHRISTIAN ENDEAVORERS:

You have received letters from other superintendents on the Young People's Board, telling of their plans for work during the Conference year, and now I wish to claim your attention while I try to tell of the Tenth Legion work.

It is the desire of the board that each society grow stronger in every department of its work, so we may render more efficient service for the Master this year than we have in the past.

It is not my purpose to make a special plea for tithes, nor to tell you why you should be tithers; for you have heard enough from me in that line. I want you who are Tenth Legioners to do all in your power to be tithers. I wish to give you some suggestions which may help you in doing this.

1. I suggest that you make a special drive for Tenth Legioners on some certain Sabbath. Ask your pastor to preach a sermon on tithing, and make an urgent plea for tithers. At the close of the service let the members of your Tenth Legion Committee get the names of those who are tithers and also those who wish to be.

2. At some Christian Endeavor meeting give a special Tenth Legion program. This might be given during Christian Endeavor Week. At this time I suggest that you present a play, "Aunt Margaret's Tenth," written by Mrs. Edna Sanford, which you can secure from the Layman Company of Chicago.

3. Make a canvass of your society for Tenth Legioners, and if you wish, canvass the entire church membership. If you can induce the whole church to tithe you will accomplish much for our cause.

4. Make a special study of the subject of tithing, using literature which you can secure from the Layman Company, Chicago. You will find in a recent issue of the Sabbath Recorder a very helpful article on Stewardship of Money, which I urge you to read.

If you will try to carry out these suggestions I am sure we shall do better work this year than we have done in the past. If you have any suggestions or wish to ask any questions, I shall be glad to hear from you.

Yours for better Christian Endeavor,

LYLE CRANDALL,
Tenth Legion Superintendent.

Sanitarium H. P. O.,
Battle Creek, Mich.
October 20, 1923.

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RECORDED READING CONTEST

Both the Senior and Intermediate Christian Endeavor societies of Battle Creek, have entered the Recorder Reading Contest. Miss Marjorie Willis is superintendent in the Senior society and Miss Elizabeth Hubert in the Intermediate. Several new Recorder subscriptions have been sent in.

Miss Harriet Belland is contest superintendent in the Milton Senior Christian Endeavor society.

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C. E. NEWS NOTES

BATTLE CREEK, MICH.—A candle light consecration meeting was held November 2. Nearly every one present responded with a verse of Scripture. Miss Mabel Thornate was leader.

A mission study, "Creative Forces in Japan," is to start November 9. Mr. D. M. Bottoms is to be the teacher.

Stereopticon slides of Japan are to be shown at our next missionary meeting, November 16.

Individuals and churches would make more rapid progress and accomplish greater things in their work for Christ if they would spend more time in prayer and supplication. There would be fewer debts and deficits if the financial burden of work, both in the local church and for the great missionary movements, were made more definitely a matter of prayer.—The Baptist.
ANNUAL MEETING OF THE TRUSTEES OF THE SEVENTH DAY BAPTIST MEMORIAL FUND

The annual meeting of the Board of Trustees of the Seventh Day Baptist Memorial Fund was held in the home of the Secretary, Monday, October 1, 1923, at 5.30 p. m. Present: Henry M. Maxson, William M. Stillman, Frank J. Hubbard, Orra S. Rogers, Edward E. Whitford, Holly W. Maxson and William C. Hubbard.

Minutes of the last annual meeting were read.

The Secretary reported that Conference had elected the following men as trustees for three years at its recent annual session at North Loup, Neb.: William C. Hubbard, Clarence W. Spicer and Frank J. Hubbard, all of Plainfield, N. J.

The meeting then proceeded to the election, by ballot, of the following officers for the ensuing year:

President—Henry M. Maxson
Vice President—William M. Stillman
Treasurer—Frank J. Hubbard
Secretary—William C. Hubbard

The committees elected were as follows:

Finance—The President, the Treasurer, Orra S. Rogers, and C. C. Caspler.
Auditing—William M. Stillman, Holly W. Maxson, and Edward E. Whitford.

The meeting then proceeded to the election of the President, the Treasurer and Accountant.

Orra S. Rogers was appointed a committee to procure and be custodian of the Treasurer's bond.

The Treasurer reported a waiver, release and receipt in the case of William M. Stillman, as special committee to procure and be custodian of the Treasurer's bond.

The minutes of the last quarterly meeting were read.

Correspondence was received from Dean A. E. Main, Alfred, N. Y.; from Rev. E. M. Shaw, Milton, Wis., regarding a request from the Ritchie, W. Va., Seventh Day Baptist Church for a loan of $2,000; from Rev. William L. Burdick, Westerly, R. I., concerning request for a loan of $2,000 for Stone Fort, Ill., Seventh Day Baptist Church, through E. R. Lewis, both of the above, to assist the congregations to build houses of worship.

The Treasurer read the quarterly report of the Finance Committee, showing changes in securities, which was approved.

The Auditing Committee had no report.

The Scholarship and Fellowship Committee made no report.

William M. Stillman, as special committee, reported a written opinion from William D. Murray, Esq., regarding this board's holding and administering trust funds left by will under New York State laws to a beneficiary living in New York. The opinion was ordered spread upon the minutes for future reference.

The Treasurer was authorized to execute a waiver, release and receipt in the case of the estate of Henrietta V. P. Babcock of $1,000, the income only to be used for the benefit of the superannuated ministers of the Seventh Day Baptist denomination.

The quarterly report of the Treasurer was read and, on motion, duly approved.

Forward Movement Director Alva J. C. Bond was invited to address the board and spoke in detail of the various young men who were studying for the Seventh Day Baptist ministry.

Regarding the request from the Berea, W. Va., Seventh Day Baptist Church, the Secretary was requested to secure additional information before taking any action.

In regard to the Stone Fort, Ill., Seventh Day Baptist Church which is now building a new edifice at an estimated total cost of $7,500, of which they ultimately expect to raise $5,500, and on which they wish a loan of $2,000 from the Feeble Church Fund, it was after discussion voted that we offer them $2,000 on the usual terms, to be paid after they have raised $4,000 toward the project.

Minutes were read and approved and the board adjourned.

WILLIAM C. HUBBARD,
Secretary.

THE SABBATH RECORDER

QUARTERLY MEETING OF THE BOARD OF TRUSTEES OF THE SEVENTH DAY BAPTIST MEMORIAL FUND

The regular quarterly meeting of the Board of Trustees of the Seventh Day Baptist Memorial Fund was held Sunday, October 14, 1923, at 10 a. m. in the office of the American Sabbath Tract Society, Wat­ chung Avenue, Plainfield, N. J. Present: William M. Stillman, Frank J. Hubbard, Edward E. Whitford, Orra S. Rogers, Holly W. Maxson, Asa F. Randolph and William C. Hubbard.

The minutes of the last quarterly meeting were read.

The Treasurer read the quarterly report of the Finance Committee, showing changes in securities, which was approved.

The minutes of the last annual meeting were read.

The quarterly report of the Treasurer was read and, on motion, duly approved.

Correspondence was received from Dean A. E. Main, Alfred, N. Y.; from Rev. E. M. Shaw, Milton, Wis., regarding a request from the Ritchie, W. Va., Seventh Day Baptist Church for a loan of $2,000; from Rev. William L. Burdick, Westerly, R. I., concerning request for a loan of $2,000 for Stone Fort, Ill., Seventh Day Baptist Church, through E. R. Lewis, both of the above, to assist the congregations to build houses of worship.

The Treasurer read the quarterly report of the Finance Committee, showing changes in securities, which was approved.

The Auditing Committee had no report.

The Scholarship and Fellowship Committee made no report.

William M. Stillman, as special committee, reported a written opinion from William D. Murray, Esq., regarding this board's holding and administering trust funds left by will under New York State laws to a beneficiary living in New York. The opinion was ordered spread upon the minutes for future reference.

The Treasurer was authorized to execute a waiver, release and receipt in the case of the estate of Henrietta V. P. Babcock of $1,000, the income only to be used for the benefit of the superannuated ministers of the Seventh Day Baptist denomination.

The quarterly report of the Treasurer was read and, on motion, duly approved.

Forward Movement Director Alva J. C. Bond was invited to address the board and spoke in detail of the various young men who were studying for the Seventh Day Baptist ministry.

Regarding the request from the Berea, W. Va., Seventh Day Baptist Church, the Secretary was requested to secure additional information before taking any action.

In regard to the Stone Fort, Ill., Seventh Day Baptist Church which is now building a new edifice at an estimated total cost of $7,500, of which they ultimately expect to raise $5,500, and on which they wish a loan of $2,000 from the Feeble Church Fund, it was after discussion voted that we offer them $2,000 on the usual terms, to be paid after they have raised $4,000 toward the project.

Minutes were read and approved and the board adjourned.

WILLIAM C. HUBBARD,
Secretary.

SHALL ALFRED CONTINUE TO GROW?

Alfred's eighty-eighth year marks a new high record in enrolment, with a total of 337 college students and a freshman class of 114.

Class rooms, laboratories, and dormitories are filled to capacity. For an assembly room that will hold students and faculty, Kenyon Hall is far too small, and the Firemen's Hall the village has been rented for that purpose.

The new Laboratory Hall, just completed, now serves 214 students in chemistry and 111 students in biology. Its lecture room, with capacity for 175, is often in demand for lectures to groups too large to be accommodated in other rooms of the college. Two large lecture rooms and offices, fitted up in the Greene block, accommodate the department of English. The rooms in Babcock Hall formerly used for chemistry, now renovated and refurnished, make a commodious physics laboratory accommodating fifty students at a time.

The election of Dean Paul E. Titsworth to the presidency of Washington College, Chesterfield, Va., is a high compliment to Alfred, as well as to Doctor Titsworth; though Alfred suffers a distinct loss in his resignation. Professor John Nelson Norwood, appointed acting dean, is filling that position well, while Mrs. Beulah N. Ellis, A. M., from the Iowa State College faculty, has been appointed professor of English.

A new professorship of economics has been established and William A. Neilswanger, A. M., of Columbia University, has been appointed professor of economics.

The $3,000 appropriation from the General Education Board for current expenses while raising our new fund, is continued for this year, but will not be continued after July 1, 1924.

At that time we can claim $75,000 of their gift of $100,000, if sufficient funds are collected, to pay the balance of the debt on the heating plant and the new Laboratory Hall, now aggregating about $47,000. Every effort should be made to pay up subscriptions sufficiently to meet these obligations by July 1.

College Enrollment, First Term, 1923-24

By Classes.—Graduates, 4; Seniors, 59; Juniors, 69; Sophomores, 71; Freshmen, 114; Specials, 20.

Total, 337.

By Courses.—Liberal Arts and Science students, 201; Baptist students, 112; Pre-medical students, 24.

Total, 337.

By Denominations.—Methodist, 74; Presbyterian, 55; Seventh Day Baptist, 52; First Day Baptist, 43; Episcopal, 29; Catholic, 28; Congregational, 14; Christian Science, 7; Hebrew, 7; Dutch Reformed, 4; Lutheran, 4; Disciples, 3; Christian Education Board, 2; Universalist, 3; Seventh Day Adventist, 1; Congregationalist, 1; Greek Orthodox, 1; H indu, 1; No Preference. 4. Total, 337.

—Alfred Bulletin.

As the living flower at your feet requires the forces of the boundless universe to mold and shape it, so does the child require an infinite spiritual universe. As the flower needs the power of gravitation which grips all the system, the sunlight that travels ninety millions of miles to paint its petals, the mysterious and wonderful power of electricity, and the complicated water system of the planet to mold and shape it, so also the child needs God's infinite truth, his boundless love, his immeasurable power and his unspeakable grace to regenerate and mold him into Christ's image. Religious liberty requires that we let the child, as it grows up, learn the truth for itself, repent and believe for itself, obey Christ for itself, be baptized for itself, rejoice and struggle and grow for itself. To deny it these things is to rob it of its religious rights.—E. Y. Mullins in World Alliance Address.
**CHILDREN'S PAGE**

**A PRAYER OF THANKS**

Heavenly Father,

Now we thank Thee

For the blessings one and all;

We are thankful

That Thou lovest

All thy children, great and small.

**REAL PLEASURES**

**ELISABETH KENYON**

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day, December 8, 1923

**REAL PLEASURES**

Thursday—A prayer of thanks

Sunday—Pleasure in nature (Ps. 16: 11)

Monday—Pleasure in nature (Rev. 4: 11)

Tuesday—In helping others (1 Thess. 2: 19, 20)

Wednesday—In love (Rom. 12: 10, 11)

Thursday—In soul-saving (1 Thess. 2: 5, 6, 12)

Friday—In friendship (Pro. 27: 6, 17, 19)

**SABBATH DAY—Text: What Are the Real Pleasures?**

(Luke 8: 14, 15; Phil. 4: 4)

**WHAT ARE THE REAL PLEASURES?**

**RUTH ZINN STRINGER**

Superintendent of Milton Junior Society

Children's Page 694

**The Sabbath Recorder**

**HARBIET M. MULRY**

Long, long ago, when grandmother was a little girl, she lived in the country on a large farm. There was a lot of work to do, but all the brothers and sisters helped.

In the spring they could help plant the garden. Then they used to take care of the pretty little yellow chicks. Sometimes there was a little boy or a grandchild to feed. There were dear little white lambs, too.

When summer came the hay was cut in the fields and brought in to fill the great barn. The children had jolly rides on the loads of hay. They liked to go berrying with their pails and baskets. They always took a lunch to eat in the woods. When they came to a spring of cool, clear water they had a drink.

In the fall there was more work and fun. The girls and boys went out into the woods with big bags to bring home the nuts. They worked very hard to pick all the red cranberries down in the meadow before Christmas time. Sometimes they climbed up tall ladders into the apple trees to get the ripe apples. Out in the field every one helped to fill the wagon with squashes, pumpkins, beets, and turnips. When the wagon was full they all jumped in for a ride to the barn.

After the harvest was gathered in there was a real old-fashioned Thanksgiving at the farm. So many aunts and uncles and little cousins came to eat turkey dinner that it took a week to get everything ready.

In the evenings the children sat before the snapping logs in the great fireplace. They chuckled nuts and popped corn. Everyone wanted to have a turn chopping the meat and apples for mince meat. But the children liked best of all to help make the plum pudding. Their mother used to let them stir in the plums.

"If I'm going to make a Thanksgiving plum pudding at all, I want it to be a real one," she used to say.

So when it came time for them to stir in the plums each little child could put in a plum for everything that made him thankful.

Those happy little boys and girls had many things to be thankful for. They could not put their plums in fast enough.

"One for father," said a little boy.

"Mine for mother," said a little girl.

"Don't forget the baby. We're thankful for her," said another little girl.

There was a plum for Thanksgiving, and all the good things to eat. Then came more and more plums. That pudding was just stuffed with plums.

At last every little child has something all his own, for which to put in a plum.

"I'm thankful for my little white lamb," said one of the brothers. He was thinking of the warm mittens and comforters that little lamb's wool might make.

"I'm thankful for my ten brown chickens," said a little girl. She wanted lots of eggs to sell in the summer time.

"Here's a plum for my ride to Boston," shouted a big boy. That was a wonderful journey. None of the other children had ever been so far away. It took days and days in an ox cart. There were no trains then.

"I'll put in a plum for the china plate you brought home to me," one of the sisters said. Many children had only dull pewter dishes or wooden ones in those days. So this little girl was thankful for her willow-ware plate. Her mother told her a story about the birds, the trees, and the funny little people on it.

"I almost forgot my store doll," said a girl who put in a big plum. Before that wonderful store doll came grandmother and her little sisters had corn cob dolls to play with. In the summer time they made dolls from hollyhock blossoms or poppies.

"My plum is because I can sew and have my new pinafore," said a little girl who was very proud of her blue pinafore with pockets on it.

"I'll put in my plum because I can heel and toe off," said one of the older sisters. She could help knit the stockings for the family and she meant she was glad she had learned at last to do the very hardest part.

All this happened long, long ago. Grandmother was the little girl so proud of her blue pinafore. Her own little boys and girls, and all the little grandchildren have learned to make Thanksgiving plum pudding just the same way.
Sometimes when they are helping, a little child says, "Here goes a plum for grandmother because she told us how the plums went into the pudding!"—Primary Education.

THE PILGRIM CHILDREN'S QUEER NAMES

Ever so many of us wish we had been named something else. Lots of Johns and Elizabeths wish they had been named Roberts and Margarets, and very likely the days because they hoped they would grow up to be like the things they were named for, for many of the children were named Faith, Hope, and Charity and Patience. One Pilgrim child was called Silence. History doesn't say whether it was a boy or a girl, but some think it was a little girl and her father named her because he didn't want her to grow up to chatter too much.

Yet even solemn Pilgrims could be joyous sometimes, so that when they were happiest they sometimes gave the children odd names, some girl children even were named Love, and Joy, and Rejoice. Those would be nice names to have even today, but my: shouldn't we all feel glad that such names as Tremble and Preserved are no longer in fashion.—Rens Hawkins.

Roberts and Margarets would like to have been named Johns and Elizabeths—and there you are.

But it's enough to make us all satisfied with the names of today when we think of the queer names the Pilgrim children had to have, whether they liked them or not. Just imagine being named Tremble Gridley! And there were two other children in that family, named Believe Gridley and Return Gridley.

Then there was the Clap family. They had a whole flock of children, did father and mother Clap, and the names they gave those children were the queerest of the queer. There was little Wait Clap, Supply Clap, Unite Clap, and even Experience Clap. Luckily two Clap children did have really pleasant sounding names—they were Thanks Clap and Desire Clap.

It must have been because the Pilgrims had such hard times when they first came to America, in that long ago year of 1620, that they gave so many little children sad or stern names. One poor nite of a girl was named Fathergone because her doctor father was lost in the snow when he was going to see a patient. Very likely, too, they sometimes gave children odd names in those

the large temple which all people loved. This temple was a kind of church only far greater than any you have ever seen. The temple was a great many years being built. It was so beautiful that the workmen could not hurry in their work because it was to be perfect when done.

The people loved to go to this temple to worship, many people coming long distances just to worship in it. In the city of Jerusalem lived a righteous or good man. His name was Simeon. Simeon had loved God all his life and had spent much of his time in the temple worshipping God. He grew to be an old man and it seemed that he could not live much longer, and yet he was not ready to die.

Simeon had heard about the wonderful baby Jesus, the new born king who was to be such a great man, and he longed to see this baby. If only he could see the child, perhaps touch it, or hold it in his arms, he would be happy and willing to die.

Because Simeon was a good man, had loved God many years and had always tried to do what he thought would please God, now God was going to do something to please Simeon. And one day when Simeon was wishing in his heart that he could see the baby king, God spoke to him, telling him not to worry for he would not let him die until he had seen Jesus, Then Simeon was very happy and watched every day for a chance to see the baby.

When baby Jesus was only a few weeks old, his father and mother took him to Jerusalem to the temple to give him to God. Many today do that with their babies; they take them to church when they are real small and give them to God, asking him to bless their babies and to help them to grow up to be good men and women who will always love God.

When you were a little tiny baby, your father and mother were so glad to have you come to them to live with them that they prayed God, thanking him for their little baby and asking him to help them make their baby grow up to be a strong man or a noble woman, for God. That was their way of giving you to God.

Many and very happy when they took Jesus to the temple to present him to God. In the temple was the good man, Simeon, and when he saw the baby he thanked God for letting him see it. He took the child in his arms and prayed to God, a prayer which you can not understand yet, but, because it is a prayer that many people have loved ever since that happy day in the temple, I am going to ask that each of you bow your heads and shut your eyes and listen to Simeon's wonderful prayer:

Now, lettest thou thy servant depart, Lord, According to thy word, in peace:
For mine eyes have seen thy salvation, Which thou hast prepared before the face of all peoples;
A light for revelation to the Gentiles, And the glory of thy people Israel.

This prayer is written in our Bible and people read it when they read about Jesus. When you are older perhaps you will understand it better, but now you can remember that the dear old man Simeon prayed for Jesus when Jesus was just a tiny baby.

It was hard even for Mary and Joseph to understand the meaning of Simeon's prayer, but they were pleased that this good man should take such an interest in their boy, and Mary remembered his words and thought about them many times afterward.

BUSY WORK

As Miss Alice finished the story, the children's eyes turned expectantly toward the Surprise Basket from which she took a set of letters similar in size to those mentioned in lesson one. There was a set for each child making J-e-s-u-s. While the children were busy cutting the letters, Miss Alice led the discussion around the lesson story in a way to fix the facts in their little minds. She also took occasion to talk a bit about prayer, suggesting that they were old enough to pray little prayers all their own in addition to their verse prayers. She also made them eager to pray for a little motherless boy who had recently come into the neighborhood and who did not know how to be kind and gentle as he ought. In this way Miss Alice brought the lesson story of Simeon and his prayer to her little flock with a practical application which they could understand.

When the letters were all cut out, Miss Alice inspired them to put the letters together to spell the baby's name without any help from her or the blackboard. When
the handwork was all done and the word Jesus lay neatly on the table before each child, she said very softly, “Every little head bowed, every little hand folded and every little eye shut tight. Dear Jesus, please bless all the little children in the world, today. Amen.”

R. M. C.

DID YOU KNOW THAT

The otter is a fisherman who needs no hook or line?
The beaver puts up bridges of wonderful design?
The spider is a gypsy who lives inside a tent?
The hornet fashions paper homes which none but he will rent?
The bobwhite is a weather prophet, piping loud for rain?
The dragon fly knows how to run his hydro aeroplane?
The honeysick’s a miser who hides his pillaged stores?
The lazy cowbird leaves her babies at other mothers’ doors?
The turtle is a mover with his house upon his back?
The hornet fashions paper homes which can be entered in time? This doctor has not sinned against himself alone, he has deliberately robbed himself of the power God gave for service in behalf of humanity in its time of need. To falsify; to be unjust; to seek self interest first and last; to be in any way vile, low or base; to follow that form of life in thought, word, and deed, that will harden the heart toward God and man, is to be a sinner.

FIVE TRUCK LOADS OF GOSPELS SHIPPED TO JAPAN

Five truck loads of Gospels printed in Japanese are being shipped today by the American Bible Society to its representatives in Japan. More than 500,000 volumes of the Gospels have been printed in New York by photographic process to supply the unusual needs caused by the recent earthquake in Tokyo and Yokohama. Practically all of the Bible plates for twenty-five or more languages and dialects of the Far East were totally destroyed, together with the printing plant, at which Bibles for Japan, China, Siam and the Philippine Islands were printed. The shipment made today is the first of a series of books to be printed in this country until the Society has secured funds for the replacement of its plates and the establishment of printing processes in Japan.

Mr. Gilbert Darlington, treasurer, declared it is the largest single shipment of scripture portions ever made by the Society.

—American Bible Society.

IF WE KNEW

Could we but draw back the curtains That surround each other’s lives, See the naked heart and spirit, Know what sin the action vivifies, Often we should find it better, Purer than we judge we should; We should love each other better If we only understood.

Could we judge all deeds by motives, See the good and bad within, Often we should love the sinner, All the while he’s goin’ right. Could we know the powers working To overthor integrity, We should judge each other’s errors With more patient charity.

If we knew the cares and trials, Knew the effort all in vain, And the bitter disappointment, Understood the loss and gain, Would the grim, external roughness Seem, I wonder, just the same? Should we help where now we hinder? Should we pity where we blame?

Ah! we judge each other harshly, Knowing not life’s hidden force, Knowing not the least of action Is less turbid at its source. Seeing not amid the evil All the golden grains of good: Oh! we’d love each other better, If we only understood.

—Napoleon Hill’s Magazine.

OUR WEEKLY SERMON

SALVATION BY FAITH

REV. E. ADELBERT WITTER

(A sermon preached before the Southeastern Association at Lost Creek, W. Va., September 2, 1923.)

Text: 2 Corinthians 5:17.

In the pursuit of our study we are led to realize that God, in his great economy, has planned that salvation shall be revealed as a very precious boon to the sinner. Someone rightly asks, 'What is a sinner?'

To be so possessed of his spirit that one will change the course being pursued, there can be no doubt or difference of opinion.

Various systems of philosophy have set forth a variety of ways by which a sinner might be saved from the condition consequent upon his sinning. In the light of human experience we are ready to declare that no sure means has been presented that gives satisfaction to the human soul, that measures up to our needs as does the offer that has been made to mankind in the person of Jesus the Christ. He came, as prophets had long foretold, as the teacher of righteousness. As the revealer of God the Father, and the establisher of a kingdom that should have no end. He came as a light that shineth in darkness, as the bright and morning star. He came as a fountain of truth and personal helpfulness for the cleansing of the nations of earth. In him we 'live and move and have our being.'

In our text Paul declares that, "If any man is in Christ Jesus he is a new creature; old things have passed away; behold all things are become new." It is wise then for us to become possessed of a knowledge of what it is to be in Christ Jesus, to know the prayer of Jesus as recorded in John the seventeenth chapter, he said, "I pray that they may be one, even as we are one; I in them and thou in me, that they may be made perfect in one. To be in Christ then is to be so possessed of his spirit that one will think the thoughts of Christ; think along the lines that he thought; be possessed of the ideals of which he was possessed; perform a service of life that will be in harmony with the service that he performed; to have every aspect of life that dwelt in Christ. None knew better than did the apostle Paul the perfection of the transformation such a condition would produce in a human being. None
were better qualified than he to declare that, "If any man be in Christ Jesus he is a new creature.

To be in Christ Jesus does not necessarily mean that there will follow a re-creation that will produce a new person, new features and the like; yet the coming into Jesus through the changed ideals, the new visions, the new purposes of life and its new associations in thought and personal contact, does work such a change in the person that the very features, bearing and language and thought concepts are new. This is what Paul had in mind when he said, "If any man be in Christ Jesus, he is a new creature." In my early life I knew a man by the name of Clark Wells who lived on Bell's Road. He was a wagoner. He was hardy and rough in his manner and in his address. He looked, talked and acted like the class of men with whom he was constantly thrown into contact. In earlier life he had been associated with the church life in Little Genesee. A. H. Lewis was holding a series of revival meetings at Little Genesee. Mr. Wells came down one Sabbath to these meetings. The Spirit of God was so deep hold upon him that he stopped in thought upon this matter for a brief time to become aware of the fact that it is a desirable thing to seek after, to become a new person in Christ Jesus.

Charitable institutions for the relief of all kinds of human suffering; institutions that are so commendable in human society, had their beginning in the philosophy set forth by Christ in his, "If thine enemy hunger, feed him." And again, "Bare ye one another's burdens." Give to him that is in need and ask not in return. In these days Christ was acting forth in the world in new thoughts and ideas, the following of which should work in the hearts of men an ever increasing improvement and uplift. The observance of these thoughts and ideas has made the conditions of the world, in many respects, more desirable today than they were when Jesus enunciated these fundamentally important truths.

It was the recognition of these things that enabled the editor of a paper published in Philadelphia to say, "No hands are more helpful than the friendly hands. Stretch your own hand out in friendliness, and some other hand will grasp it. Each will help the other, if you are both going up. And each will help the other bear the burdens which must be borne. With our friends we can also share the joyousness of living. There is no pleasure in winning a prize unless there is a friend to be proud of our strength or skill. You will meet many kinds of people, and many of them will not be of your favorite kind. But many others will be friendly people, and they are the kind from among whom you must choose your companions. Carry a friendly hand, and do not be afraid to reach out and grasp the hand of some discouraged and more unfortunate person, who may some day repay your friendliness a hundredfold.

The question that should be nearest to some of our hearts is, "Do I not need to be more fully hid with Christ in God, that in his hands I may be an instrument in giving to the world a clearer view of what it is, to be a new creature in Christ Jesus."

The great majority of mankind are feeling their minds and spirits upon the vain frivolous things of life where there is spread for them a bountiful feast of that which is enduring and ennobling. A proof of this is to be found in the record of frivolous trashy books and magazines that are drawn from the public libraries of our land, while the more worthful volumes remain on the shelves untouched.

How then can the need that Christ's professed followers shall be so possessed of the Spirit that they may reveal to others, very clearly, the real value of being one with Christ.

To some of us the thought should be, in the light of all that has been wrought in the world because of the life and teachings of Christ, "Is it not time for me to consider my relations to these things? Is it not wise that I should so open the door of my heart and life to the teachings and spirit of Christ that he may be formed in me the hope of glory? Is it not time for me to decide that as for me I will serve the Lord?" No great advance step in life is taken without first making a clear decision. One will not know the joys of salvation by faith in the crucified Son of God who does not make the first great venture and step out upon the promises with which he has studded his blessed word. Will you not be persuaded to make the venture? You have nothing of value to lose but you have much to gain, much, very much, to gain.

I want to leave the thought with you, and close this study by quoting the following lines:

"God holds the key of all unknown, And I am glad; If other hands should hold the key, Or if he trusted it to me, I might be sad.
What if tomorrow's cares were here Without its rest? I'd rather you unlock the day And as the hours are going on, say, My will is best!
The very dimness of my sight Makes me secure; For, groping in my misty way, I feel his hand, I hear him say, 'My help is sure.'"

A GREAT STORY YEAR

A golden sheaf of stories is in preparation for 1924 readers of The Youth's Companion. There will be stories of Western life and thrilling adventure; stories of gumption in getting a job and making a success at it; stories of lively scramblings on the athletic field, baseball; stories of girls in school and college and working their way in the world of business; stories of the old farm folks down in Maine, told inimitably by C. A. Stephens; stories of Caleb Peaslee's shrewdness and horse sense; stories of resourcefulness and pluck in getting out of situations of danger and extremity; stories of the sea and of the mountains—stories to please every fan of old-fashioned readers who love the story of character and for those who like best the story of swift action. It will be a great year in the history of The Youth's Companion.

The 52 issues of 1924 will be crowded with aerial stories, short stories, editorials, poetry, facts and fun. Subscribe now and receive:

1. The Youth's Companion—52 issues in 1924.
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THE YOUTH'S COMPANION, Commonwealth Ave. & St. Paul St., Boston, Mass. New Subscriptions Received at this Office.


**MARRIAGES**

**WHEELER-BURDICK.—At the parsonage in Little Genesee, N. Y., October 2, 1923, by the pastor, C. D. Harris, Mr. Lawrence Wheeler, and Miss Hazel Burdick, both of Little Genesee, N. Y.**

**FIERCE-BAKER.—At the parsonage at Alfred, N. Y., Oct. 11, 1923, by Rev. A. Clyde Ehret, Eldon Fierce and Florence Baker, both of Alfred Station.**

**BABCOCK-GRACE.—In Sioux City, Iowa, Sept. 22, 1923, at the First Baptist church by Rev. Mr. Jacobson, Edwin Babcock, Jr., of North Loup, Neb., and Mary Elizabeth Grace, of Sioux City, Iowa.**

**DEATHS**

**CLEMENT.—Carl Colfax Clement, son of N. G. Clement and Ella Platts Clement was born Nov. 18, 1886, and came to his death Oct. 28, 1923, at Batavia, Ill.**

On March 25, 1896, he married to Mrs. Harriet Robbins Hoshaw. Three sons were born to them—Neal, who is employed in state highway construction at Freeport, Ill., Paul, a senior in the Batavia high school; and Paul, in Federal Government Service in the beautiful and sincere friendship that grew up between him and his employer. No one ever found him other than a workman more than worthy of his hire. One has said of him, that he was a man of versatile ability and of absolute integrity—a real man.

Brief funeral services were conducted at the home by J. H. Babcock. The body was removed to North Loup, and services were conducted at the A. D. Moulton home on Thursday afternoon at two o'clock, Nov. 8, conducted by Pastor Polan and burial was made in the North Loup cemetery.

**KENYON.—Ann Maria Kenyon, daughter of Deacon Matthew and Abby Austin Kenyon, was born in Hopkinton, R. I., June 9, 1837, and died at the home of her half-brother and half-sister, M. Herbert Kenyon and Abbie Kenyon, November 10, 1923, aged 86 years and 3 months.**

When about twelve years of age she was baptized by Rev. Charles M. Lewis, and united with the Rockville Seventh Day Baptist Church. On May 29, 1874, her home being in Ashaway, R. I., her membership was transferred to the First Seventh Day Baptist Church of Hopkinton, of which she remained a faithful and honored member till death. She had been in failing health for several years. For the past six years of her life she had been a patient occupant of a wheel-chair, carefully, tenderly, and lovingly cared for by her sister and brother. She peacefully fell asleep, Sabbath morning, November 10.

She was one of a family of seven children, and is survived by her half-brother, her half-sister, eight nephews and three nieces.

Funeral services were held from the late home by her pastor, Rev. Alva L. Davis, assisted by Rev. William L. Burdick, Tuesday afternoon, November 13, 1923. Interment was in Oak Grove Cemetery.

**BERKHEIMER.—Lewis Points Berkheimer, son of Lewis and Elizabeth Points Berkheimer, was born in Saint Clairsville, Bedford County, Pa., December 18, 1852, and died at Salemville, Pa., November 12, 1923, aged 65 years, 10 months and 25 days.**

He was one of a family of eight boys, all of whom have gone on before him, with the exception of one brother, Albert of Hollidaysburg, Pa. In colloquial parlance, he was born “across the mountain”; but when only a small boy his parents moved over to Salemville, and here, or near here, he established a home while yet a young man and reared a family. At an early age circumstances made it necessary for him to go out and help earn his own way. It was at this time that he lived for a number of years in the home of Jacob Long of the German Seventh Day Baptist people. Later on he lived for a time in the home of Rev. John King.

**RELIGION is for children as well as for grown-ups, and if the atmosphere of the home is what it should be the thoughts of the Sabbath day will be deep and the impressions lasting. The children are not afraid of God; only adults fear God’s presence. The children love him and love to think of him. It is not with fear, but the very opposite that they sing:**

When I run about all day,
When I kneel at night to pray,
God sees, God sees.

Need I ever know a fear,
Day and night my Father’s near,
God sees, God sees.

The above is a page from "HIS HOLY DAY," A Sabbath Gift Book of twenty pages, six by eight inches, with nineteen illustrations from the "Sabbath Visitor," fifteen paragraphs from a Sabbath booklet recently published, two scripture texts with full page illustrations, illustrated cover. An appropriate gift for Christmas, or any season. By mail fifteen cents each. Twenty-five or more to one address at ten cents.
January 24, 1878, he was married to Susanna Rice. From this union there are four children: Landry of Lewistown, Pa., Elvin of Salemville, Palmer of Roaring Spring, Pa., and Mrs. Beda Foster of Salemville. Forty-one years ago last May, he, with his wife, accepted Christ, was baptized by the Rev. David Long, and became members of the German Seventh Day Baptist Church of Salemville. Soon after its organization in 1885, they united with the Salemville Seventh Day Baptist Church and have been counted as faithful and valued members ever since.

Some five years ago he gave up active management of his farm and acquired a pleasant home which stood only next door to the church and parsonage; and during that time the writer has lived in a most neighborly and pleasant way by the side of him and his good wife. He was always interested in the church and his interest was manifested by his liberal financial support of the local work and the work of the denomination. Almost without exception he was to be found in his accustomed place each Sabbath morning until two years ago last March sudden illness brought upon him a prolonged and constant suffering. Many times it seemed to those who were with him that the end was at hand so great was his suffering; but at last, after some weeks of apparent improvement, he went peacefully to sleep. During the long months of his suffering he was most patiently and faithfully cared for by his companion who survives him; and by other members of his family. Farewell services conducted by his former pastor.

Sabbath School. Lesson X.—December 8, 1923

The Outreach of the Early Church. Acts 1: 8 — 15; 35.

Golden Text.—"Ye shall be witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." Acts 1: 8. DAILY READINGS


(For Lesson Notes, see Helping Hand)